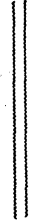


He was telling of the destruction that was coming upon Jerusalem and the kingdom of Judah because of their sins, and says, that *destruction* upon *destruction is cried* (V. 20). It was God's own people that were to be punished (the Jews). The vision of verses 23 to 27 was given Jeremiah to show the awfulness of the destruction. Verses 28 to 31 show that the destruction would come largely from invading armies. The people would flee from the cities of Judah because of the bowmen and horsemen. That desolation has already happened centuries ago and in no way conflicts with the many positive texts that prove that Christ and the saints will reign on this earth during the 1000 years spoken of in the 20th Ch. of the book of Revelation.

# The 1000 Year Reign With Christ

*A Bible Truth Tract*



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### THE THOUSAND YEAR REIGN WITH CHRIST

The gospel of the Kingdom gives the news of a glorious Kingdom to be set up by Christ, therefore this 1000 years reign promised to us is very interesting in these last days. May the Lord direct us in our study at this time. There are two main theories as to where this 1000 years reign with Christ will be. One group believes that the earth will be made completely desolate at Christ's coming, that the saints are carried up to heaven and reign up there with Christ 1000 years. They believe satan is bound by a chain of circumstances, that is, a desolate earth to roam in for 1000 years with no one to tempt. At the end of the 1000 years reign in heaven the saints, with Christ and the New Jerusalem descend to earth. Satan is loosed and with the resurrected host of wicked people he compasses this camp of the saints and God destroys them. This in brief is one prominent belief. The second group believes that Christ sets up His Kingdom here on earth as a climax to the Battle of Armageddon and that the saints reign with Him as *kings and priests here on this earth*. They believe that there is no promise of a 1000 years reign in heaven, but that the saints will have a glorious reign on earth when Christ reigns on David's throne in Jerusalem. It is this second position that I believe the Bible fully sustains. So with the kindest of regards for those who differ with me, I invite you to an impartial investigation of these matters.

Turn with me first to Rev. 20th chapter. Read the first three verses. Here we are given a picture of an angel binding satan and casting him into the bottomless pit. A seal is set over him that he should deceive the nations no more until 1000 years are finished. After that he is to be loosed for a little season. There is a lot of speculation as to what this bottomless pit is and how satan is bound. No one believe that a literal chain is used. In chapter 19 read verses 13 to 21 and you will get a picture of the destruction of the wicked men and systems of this earth by Christ in that last great battle. Satan's systems are *thus destroyed*. The 20th chapter continues the narrative and the binding of satan is the fact that his systems are destroyed and God will not permit him to deceive any more for 1000 years.

Next John saw thrones and he saw the martyrs for Christ and who had not worshipped the beast, etc., sit upon those thrones. "They lived and reigned with Christ 1000 years." Rev. 20:4. "The rest of the dead (or wicked) lived not again until the thousand years were finished." V. 5. "Blessed and holy is he that hath *part* in the *first resurrection*: on such the *second death* hath no power, but they shall be *priests of God* and of *Christ*, and shall *reign with him a thousand years*." Rev. 20:6. Here we have the setting of our lesson today. So far, we have found that at Christ's coming the wicked nations are destroyed, satan is bound for 1000 years. The saints are resurrected for the texts cited say, They live and reign with Christ a thousand years, which is evidently the same period that

Satan is bound. We have two definite marks for the beginning of this 1000 years reign, namely, the destruction of the wicked systems of earth, and second, the coming of Christ and resurrection of the saints. They must be resurrected if they are to reign during that time. The end of that period is marked by the resurrection of the wicked and the loosing of satan for a little season. This evidently is to permit his gathering this host of wicked to the place of execution for we are told that God rains fire down and *destroys them*. Rev. 20:7-10.

Now let us get back to this 1000 years reign with Christ. Remember that those who have *part* in this *first resurrection* will be *priests of Christ* and *reign with Him a thousand years*. The question now arises — *where will Christ reign?* If we can locate that, we will *know where* the *saints* will reign with Him. This chapter does not tell where the reign will be. It is pure speculation to conclude from this that the reign is in heaven. We are not left without an abundance of proof as to where the reign will be. Let me quote from the new song of the redeemed, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and *hast made us unto our God, kings and priests*: and *we shall reign on the earth*." Rev. 5:9-10. Compare this with Rev. 20:4, 6, and the whole thing is made clear that the 1000 years reign with Christ is on the earth.

Jesus made a promise to all overcomers. "To him that *overcometh* will I give to sit with me in my throne, even as I also overcame, and am

set down with my Father in his throne." Rev. 3: 21. Here Christ promises that the saints will sit with Him *in His throne*. He surely can't reign without a throne and we can't reign with Him in some other place aside from where His throne is located. Before we locate that throne let us look at another promise Christ made. To the twelve apostles He said, "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. 19:28. Please notice that this promise is to be fulfilled when Jesus sits on His throne. The apostles will have twelve thrones for the purpose of judging the twelve tribes of Israel. Will these tribes be up in heaven for them to judge?

Next let us locate that throne of Christ. The angel told Mary that she would bring forth a son and, "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the *throne* of his father *David*: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:31-33. This text gives us positive proof that Christ's throne will be the *throne of David*. David's throne was never in heaven, nor will it ever be. He reigned in Jerusalem as you all know. The throne of *Christ will be at Jerusalem*. There is not a single text to support the theory of His throne being in heaven during the 1000 year reign. A theory cannot stand on circumstantial evidence alone, some direct evidence must first be produced. Another direct proof text is found in Isa. 9:6-7, "For unto us a child is born, unto us a son is given: and the

government shall be upon his shoulders: . . . Of the increase of His government and peace there shall be no end, *upon the throne of David*, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." This is in full harmony with the promise to Mary that Jesus would be given David's throne. Here we are plainly told the government will be upon His shoulders and that He will order and establish His kingdom with judgment and justice. Please tell me, friends, why such a Kingdom would need to be established up in heaven for 1000 years. Doesn't justice already prevail in heaven or must Christ establish it when He reigns? All I ask is one text that states that Christ's throne is in heaven or that the saints will ever reign there.

Having proven that Christ is to reign on David's throne at Jerusalem, it is self-evident that the 1000 years reign of the saints with Him will be on earth and not in heaven. However there is a lot more evidence.

Our next point will be to find out when Christ begins to reign at Jerusalem. Some one will say He comes down on Mt. Olives at the end of the 1000 years reign; and at His coming to resurrect the saints 1000 years before, *His feet never touch* the earth. May I ask for the text that tells of any such coming of Christ? Christ Himself said, "When the Son of man shall come in his glory, and all the holy angels with him, THEN shall he sit upon the throne of his glory. Matt. 25:31. This positively says that He will sit upon His throne when He comes and not 1000 years later. That throne is on earth, at Jerusalem.

2 Tim. 4:1 shows that His appearing and kingdom are co-incident. In a parable pertaining to this very topic Christ taught that He would receive the Kingdom here on earth at *His coming*. (Luke 19:11-15). The time of Christ's Kingdom being set up is given by Daniel. "*In the days of these kings*, shall the God of heaven set up a kingdom, which shall *never* be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and *consume* all these kingdoms, and it shall stand forever." Dan. 2:44. These ten toes (kings) are yet to give their power to the beast and make war in Armageddon. Rev. 17:12-14. The stone that smote this image on the feet became a mountain that filled the whole earth. (Dan. 2:34 & 35). This was representative of God's Kingdom, with Christ as its head, as verse 44 says. This mountain representing *the Kingdom* filled the *earth*, not heaven. When did it fill the earth? God says, "*In the days of these kings*" *not a thousand years after they are all destroyed*, "shall the God of heaven set up a kingdom." He further says it consumes and destroys all these kingdoms. This could not be after the earth is desolate for centuries; but will happen in the days of these nations that once were a part of ancient Rome. Another thing, I want you to notice that this Kingdom of God smites and destroys these notions, thus He sets up and establishes His Kingdom *by destroying those already existing*. To whom is the Kingdom given? Daniel gives the answer. Daniel 7:13-14. Of Christ he said, "And there was *given* him dominion, and glory, and a *kingdom*, that *all peoples* and languages

should serve him and... his kingdom that which shall not be destroyed." This is the same kingdom spoken of in Dan. 2:44. With Christ as King, "the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him." Dan. 7:27. This should forever settle the matter as to where the saints will reign. Solomon says, "The righteous shall never be removed." Prov. 10:30. Christ said, "Whither I go ye cannot come. John 13:13. If we are never to be removed from the earth and cannot go to heaven where Jesus went, how are we going to reign up in heaven for 1000 years?"

For the proof as to the exact time and place of Christ's landing on earth, when He comes to take His throne, turn to Zech. 14th chapter. Please study this carefully with me. Verse one tells us that the day of the Lord cometh. What happens at that time? "For I will gather all nations against *Jerusalem* to battle; and the *city shall be taken*, and the *houses rifled*, and the women ravished; and *half of the city* shall go forth into captivity, and the residue of the people shall not be cut off from the city." Zech. 14:2. Now let us compare this battle with the one in Rev. 20:7-9 and see if they are the same. It is argued by many that they are. Those same friends say that the New Jerusalem comes down at the end of the 1000 years reign in heaven and it is this holy City, with Christ and the immortal saints in it, that is surrounded by Satan and his wicked hosts. Fire rains down and devours them. It

is true that this battle in Rev. 20:7-9 is after the end of the 1000 years reign, but it is *not true* that the battle in Zech 14 is the same, as I will now show you:

Turn back and look at Zech. 14:2 again. All nations are gathered against Jerusalem to battle. If this is the same as in Rev. 20:7-9, then the Jerusalem spoken of is the *New Jerusalem from heaven*, with *Christ* and His immortal saints in it. Next we are told, "And the city shall be taken." What? Does God permit that wicked host to capture the New Jerusalem from heaven? You know He doesn't. This Jerusalem is the one now being built and will be captured in Armageddon before Christ comes. New Jerusalem in Rev. 20 was not captured. God destroyed the wicked hosts outside the city. In Zech. 14:2 what further happens after the city is captured? "The houses are rifled"; second, "The women are ravished;" third, "Half of the city shall go forth into captivity." If this is at the end of the 1000 years reign as our friends teach, then it was the *houses* of that *New Jerusalem* that were rifled. That is an utter impossibility for God says no one can enter that city but "they which are written in the Lamb's book of life." Rev. 21:27. Again if that theory be true, the immortal saints are ravished and half of them are captured. I do not want to be harsh, but my friends, can't you see how unreasonable and unscriptural such a theory is and yet you must uphold that position if you attempt to prove that Jesus' feet will not be planted on this earth until the end of the 1000 years reign. Why? Because it is at this very time in the Battle in

Zech. 14th chapter that Jesus goes forth and fights against those nations as when He fought in the day of battle. "His feet shall stand in *that day* upon the Mount of Olives which is on the east from Jerusalem..." Verses 3-4. When half of Jerusalem's inhabitants are captured then is when Jesus starts fighting against those nations and in *that day*, not a *thousand years later*, Jesus' feet stand on Mount Olives. Nothing could be plainer. Don't contradict this plain statement of Scripture.

In verse 5 we are told that *all the saints* are with Jesus when He lands at Mt. Olives. Yes, and verse 9 says, "The Lord shall be King over *all the earth*; in that day there shall be *one Lord* and his name one." Then begins the 1000 years reign on this earth (not in heaven). In Zech. 14:16-21 we are told that those who are left of the nations that fought against Jerusalem shall come up from year to year to worship the King, the Lord of Hosts. How could this be if the earth was desolate and not a man left after Armageddon?

At this time it is proper that we see the Bible description of *this earth* during Christ's reign of 1000 years with the saints. I was asked to explain Isa. 65:20, so we will look into that chapter first. Let us begin with verse 17 and conclude the chapter. "For behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." V. 17. With this introduction as to the glories in the new age or new earth, God proceeds to describe what He means by the terms new earth. "But be ye glad and rejoice forever in that which I

create: for, behold, I create Jerusalem a rejoicing and her people a joy." V. 18. God further says He will rejoice in Jerusalem and joy in His people and the voice of weeping will no more be heard nor the voice of crying. Why not? When Jesus is reigning there gloriously, and all these nations that hate the Jews and God's saints are destroyed, there will be no more sorrow for God's people. Now let us look at verse 20. "There shall be no more thence an infant of days; nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

We do not wish to enter into any wild speculation on this matter, but this verse describes conditions during Christ's 1000 years reign on earth. Briefly it means this, that there will be no premature deaths of infants or cutting short of lifetime. A sinner at the age of 100 years shall be accursed. How can there be sinners if all are immortal saints? Not all are immortal saints on earth during that 1000 years rule. In Isa. 66:10-19 after telling of Armageddon Battle, God says He will send those left, or His people, to the isles afar and other heathen lands, to tell *those who have not heard His fame*, and "they shall declare my glory among the gentiles." In Zech. 8:20-23 we are told that people shall go from one city to those of another saying, let us go speedily to pray before the Lord and we will go also. "Yea many people shall come to seek the Lord of hosts in Jerusalem." *Ten men* out of all languages shall take hold of the skirt of him that is a Jew saying, "We will go with

you; for we *have heard that God is with you.*" Now don't misunderstand me, we do not believe in a second chance for any one, but all *must have* their first chance to hear the gospel.

Back in Isaiah 65 we have a further description of conditions in the earth during Christ's Kingdom reign. "They shall *build houses and inhabit them*; and they shall *plant vineyards and eat the fruit of them.* They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine *elect shall long enjoy the work of their hands.*" Isa. 65:22. That will be a glorious time when we can enjoy that fruit of our labors without being defrauded out of it. The fear and uncertainty of this present age will be no more, for "they shall sit every man under his vine and under his fig tree; and none shall make them afraid, for the mouth of the Lord hath spoken it." Micah 4:4. "The seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase..." Zech. 8:12.

The old prophet Isaiah gives us a picture of future glories for the saints in that Kingdom in the 35th chapter, and also chapter 11, verses 4 to 10. We have not space for details but shall only briefly review some points. We are told that God will come with vengeance. "He will come and save you." Isa. 35:4. "Then" a glorious change takes place on earth and in His saints. The eyes of the blind will be opened to behold the Edenic beauties of the earth made new. The ears of the deaf shall be unstopped, the dumb shall sing and the lame man shall leap as an hart." Death will be swallowed up in vic-

tory and not only so, but the curse will be removed from the earth. In the wilderness waters shall break forth, and streams in the desert. The great expanses of parched ground shall become a pool and the thirsty land springs of water. The vicious natures of the lions shall be changed so a little child shall lead them. Babes will play on the hole of the asp and put their hands in the cockatrices' den. "For the earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. 11:9. A glorious reign of peace and security. Are you prepared for it?

#### *Objections Considered*

May I briefly call your attention to some texts used to prove the earth will be desolate for 1000 years, while the saints are in heaven? We have already proven the saints will be on earth and that the earth is far from desolate then.

It is reasoned that with the slain wicked all over the earth it is not a fit place for the saints to reign. A study of Ezek. 19th chapter shows there is to be a cleansing of the land of Israel which evidently will also take place throughout the earth.

The first text we will consider about this desolation of the earth theory is found in Isa. 24:1. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth the inhabitants abroad." This does not prove a desolate earth without an inhabitant for it says the inhabitants are scattered abroad, showing some inhabitants still there, after this destruction by the Lord. Verse 6 explains the matter clearly, "Therefore hath the curse devoured the earth, and they that dwell therein are

*desolate*: therefore the inhabitants of the earth are burned and few men left." Please notice that as a result of the curse the few that dwell therein are desolate. Some were still dwelling in it for there were, "few men left." The second and main text used to prove this desolate earth theory is found in Jer. 4:23-27. Briefly stated the text describes a *vision* that Jeremiah saw for he says, "I beheld the earth, and lo, it was without form and void, and the heavens, and they had no light." "I beheld, and lo, there was no man and the birds of the heaven were flown." He further saw that the fruitful fields were ruined and the cities broken down by the anger of God. The vision has ended and in verse 27 the prophet says, "For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." This verse was evidently giving some explanation of the meaning of this vision of a desolate earth. In explaining God says, the whole land shall be desolate but He would *not* make a full end. In other words, He would *not* utterly destroy all the people in that land. It is doing violence to the Scriptures to take a vision out of its own setting and away from God's own interpretation just to prove a theory. When God says He will not make a full end of the land made desolate, I believe what He says about it. The next and main point is what land was He going to make desolate? Was it the whole earth? Just because the prophet was shown the earth desolate in vision does not prove that the *whole* earth will be made desolate. Please read verses 16 to 22 and see what people God was talking of when He gave this vision.



The Doctrine  
*of the*  
Immortal Soul

*"A Bible Truth Tract"*



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THE DOCTRINE of the IMMORTAL SOUL  
*A RADIO ADDRESS*

This morning we shall speak on the subject of the immortal soul. Have you ever looked for the term "immortal soul" in the Bible? We venture that you haven't found it. It is not there. There is no place in the Book where the soul is said to be immortal, or that it shall never die except it be clothed upon with immortality under conditions of salvation. Of course we have been taught by many preachers that the soul never dies, in fact, that same doctrine was preached by the devil in the garden of Eden. This doctrine is contrary to that which God gave to Adam and Eve, for He told them that under certain conditions they would die. The devil told Eve that God had lied about it, and that the reason God didn't want them to eat of the forbidden fruit was that they should become as gods and would know good from evil—that their eyes should be opened, etc. Now Eve was deceived. God had said, "Thou shalt surely die," and the devil said, "Thou shalt not surely die," and the controversy still rages between the ministers of God and those misled by Satan.

But perhaps we should first have defined immortality. Immortal is defined as "Not subject to death" — a thing that cannot die. It would seem that all controversy would be eliminated by the reading of one passage of Holy Writ, but it is probable that we must give many in order to

substantiate our claim that the soul of man *without Christ* is mortal—subject to death, and *will die*.

In Romans 6:23 we read, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Remember that the wages of sin is death. Now, if this natural death is what is meant, all people suffer the same reward, for all die the natural death, and the righteous and the sinner suffer this natural death. Certainly the Scriptures mean death after the judgment, or the second death. In Eze. 18:4 we read, "The soul that sinneth it shall die." Here is a plain statement that the soul SHALL die if it sins, and whatever the soul is, it can sin. If it sins it shall die, for the wages of sin is death. Again in the same chapter (Ezek. 18:20) we have the same statement repeated, "The soul that sinneth it shall die." This should stop all controversy; but when these scriptures are presented some will argue that death simply means a separation from God. I should like to ask where the book, chapter and verse in the Bible may be found that says so. If we shall speak where the Bible speaks and be silent where it is silent, then I shall ask for the definition of death to be given from the Bible itself. I am constrained to believe that death is the opposite of life, and that if the second death is nothing but a separation from God we should be able to read it in God's Word just that way. Let us see if this is a reasonable interpretation of the term death. How could one be separated from God unless he was in the first place with God? Evidently one couldn't die unless he was alive to be-

gin with. Now to be separated from God, one must first be with God, and evidently the sinner is not with God unless God is in sin or the sinner is in God. God has no fellowship with sin. What is the point we wish to make? Simply this: The sinner is separated from God before death—the death of the natural body, and therefore can not be again separated from God without having been brought to Him. It may be argued further that the separation is one physical—that the sinner is brought into the presence of God in person to be judged and then sent away from God to a place where God is not—banished from the presence of the Lord. Let us examine this position in the light of truth. In Psalm 139:7-11 we read, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light around me." Now, if the wicked soul is just banished from the presence of the Lord, where do you think it would go, seeing that God is everywhere?

In 1 Tim. 6:16 we find the Lord only hath immortality—then Christ in you is, in fact, your hope of glory. One who has not Christ in him is not immortal and has not immortality.

The terms *spirit* and *soul* are in some instances used interchangeably by those who would claim an immortal soul, and Eccl. 12:7 is used to show

that the soul or spirit does not die. "Then shall the dust return to the earth as it was and the spirit shall return to God who gave it." Let it be acknowledged here that the passage doesn't say that just the spirits of the righteous go back to God, but all spirits are included in that statement whether wicked or righteous. This passage would indicate that the spirit came from God—is a part of God, and therefore shares the attributes of immortality with God, but Zech. 12:1 says that God "formed the spirit of man within him." Then we must admit that if it is formed within the man, it is a part of the creature until it is begotten by the Spirit of God through placing the seed of immortality within him. John 3:16 states that God gave His only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Certainly the believer dies the natural death with the sinner, but he has that difference that he shall awake to everlasting life in the morning when God calls them from their graves into judgment.

Now, for another thought we go to Prov. 20:27: "The spirit of man is the candle of the Lord." Prov. 24:20: "For there shall be no reward to the evil man; the candle of the wicked shall be put out."

Ps. 78:50, "He made a way to his anger; he spared not their soul from death."

Jas. 5:20, "Let him know that he which converteth a sinner from the error of his way shall save a soul from death." Will you notice that a soul is saved from death? If the soul is immortal, how could one save one from death when it couldn't die? If the soul can die, it is mortal

and not immortal, for immortal means not subject to death—cannot die.

Matt. 10:28 says, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Question—If the soul were destroyed, would it still live? How could an immortal thing be destroyed?

With these remarks, one is inclined to ask, "What shall become of the wicked? Aren't they cast into a lake of fire and tormented forever and ever?" My friends, I fail to find a scripture that says so. Rev. 20:10 comes nearest saying such a thing, but if you examine the passage it states plainly that it is the devil that is to be tormented forever and ever. Perhaps it would be well to give some light on the destiny of the wicked.

Rom. 6:23 says, "The wages of sin is death." The soul sins: (Ezek. 18:4), "The soul that sinneth it shall die." Therefore, the sinner dies and does not live. Job 4:9, "By the blast of God they perish, and by the breath of his nostrils are they consumed."

Job 21:30, "The wicked is reserved to the day of destruction. They shall be brought forth to the day of wrath."

Ps. 21:9, "The fire shall devour them."

Ps. 37:10, "For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place and it shall not be." I trust that you will notice that the Psalmist said that the wicked would not be. There is not even going to be a place for them. Ps. 37:20, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into

smoke shall they consume away." How long do you think the fat of lambs would last in an orthodox hell? And if they consume away into smoke, how do you think they would live on forever? If they actually consume away, they would then be destroyed from the presence of the Lord, for they would not exist.

Ps. 92:7, "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever." Ps. 104:35, "Let the sinners be consumed out of the earth, and let the wicked be no more..."

Prov. 2:22, "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 10:25, "As the whirlwind passeth, so is the wicked no more." Prov. 12:7, "The wicked are overthrown and are not: but the house of the righteous shall stand."

Prov. 13:9, "The light of the righteous rejoiceth: but the lamp of the wicked shall be put out." Prov. 24:20, "The candle of the wicked shall be put out." Isa. 5:24, "As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness and their blossom shall go up as dust." Isa. 33:11-12, "Your breath as fire shall devour you, and the people shall be as the burning of lime: as thorns cut up shall they be burned in the fire." Hosea 13:3, "Therefore they shall be as the morning cloud and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke of the chimney." Nah. 1:10, "For while they be folded together as thorns, and while they are drunken

as drunkards, they shall be devoured as stubble fully dry." Mal. 4:1, "For behold the day cometh that shall burn as an oven; and all the proud yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Verse 3, "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

Now, with all these scriptures telling of the final destiny of the wicked, how can one say that the soul lives on and on in hell fire to be tormented for ever and ever? If the wicked shall be stubble, if the soul is wicked, then the soul becomes stubble and is burned up that there is nothing left of it, neither root nor branch. If there be neither root nor branch, how could life exist any more?

It is often objected that the wicked will suffer everlasting punishment. That is true, but it doesn't say that they suffer everlasting pain. The punishment is everlasting death—not life in pain. The wages of sin is death, and the soul sins, for the soul that sinneth, it shall die. Ezek. 18:4. If death is everlasting, and they suffer this death, then the punishment is everlasting and there is no mistake about it.

Let us contrast this Bible teaching with the modern idea of God and His way of punishing man. The story is told of a minister who undertook to describe the awfulness of hell to his congregation, or as some one put it, shook his audience over the flames awhile. The tenure of his sermon was somewhat on this wise:

"Let us take a little trip into the bottomless pits of hell and there view the awfulness of this everlasting punishment which God shall visit upon the lost. We wind in and out among the flames of hell until we come to a young lady who had never been born again. She had neglected this great salvation; she had never been really wicked, but she had not accepted the Lord Jesus as her Savior. As we approach her we hear her screaming as she writhes in agony, the fire is lapping at her waist, it is climbing through her hair, it sears her face, and her writhing form can give us only the merest idea of what she suffers. Her tongue is swollen out of her mouth and her eyes are protruding from their sockets, and still she screams in pain, her blood boils. We can hear her praying to God—listen: 'O, God, have mercy on me—have mercy on me,' but God will not listen to her shrieks. She made her own choice, and in hell she must spend her eternity. She has been burning for lo! these million years, and her cries have gone up in piteous fashion for these some million years, and still there is no relief, for God has decreed that she shall spend eternity in a devil's hell, and eternity has only begun to dawn. Her suffering will never end."

This kind of sermon, kind friends, caused a little boy who sat listening to this tirade against God, to dig his very nails into the seat upon which he sat, and he uttered between his teeth, "If that is the kind of God my daddy preaches, I shall be his enemy as long as I live." And thus was brought into our midst one of the world's greatest infidels. The wonder to me is that not

more have been made infidels by such castigations against God. They tell us that God is a merciful God—that His ways are higher than our ways, and all of that, but I would like to ask if any of you would sentence any man, woman, or child to such a punishment for the most heinous crime that man could commit. Friends, I speak after the manner of men, as Paul once said, if it be but a man's court, no jury would bring in a verdict of guilty for any crime if they thought that the court would sentence the prisoner to an eternity in fire with eternal suffering such as the orthodox ministers would have us believe that God deals to those who fail to make their peace, calling and election sure. Oh, yes, when God sends the wicked away into outer darkness, there will be weeping and gnashing of teeth, for the people seeing the glories that they may have had will be filled with remorse, but the Bible doesn't say that they will suffer eternally in a fire that isn't hot enough to burn them up. They would have to have celestial bodies or be made of asbestos to last in a fire that man might kindle; but we are told that the fires of hell shall burn and not destroy—shall burn and not consume—but the *Bible* doesn't tell us such things. The devil is the author of that doctrine, and he started preaching it in the garden of Eden when he told Eve that she would never die, but would become as gods knowing good from evil. By this lie the devil brought sin into the world, and sin brings death. Now, that God has sent His Son into the world to redeem man from his fallen state, the devil would make another lie and tell it on God, that God will roast people in hell for

small offences if they don't apply for the saving blood of Christ to cover their sins. By such lies the devil has driven people away from God—has caused men to disbelieve in the goodness and mercies of God. Whatever the lie may be, satan would destroy the faith of men and cause them to question the plan of salvation.

Luke 3:17 says, "He will throughly purge his floor, and gather the wheat into his garner; but he will burn up the chaff with unquenchable fire." The fire is unquenchable, but the chaff is to be burned up. Mal. 4 says that they that shall do wickedly shall be stubble and the day that cometh shall burn them up—that it shall leave them neither root nor branch. And they shall be ashes under the soles of your feet in the day that the Lord doeth this. We should like to ask how ashes would scream or how you could recognize a protruding tongue or swollen eyes in a heap of ashes.

Deut. 4:24 says that the Lord is a consuming fire. That fire is unquenchable.

2 Thess. 2:8 says, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Ps. 37:20 says, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Verse 10 of that same chapter says, "For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place and it shall not be." But modern people would tell the psalmist that he was mistaken, the wicked will all be in hell roast-

ing for their sins. Isn't it grand—the discoveries made by these modern men? I suppose that the psalmist hadn't looked around very much or didn't know what he was talking about. Of course that was before America was discovered, and perhaps they have finally found a place to put all the wicked and roast their ashes. They tell us that the psalmist was wrong when he said that the wicked would be consumed—"oh, no," they say—"the wicked will be as asbestos—not like the fat of lambs. They shall live and last eternally, not consume into smoke." Well, great men will differ, but for my part I should rather believe David, for he was a man after God's own heart; and he said that the wicked would consume away—into smoke, and that there would not even be a place for them. He evidently didn't know anything about a hell to roast them in. I would not have you believe that there is no such thing as immortality, but sinners don't have it until they are regenerated or born of God. Paul said that this corruption shall put on incorruption, and this mortal shall put on immortality. 1 Cor. 15:53.

We seek for immortality—Rom. 2:7.

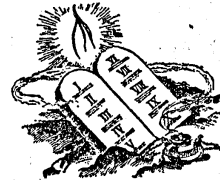
God only hath immortality—1 Tim. 6:16.

Then, if we are to consider the scriptures cited as being of the word of God, inspired, then we must conclude that man without Christ is mortal, subject to death, will die the second death. The soul that sinneth it shall die—then the soul is not immortal.

Write for tract on "The Resurrection, the Hope of the Righteous." Address: Church of God Publishing House, Stanberry, Missouri.

# The Administrations of God's Law

*"The Two Laws"*



*A Bible Truth Tract*

CHURCH OF GOD PUBLISHING HOUSE  
STANBERRY, MISSOURI



## The ADMINISTRATIONS of GOD'S LAW

What is right and what is wrong in matters of human conduct? This has been the great question of humanity ever since the Fall of man, when mankind took of the tree of the knowledge of good and evil. Before the fall man knew only what was good and right and perfect. Both man and all the world about him was "very good" and mankind could have lived on in perfect happiness had they not fallen to the temptation of desiring to know of evil. For although man was perfect in the beginning, yet the Creator had already given principles which man must observe in order to remain sinless. The standards of moral righteousness already existed although they had as yet never been violated. Man was absolutely free from the condemnation of any law, and was completely under the love of God, yet God had given him definite instructions to remember and observe things which he must *not* do. From the first, man was under the obligation to obey the command of God or suffer the consequences. (Gen. 2:17). So long as man believed God and thought only of those things which the Lord had given him to *do* he did not have to worry about the things he must *not do*.

The fall of man and the entrance of sin into the creation of God is a matter of sad record. The eternal moral principles of righteousness had been transgressed. Man had listened to the voice of another in place of God. He had coveted that which was not legally obtainable, and

had then stolen. He had dishonored his heavenly Father and was guilty of murder by bringing death upon himself. He fled from the presence of God and instead of admitting his sin, he made the false claim that he had hid because he was naked. All of these acts violated the moral principles of righteousness which must have already been in existence and which God later wrote in the Ten Commandments.

### *The Covenant People*

Why were the Ten Commandments given to the nation of Israel? Was it because those moral standards were meant only for that people? Surely not for God is the God of all the world and has one standard of righteousness. (Ps. 119:142). But let us notice the circumstances which led up to the law being given as it was. We remember that at the time of the flood, the only people in the world who worshiped the true God were Noah and his family. What God spoke to them, He spoke to all of His people on earth. Later it seems that Abraham was the only one found to be true, and he was called out, away from his heathen surroundings. His descendants in the line of Isaac and Jacob preserved the true worship and knowledge of God. Two great covenants were made with Abraham. The first was that eventually thru his seed all the nations of the earth would be blessed. Gen. 12:1-3. This was the promise of Christ and ultimate redemption. The other covenant is recorded in Genesis 17:1-13 and provides that if the descendants of Abraham would be obedient to God that He would give them the land of Caanan and they should be a great nation. We have the

record how Jacob and his family went to Egypt in time of famine, and how they remained there until they became a great nation, but a nation in slavery. But the knowledge of the true God was preserved among them, and they were the only people in the world who did know of and even attempt to worship the Creator. And when they cried out to God for deliverance, He raised up Moses and the great movement of the Exodus of the nation of Israel, began. God was beginning to first carry out the second covenant, or land covenant which He made with Abraham. This nation of Israel as they marched out into the wilderness represented the only body of people in the world who were worshipping the true God. Since they represented God's people in the world, any general laws given to them would apply to all the people of God. 1 Kings 8:41-43.

#### *The Ten Commandments*

The moral code of Ten Commandments was spoken to the people of God who were in the world in 1491 B. C. amid circumstances which were the most awe-inspiring and grand ever witnessed by man. The presence of Almighty God was manifested on a great mountain, causing it to smoke and "the whole mount quaked greatly". The message of God was announced by a trumpet call far greater than ever produced by man, and then a great voice which shook the earth was heard as God spoke the words of the Ten Commandments. This record is found in the book of Exodus, chapters 19 and 20. After speaking the words of the Moral Law, the Almighty God enscribed this code upon two slabs or tables of stone. Exodus 34:1, 28. These

two tables of stone were placed inside the special case overlaid with gold called the "Ark of the Covenant." Deut. 10:5. No other writing was thus honored and kept.

#### *The Nature of the Commandments*

The Ten Commandment code of law is a moral law defining what sin is in the sight of God. In ten brief statements it covers all actions which man can do which are wrong and against the principles of God. Read them in full in Exodus 20:1-17. When analyzed it may be observed that all of the commandments are statements of general action which must *not* be done. We may state this essential meaning of each, thus:

- 1—Thou shalt not have other Gods.
- 2—Thou shalt not make and worship any image or likeness.
- 3—Thou shalt not take the name of God in vain.
- 4—Thou shalt not work on the seventh day, the sabbath
- 5—Thou shalt not dishonor thy father and mother
- 6—Thou shalt not kill
- 7—Thou shalt not commit adultery
- 8—Thou shalt not steal
- 9—Thou shalt not bear false witness
- 10—Thou shalt not covet anything that is thy neighbors

We observe at once that this code of law is completely lacking in detail and definition. Nothing is said of what constitutes other gods or how the true God is worshipped. No penalties are named for transgressing this law and there is no statement of ultimate reward for

obedience to it. Thus it may be seen that it is simply a foundation set of moral principles which must be defined, interpreted and administered, in order to have the effect of law.

Such a standard of law which needs detailed laws for its administration may be termed a constitution. We may well compare the Ten Commandment code to the constitution of the United States. The Ten Commandments were kept in the gilded Ark of the Covenant, in the temple of God. The original Constitution is kept in a glass case at the Capital of the United States. We have noted the content of the Ten Commandment law. The Constitution, after defining the nation, the officers and manner of the government, contains such general provisions as:

"No tax or duty shall be laid on articles exported from any State."

"No money shall be drawn from the treasury but in consequence of appropriations made by law."

"No title of nobility shall be granted by the United States."

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Note the striking similarity to the type of wording found in the Ten Commandments. It may be easily seen that it is proper to refer to the Ten Commandments as a divine Constitution. Now we remember that in order to make the constitution of the U. S. effective it has been found necessary to have a great many detailed laws. People do not observe the great principles of the constitution by nature. Laws are needed to define and enforce the provisions of the constitution. And so while the original constitution is kept in the glass case, there are many books on shelves beside it and in the states of

the nation, containing many thousands of added laws defining exact duties and providing penalties for transgression.

#### *The Need for Added Law*

When first created, man was perfect and did not have an evil nature. The principles of moral righteousness as outlined in the Ten Commandments, were inherent in Adam and Eve. It was against the nature which God had given them, for them to sin. Had they remained sinless, no added laws of definition and interpretation would have been necessary for the administration of the moral law. So long as those moral standards were in their hearts, their every action would have naturally been in accordance with the divine standard. This all follows from the fact that God declared that His creation, including man, was "very good." Gen. 1:31. It was by the disobedience of one man (Adam) that "many were made sinners," or caused to have a sinful nature. (Rom. 5:19). Because of sin it thus became necessary to have added laws, defining, interpreting and administering the Ten Commandment constitutional standard. The apostle Paul tells us about it in these words, "Wherefore then serveth the law? It was added because of transgressions..." Gal. 3:19.

The use of the word "law" is often confusing because the same word is used for both the Ten Commandments, and for the added, administrative law. But the context in each place shows which is meant. In the above portion of a verse, two laws are necessarily implied. It states that a "law" was added because of transgression (of

an already existing law). Let us study to see what this *added law* was.

#### *God's Added Law*

The first record we have of detailed actions of human beings on this earth after the fall is found in the 4th chapter of Genesis and is the record of Cain and Abel. Both brought an *offering* to the Lord, and Abel's offering of a lamb was accepted. Instruction from God, of which no record is given us, must have directed them to make these offerings. In Genesis 8 we read that Noah, after coming out of the ark, offered burnt offerings of the clean beasts and the Lord accepted that worship. Abraham was familiar with sacrificial offerings as shown in Gen. 22:7, and the Lord commends him "because that Abraham obeyed my voice, and kept my charges, my commandments, my statutes, and my laws." Gen. 26:5. This reference makes it very clear that God had given added laws even at that time but they may not then have been put into written form, just as the Ten Commandment constitutional law had not yet been written. To find a description of the recording of both of these laws in written form we turn to the books of Exodus and Deuteronomy.

In Exodus 20 we find the record of the giving of the Ten Commandment constitutional law, by God in an audible voice. "And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven." Ex. 20:22. God had given the moral law in a direct message to the people without giving it through any prophet. But the first verse of Ex. 21 reads, "Now these are the judg-

ments which thou shalt set before them." Then for several chapters there follows a list of detailed laws of conduct. These administrative laws were given *through Moses*. There were many more such laws as recorded in the books of Exodus, Leviticus, Numbers and Deuteronomy.

To emphasize the difference between the moral standard of righteousness and the laws of its administration, we read: "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. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither you go over to possess it." Deut. 4:13, 14. God gave the Ten Commandments; AND through Moses God gave the "added law." Now let us note the difference in the recording of these two laws.

"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, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the Law, and put it in (Hebrew, *at*) the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 31:24-26.

Just as the U. S. constitution is in a glass case, and the laws of its administration are in many books out side this case, so it was with the law of God. Inside the ark was the constitutional code of Ten Commandments; beside the ark was the "book of the law", the administration through Moses. Hereafter it is often referred to in the

Scriptures as the "law of Moses." (See 1 Kings 2:3; 2 Chron. 23:18; Ezra 3:2; Nehemiah 10:34; Daniel 9:13; Malachi 4:4; Heb. 10:28; Acts 13:39 and many others.)

#### *The Contents of the Law of Moses*

The provisions of the added or administrative law of Moses may be classified under several heads, such as:

1. Laws regulating the order and manner of the journey of the Israelites from Egypt to Palestine. See the book of Numbers. These laws fulfilled their purpose and came to an end when Israel completed their journey.

2. Civil laws governing conduct of men with each other and laws concerning the use of the land. See Leviticus 25. Such laws could be in effect only so long as the Israelites were an independent nation.

3. Laws relating to the building of and the care of the Tabernacle. See Ex. Ch. 35 to 40. Some of these ended their usefulness when the Tabernacle was left in a permanent location. Others continued as long as there was a temple.

4. The sacrificial system of atonement for sin. Most of the book of Leviticus is taken up with these laws, all of which expired when Christ made the great atonement on the cross. Rom. 5:10-11.

5. General moral interpretations and detailed information, not relating to any of the above, and still good for study and admonition.

In connection with all of these parts of the administrative law, there were penalties imposed for failure to comply and some parts of it were special penalties for breaking the Ten Commandments. For instance, "He that killeth a man

he shall be put to death." Lev. 42:21. Its general rule of punishment for misconduct is summed up as follows: "If a man cause a blemish in his neighbor; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth..." Lev. 24:19-20.

Most of the Law of Moses was taken up with the details of the system of sacrifices for atonement for sin. There was the daily sacrifice of a lamb, morning and evening. (Ex. 29:38, 39). Then there were many sacrifices which individuals must offer if they had sinned. (Lev. 1-7). There were several annual feast days each celebrated with special sacrifices. (Lev. 23:4-4.) The greatest of these was the annual day of atonement, the only time when the high priest entered the most holy place of the sanctuary to make the yearly atonement for the sins of the people.

#### *The Purpose of the Sacrificial Law*

We have noted the purpose of the various administrative parts of the law of Moses, and how each part came to its end when it had fulfilled that special purpose. But what of the sacrificial law? We read in Gal. 3:24, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." This is referring to the same law mentioned as being the "added law" in verse 19. How could the system of sacrifices bring us to Christ? We find our answer in the book of Hebrews. It might be said that in general the purpose of the entire book of Hebrews is to show the relationship between the Law of Moses and the work of Christ. A study of chapters 9 & 10 will show that the sacrificial system was a type of the work of

Christ. He was the "lamb slain from the foundation of the world." The annual day of atonement was a type of the great atonement which Christ made on the cross. Heb. 9:25-28.

The Decalogue and the Law of Moses are often referred to as "The Two Laws" for convenience in contrasting the Ten Commandment constitution with the administration of Moses. These two laws, the one defining sin and the other a remedial law consisting of sacrifices and ceremonies to atone for sin, are thus contrasted in the following tables. Compare the numbers and read every text.

#### THE TWO LAWS OF GOD

*God the Author of Both*

##### LAW No. I.

- (1) Was spoken by God to all the people directly. Ex. 20:1-17.
- (2) Was written by the finger of God. Deut. 9, verse 10.
- (3) Was written on tables of stone (singular). Deut. 9:10.
- (4) Was written on hewn stone. Deut. 10:1, 3.
- (5) Contained ten precepts only. Deut. 5:22; Deut. 4:13.
- (6) Was placed in the ark of the covenant. Deut. 10:5.
- (7) Defines sin. Rom. 3:20.
- (8) Is perfect. Psalm 19:7; James 1:25.
- (9) Is spiritual. Rom. 7:12, 14.
- (10) Is not grievous. 1 John 5:3.
- (11) Is established by faith. Rom. 3:31.
- (12) Whole law still binding. James 2:10.

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- (13) Christ did not destroy. Matt. 5:17.
- (14) Was to last as long as heaven and earth; to continue forever. Ps. 111:7-8; Matt. 5:18.
- (15) Christ kept it perfectly. John 15:10. He never sinned or transgressed at all.

##### LAW No. II.

- (1) Was spoken by God to all the people through Moses. Ex. 21:1; 24:3.
- (2) Was written by Moses. Deut. 31:9.
- (3) Was written in a book. Deut. 31:24.
- (4) Was also written by Joshua at Mt. Ebal on a pile of whole stones (plural), not hewn stones. Josh. 8:32-34.
- (5) Contained a hundred or more precepts. Josh. 8:34; Deut. 27:3-26.
- (6) Was placed by the side of the ark of the covenant. R. v. Deut. 31:26.
- (7) Was for the pardon of sin. Lev. 4:27-35.
- (8) Makes nothing perfect. Heb. 7:19.
- (9) Is carnal (material). Heb. 7:16.
- (10) Is a yoke. Acts 15:5 & 10.
- (11) Is abolished. Eph. 2:15.
- (12) All types or shadows now abolished. Col. 2:16, 17.
- (13) Christ nailed it to the cross. Col. 2:14.
- (14) Was to last till the seed (Christ) should come. Gal. 3:19.
- (15) Christ offered no sacrifices authorized by law No. 2. Heb. 7:27.

##### *The Two Administrations*

We have now seen that the book of the law of Moses was added as an administration of the Ten Commandment code of moral principles. The purpose of that administration was to show

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in ceremonial form, the work of Christ. The provisions of the ceremonial system bring us from the time of the fall of man, to the time when Christ made the great sacrifice on the cross. This law was a "schoolmaster" instructing the believers about the work of Christ, and also making possible their salvation by doing works which showed their faith in the coming redeemer. And when the One to whom the ceremonial system had pointed, came, that system had fulfilled its purpose and came to its end. "But after that faith is come, we are no longer under a schoolmaster." Gal. 3:25. "But when the fulness of time was come, God sent forth his Son... to redeem them that were under the law." Ch. 4:4-5. Christ had come with a new administration, a new system, a new dispensation. We will find that the administration of Christ was also an administration of the same great moral, constitutional, Ten Commandment law.

The provisions of the Law of Moses, besides being written in the book of the Law, were also written on a number of whole stones. "And he wrote there upon the stones a copy of the law of Moses..." Josh. 8:32. This law decreed death for many offenses. (Ex. 21:29; 35:2). And concerning it we read, "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; how shall not the ministration of the spirit be rather glorious?" 2 Cor. 3:7, 8.

*Glorious and More Glorious*

The administration of the Law of Moses served

a great and wonderful purpose. Those who obeyed it will be among the redeemed. (Lev. 18:5; Gal. 3:12). This was not because of any virtue in the sacrifices themselves. There was no life in the ceremony alone (Ezekiel 20:25), but Christ made it effective for those who had observed it, by actually doing that to which it had pointed forward. (Heb. 9:15).

The book of the law was beside the ark "as a witness against you." It was thus a ministration of condemnation. After the sin had been committed it condemned the sinner. It depended upon committed sin for its operation.

The new administration of Christ is a "ministration of righteousness." "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." "For if that which is done away was glorious, much more that which remaineth is glorious." 2 Cor. 3:9, 11.

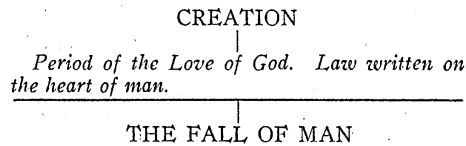
The glorious administration of Christ is taught in the gospels. In the Sermon on the Mount, the principles of Christ which took the place of the Mosaic system, are brought out. In Matt. 5, verses 20-48 is a series of comparisons of the standards of Christ, with provisions of the law of Moses. The moral commandment said, "Thou shalt not kill." The Mosaic code decreed a penalty for anyone who was adjudged guilty of the act. But Christ said, "Whosoever is angry with his brother without a cause shall be in danger of the judgment." Matt. 5:22. And in like manner other points are mentioned and Christ showed that His interpretation of the law was deeper and

greater. His is a law of the thoughts and intents of the heart.

The administration of Moses was given to the Israelites who then constituted the people of God. The administration of Christ is also given only for the people of God today. The Mosaic system was under the Old Covenant which stood for material things. The system of Christ is under the New Covenant which stands for spiritual things. The Christian is accounted as being under the system which applied before the fall of man. A man in Christ, is a new creature. The old desires to sin are gone. The eternal righteous principles of the Ten Commandment law of God are written on his heart. The love of Christ constrains him to obey—not in order to be saved, from sin, but because he is in that saved condition; a candidate for the Kingdom of God.

*Summary and Conclusion*

In this brief study we have endeavored to show that the Scriptures teach us of one eternal moral, constitutional law of Ten Commandments, and of three periods of administration of that law: 1. From Creation to the fall; 2. From the fall of man to the death of Christ; 3. The time since the death of Christ. We may illustrate it by the following diagram.



*System of sacrifices for atonement given orally.*

THE EXODUS

THE TEN COMMANDMENTS SPOKEN AND  
ENSCRIBED ON STONE BY GOD

*An eternal constitutional law of moral principles of righteousness.*

Comparison of the Two Administrations  
of the Ten Commandment Law of God

MINISTRATION OF MOSES <i>Ministration of Condemnation to Death</i>	MINISTRATION OF CHRIST <i>Ministration of Righteousness to Life</i>
1. Many detailed laws.	1. Few general principles.
2. Many penalties; eye for eye, tooth for tooth, life for life.	2. Golden rule — return good for evil.
3. Sacrificial system for atonement for sin, dally and yearly sacrifices.	3. One great sacrifice made on the cross, making eternal atonement.
4. Sacrifices could never of themselves atone for sin. The law was weak.	4. Sacrifice of Christ entirely sufficient to atone for sin.
5. Written in a book and on stones.	5. Written on the hearts of the believers.
6. Expired by limitation as its purpose was ended or its types fulfilled.	6. Is eternal and will never come to the end of its purpose.

“For sin shall not have dominion over you: for ye are not under the law, (administration of Moses) but under grace (administration of Christ.)” Rom. 6:14. The sacrificial system of the Law of Moses was nailed to the cross; the Ten Commandment Law of God continues to be



the standard of righteousness for Christians, under the grace of Christ.

Christ taught the observance of the Ten Commandments and quoted from that code of law. Matt. 19:16-21. Since the Ten Commandment law is the law defining sin, it follows that it is the law by which all men will at last be judged. We find this taught in the Bible in the book of James, Ch. 2:10-12, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye and so do, as they that shall be judged by the law of liberty."

The ceremonial Law of Moses could not be called a "law of liberty" for it put a burden on the people to go through so many ceremonies and offer so many sacrifices continually. But those who now keep the Ten Commandments, are free from condemnation and find liberty in Christ who helps us to keep free from sin. And Jesus further says, "But whoso 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." James 1:25.

It is a fact admitted by all who believe the Bible, that no one who continues in sin will be saved. Men are prone to wish to determine what sin is by their own ideas and feelings. But the Bible plainly says, "Sin is the transgression of the law." 1 John 3:4. The Ten Commandments of God make up the only "law" found in the Bible which is composed of moral standards. Under

the administration of Moses and under the administration of Christ, the Commandments of God continue to be the great law of right and wrong. Those who are of the true church "keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. And those described as "saints" who will be the redeemed are thus described, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12.

Now is the time to make your choice. Now is the time to turn from sin by accepting Christ as your savior and keeping all of the Ten Commandments of God. Or if you already have accepted Christ, step out now in the greater light you have found and so shall you truly find the blessing of God and not come under the condemnation of James 4:17, "To him that knoweth to do good and doeth it not, to him it is sin." Walk in the light of God. "If we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

# Divine Healing

*A Bible Truth Tract*



CHURCH OF GOD PUBLISHING HOUSE  
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## DIVINE HEALING

We have before us, for discussion a subject that is of vital importance to every man, woman, and child in the world. Many people do not believe in DIVINE HEALING because they do not understand it, and many do not understand it because of false teaching on the subject.

It is not our intention to undertake to tell all there is to tell about healing, at this time, but we wish to set forth some facts from God's word, the Bible, that we might know more about it.

### *The Need of Healing*

First let us notice why we need healing for the body. When man was created in the beginning of time, he was made in the likeness of God (Gen. 1:26), and at that time had no disease nor pain. But when Adam sinned in the Garden of Eden it brought death upon the human race and disease is the forerunner of death. Thus we conclude that sickness is the result of sin. Some would say then that if a person would live without ever committing sin that he would never die. But when Adam sinned death passed upon all men so all must die because of Adam's sin. Rom. 5:12; I Cor. 15:22.

It was the plan of God and His wish that mankind should live without sin from the beginning and that man should be healthy and strong and enjoy life. That was why the Tree of Life was placed in the Garden of Eden. After man sin-

ned the Tree of Life was taken away from him; not because God did not want him to live and enjoy life any longer, but because God did not want him to live forever being a sinner. God provided a remedy for sin and made it possible for man to gain back what he had lost.

#### *God Is Willing*

It is not God's wish that His people should be sick and have to suffer. He says through John, "Beloved, I wish above all things that thou mayest prosper and **BE IN HEALTH**, even as thy soul prospereth." 3rd John, 2nd verse. We know that God wants all to prosper in soul, that is, be a Christian and enjoy the spiritual blessings of God, for he says in 2 Peter 3:9, "The Lord is not slack concerning his promise...not willing that **ANY SHOULD PERISH**, but that all should come to repentance." In the same manner and to the same extent God is not willing for any to be sick and suffer. But we must meet His conditions before He will heal us spiritually or physically, that is He will not forgive our sins until we repent and turn from sinning and confess to Him asking forgiveness. So He expects us to also turn to Him, ask for healing for the body when sick and be willing to meet His conditions for healing.

#### *Causes of Sickness*

Sickness or affliction may come from different causes. It may be the direct result of our own sin. For example if I go out and work or play hard and get wet with perspiration, and then come into the house and sit down in a draft, thus violating the law of nature, which is one of

the laws of God, I am very likely to take cold and death may sometimes be the result. Another example we might consider. Suppose I hurt my hand in some way so as to break the skin, and instead of washing out the wound and dressing it, I go on working with the wound open and get dirt and disease germs into it, blood poison may be the result. Again I have violated one of the Laws of God.

Again I may do the best that I know in taking care of my body and may always eat wholesome food, and yet because of some weakness that has been handed down from my forefathers I may be sickly and weak. God said in the second commandment of His ten commandment law as recorded in Exodus 20:5 that He visits "the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." But again He promised that He would show "mercy unto thousands of them that love me, and *keep my commandments.*" Ex. 20:6.

One of the first records that we have of God healing any one is found in Genesis 20:17-18, where God healed Abimelech and his kingdom when Abraham prayed to Him for Abimelech. This is an example of healing by God through the prayers of one who was obeying the law of God.

Then again we find Elijah bringing back to life the son of the widow when he had died. See 1 Kings 17:17-24. Some will say, "Well, why are not the dead raised to life in this age?" This is a very good thought and we want to consider it well. We find that when Jesus sent out the twelve apostles that He said unto them, "Heal

the sick, cleanse the lepers, RAISE THE DEAD, cast out devils." Matt. 10:8. But when Christ sent out the seventy He said unto them, "And into whatsoever city ye enter, and they receive you. . . And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Luke 10:8-9. Thus we see a difference in the commission of the twelve and the seventy. Also we find another difference in healing. In 1 Cor. 12:9 we find that one of the gifts of the Spirit was the "gift of healing by the same spirit." There is a difference in the "gift of healing" and healing through prayer. When Peter and John went up to the temple at the hour of prayer, the lame man who was at the gate asked alms of them and expected to get something temporal such as a piece of silver or gold; but instead they healed him, for they had the gift of healing. We notice here that the man did not have to believe and have faith in order for them to heal him. See Acts 3:1-9.

But when James was giving instruction later unto "the twelve tribes scattered abroad (James 1:1) he did not tell the elders to call for the sick and afflicted. But rather he told the sick and afflicted to call for the elders to come to them and anoint them in the name of the Lord. The PRAYER OF FAITH, he said, would save them. James 5:13-16. Thus we see that here the sick had to have faith as well as the elder. So today if Israel or any who have been adopted into the family of God will have faith to obey the commands of God, they can be healed IF THEY HAVE FAITH. In Matt. 9:27-30 we find Jesus healing the eyes of two blind men and He said unto them,

"According to your faith be it unto you." Again He said in Luke 7:50, "Thy faith hath saved thee; go in peace." Thus we see that in some cases where Jesus healed, it was through the faith of the party being healed. Jesus had the gift of healing and could have healed without them having faith, if that had been the will of God. Today He expects us to believe and follow Him, and have faith before we call for the elders to pray for us.

#### *Faith Without Works*

In James 2:17 we read, "Even so faith, if it have not works, is dead, being alone." Let us notice some examples of how faith and works go together in healing. 2 Kings. 20:1-7. When king Hezekiah was sick unto death with a boil and prayed unto the Lord, the Lord heard and sent Isaiah to tell him to put a lump of figs upon the boil, and when he did he was healed. Now, if some one today had a boil and put figs on it, would it heal it? In other words was it the figs that healed Hezekiah or was it his faith in the Lord and his obedience to what he was told to do?

Again turn and read 2 Kings 5:1-19. Here we learn of Naaman who had the leprosy. When he went to Elisha, the man of God, and was told to go dip seven times in the Jordan River he turned away in wrath. He thought Elisha would make a great show about healing him. (There are those today who claim to be able to heal that wish to make a great show and some even charge for praying for the sick). But when Naaman went and did just what he was told to do he was healed and his flesh came again as the flesh of a

little child. I wonder if Naaman had dipped but six times or five times if he would have been helped at all? He had to do just what he was told, in the way he was told to do it.

Now let us turn to the healing by Jesus of the blind man. John 9:1-12. This man had been born blind. Jesus spat upon the ground and made a salve of the spittle and clay and anointed the man's eyes and told him to go to the pool of Siloam and wash it off. When he did so he came back seeing. Now Jesus had two things in mind when He sent him to wash in the pool of Siloam. It was not that there was any healing value in the pool of Siloam; but first it gave the man something to do to show his faith, and second Jesus did not want to make a great show and so while the man was going and washing Jesus went on His way and the man when asked who healed him was not able to point Jesus out.

God is a jealous God and does not want man to take unto himself the glory and honor that belong to God. (Exodus 20:5). When Moses took unto himself the credit of giving the Children of Israel water it kept him from the promised land when the others went in to possess it. Num. 20:7-12; Deut. 34:1-7. When men or women today make a great show and demonstration of healing the Lord is not well pleased with them. James did not tell the elders to call for the sick but rather for the sick to call for the elders. And when they have faith enough to believe that GOD CAN and WILL HEAL THEM, and they comply with or obey the command of the Lord they are healed by the Lord.

#### *Why So Little Faith?*

Many will say, "Well, why do not the people of God all have faith and all be healed?" This is a good question. God has answered it for us so let us turn and see what He says in the Word. First read Mark 1:27, "And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? WHAT NEW DOCTRINE IS THIS? for with authority commandeth he even the unclean spirits, and they do obey him." Was it a new thing for people to be healed of unclean spirits or diseases? No, for we have shown that Abraham prayed for Abimelech and he was healed. Also Elijah healed the widow's son. Then what was wrong? It was new to them because they had not heard of it nor seen it. Why? Isaiah in speaking of the shepherds of Israel says, "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter." And then Ezekiel tells us in 34:2-5, "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherd feed the flocks? Ye eat the fat, and ye clothe you with wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye HEALED THAT WHICH WAS SICK..." And thus it is today. People do not have faith in DIVINE HEALING because they do not know any thing about it and they are in ignorance because the ministers have failed to teach them.

And then again, many do not believe because they have seen some deception practiced upon the people by some who pretended to be able to heal. I have seen ministers pray for the blind and for the crippled and then get up and announce to the assembly that the person was healed and yet they went out being led or using their crutches. This has caused many to judge all by what they saw that was wrong. Others have been known to hire some one who WAS NOT CRIPPLED to come in on crutches to be healed as a demonstration. Such will receive their reward sometime.

Some might also have the experience of Paul when he prayed three times for the thorn in his flesh to be removed, and it was not. (2 Cor. 12: 7-10). Did this mean that Paul did not have faith or that he had not obeyed the Lord? No, I do not think so. When Paul was converted to the Lord Jesus on the Damascus road it cost him his eye sight for three days, and it would seem that when his sight did come back his eyes were weak. See Gal. 4:15. If, when he prayed, his eyes had been healed it is possible that he would have forgotten the Lord and have become exalted again; so God left his eyes weak as a constant reminder or thorn in the flesh to buffet him and keep him humble before the Lord.

Whether or not we be right as to the identity of the thorn in Paul's flesh matters little here, but the Lord's will came first with Paul. God HEARD and ANSWERED HIS PRAYER. The thorn was not removed, but Paul was told the reason why and God's grace was promised "sufficient" for the need.

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#### *Healing Is For Us*

Healing is definitely included in the atoning blood of Christ if we but avail ourselves of it. He "took our infirmities, and BARE OUR SICKNESS," Matt. 8:17. We must, however, meet the conditions that are laid down by Christ and the apostles. If you want faith for healing, study the Scriptures that deal with that subject, for faith cometh by hearing the Word of God. Rom. 10:17. "The prayer of faith shall save the sick" (Jas. 5:15), but remember that faith is not sight. "Faith is the substance of things HOPED FOR, the EVIDENCE OF THINGS NOT SEEN." Heb. 11:1. Too many want to SEE some evidence of their healing before exercising faith. Faith must be exercised first. Read Mark 11:24, "What things soever ye desire, when ye pray, BELIEVE THAT YE RECEIVE THEM, and YE SHALL HAVE THEM." Please notice that we are to believe that we receive them; not that we are going to receive them, but that they are ours. Do not wait to see evidence, believe and God will always do His part.

#### *Obedience to Follow*

It will be noticed that forgiveness will be granted along with healing according to James 5:15. This brings to our mind another point to consider here. If we are healed by the Lord we are obliged to serve Him. What right do we have to ask for healing if we are not willing to give the life, that is renewed by God's grace, as a living sacrifice to Him who healeth all our diseases? Romans 12:1-2. This point is forcefully brought to our attention in John 5:1-14.

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Here Jesus healed a man that had been lame for thirty-eight years. Later when Jesus found him he told him, "Behold thou art made whole: *sin no more*, lest a *worse thing* come unto thee." Verse 14. True many were healed that did not serve the Lord thereafter, but such are not only condemned for eternity, but are taking grave chances of suffering greater affliction here. God is willing to heal, and healing is for us, if we meet the requirements, but remember that He expects to be glorified thereby. Acts 9:32-35.

*Let Us Have Faith*

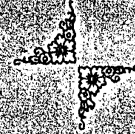
to come to God for healing in His way. Paul tells us in Heb. 4:16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." If God in His great knowledge knows that it is not for our spiritual good to be healed and thus does not answer prayer, may we not lose faith in Him. If He does heal us let us give Him the glory and show our appreciation by a life of service to Him. God knows what is best for us. Praise His Holy Name.



# Hard Questions for Seventh Dayists

*Reviewed and Answered*

*A Bible Truth Tract*



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**HARD QUESTIONS FOR SEVENTH DAYISTS  
REVIEWED AND ANSWERED**

Sabbatarians are often confronted with questions as to why they keep the seventh day (commonly called Saturday) and some of them may seem a bit hard to answer. This tract is intended to give the answers to some of these questions in such a way that they may be understood. This review is called forth as a result of the publication of a tract entitled "Hard Questions for Seventh Dayists." The tract as we received it was unsigned, so we do not know the author. Our answer is therefore not personal, but is intended to bring out the truth about this matter.

Here are the questions and our answers:

Q. "Where is there proof that any man ever kept the seventh day, except by special commandment, prior to the proclamation of the ten commandments at Mount Sinai?"

A. We might here ask, "Where were any of the other ten commandments enjoined upon any man except by special commandment prior to the same event?"

"The sabbath was made for man." Mark 2:27.

If it was made, it was made at creation, or was created. God rested on the seventh day, sanctified, and hallowed it, or made it holy. It was holy unto the Lord God from its creation. It was instituted at creation, and as part of creation will exist as long as creation.

God made a covenant with Abraham, and Abraham kept His laws and His statutes. Then God must have made known to Abraham His laws, and since God changes not, we have reason to believe that Abraham kept the Sabbath, for it was sancti-

fiéd or set apart from all other days when God made it, and He made it before Abraham was. God made the Sabbath holy, and if Abraham was to be holy, he must have kept the holy things of God. That was more than four hundred years before Sinai.

Q. "If Christians are required to keep the seventh day, why do you depart from your dwelling on that day, seeing those to whom the law was given were plainly commanded not to do so? (Ex. 16:29)."

A. The questioner goes back to a month or more before the people reached Sinai, before the ten commandments were given on the tables of stone, to prove a point. There is the place where the special commandment to keep the Sabbath is found to which the questioner referred in question one. Is he consistent?

If the questioner will read the scripture to which he refers, he must observe that this special commandment to remain in their homes was because they went forth to gather manna on the Sabbath as the Lord had told them not to do. Because they disobeyed Him, He commanded that they remain in their houses, or tents. If it had been intended that such a commandment (to stay inside) was to be made permanent, please explain 2 Kings 11:5-10. Here we find that guards were placed about the king's house on Sabbath, with orders to kill the enemies of the king. God had also commanded that "Thou shalt not kill." It evidently was necessary for the guards to go out of their own houses in order that they might guard the king. We also find that Christ was brought up to the custom of going into the synagogue on the Sabbath for religious services. We believe that Christ was a better exponent of the law than is our questioner.

In the ten commandments there is nothing found relative to staying indoors, nor kindling a fire, nor

tearing a piece of paper nor any of those things which modern Pharisees like to throw at us who keep God's commandments.

Q. "If you keep one Sabbath—the seventh day—why not keep them all, the seventh year, and the year of jubilee? Who authorized you to make distinction in favor of the seventh day? (Lev. 25:1-22)."

A. Brother, these sabbaths you mention other than the seventh day Sabbath are the sabbaths which were a shadow of things to come (Col. 2:16). They were a part of the law which "was added because of transgression till the seed should come" (Gal. 3:19), and they expired by statute of limitations. When Christ came, these sabbaths were no longer necessary, for they pointed to Christ. The seventh day Sabbath was a memorial of creation. God blessed it, sanctified (or distinguished) it from all other days. God made the distinction Himself and we didn't have to do it.

Q. "If Christians are required to keep the Sabbath, how are they to live in cold climates when it is forbidden to build a fire on the Sabbath? (Ex. 35:1-3)."

A. That fire commandment was not in the commandments given on the tables of stone. It was a part of the added law that expired with the coming of the seed, or Christ. I might ask how God expected the people then to keep the Sabbath if Christians now can't keep it?

Q. "Is it the duty of Christians to put to death those who desecrate the seventh day? (Num. 15:32-36). If yes, who will be the public executioner? If no, what will you do with the law? (Ex. 35:2). If you say that the penalties are abolished, I answer that the same passages that you use to establish this, prove beyond the shadow of a doubt that the law, too, is abolished. If you admit that the pen-

alties are still in force—and the proof that they are unanswerable and invincible if the law is in force—there is not a Seventh Dayist on top of the green earth who can escape the vengeance of the broken law!"

A. Is that so? Well, Brother, how about the commandment, "Honour thy father and mother?" Is it still in force? If so is it the duty of Christians to stone to death the child that curseth father or mother? (Ex. 21:17). If yes, who is to be the public executioner? If no, what will you do with the law? (Lev. 20:9). Shall I go on with the same argument that you used or do you have enough of it to see the folly of your foolishness?

Brother, the wages of sin is death. (Rom. 6:23). The Christians as such do not today have the civil law in their hands. They therefore do not execute people for murder. The commandment against murder also drew the death penalty, but the church doesn't today execute people for that crime. Is it therefore no longer a sin to do murder? What do you say?

Q. "If Christians are under obligation to observe the seventh day, why did Jesus declare that all law and prophecy hang on love instead of the Sabbath, seeing the command to keep it is the one on which you hang your everlasting all? (Matt. 22:34-40; Rom. 13:8-10)?"

A. I have read these passages and fail to find that last statement in your question. We do not hang our everlasting all on the Sabbath. We believe and teach that to violate any one of the ten commandments is sin, and that the wages of sin is death. (James 2:10, 11; Rom. 6:23).

Jesus did not say in so many words that all the law and the prophets hang on love. He said that the first and greatest commandment is to love God

with all our heart, mind, soul, and strength, and that the second is like unto it, to love thy neighbor as thyself. He stated that all the law and the prophets hang on these two commandments, but He didn't say that because of it all other of the ten commandments were abolished. It is inconceivable that we could love God and still disobey His commandments. That would be like one of our children professing to love us and still show disobedience to our authority. That would be the height of hypocrisy. In like manner we dare not profess to love God and not keep His commandments. That is why John said, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4.

Do you love God, my brother? Do you keep His commandments? Do you keep all ten of them, which He commanded unto a thousand generations? Which are done in truth and uprightness and stand fast for ever and ever? (Psa. 111:7, 8). Which ye shall observe to do forevermore? (2 Kings 17:37). The commandments which Christ said we should keep if we expect to enter into life? (Matt. 19:17).

Q. "Why did Jesus not require the young ruler to keep the Sabbath when enumerating the commandments? (Matt. 19:16-20; Mark 10:17-22; Luke 18:18-24)?"

A. It is hardly fair to answer one question by asking another, but I might also ask you, Why did Jesus not require him to keep the first commandment, "Thou shalt have no other gods before me?" Why did He not say also, "Thou shalt not make unto thee any graven images?" Why did He not also say, "Thou shalt not take the name of the Lord thy God in vain?" Do you also preach that because Jesus didn't mention these three commandments in His remarks to the young man that we are

therefore under no obligation to keep them? He said nothing about them specifically, but in stating, "If thou wilt enter into life keep the commandments." He did include them and the Sabbath, for indeed they all belong in the commandments identified by the Master in naming the others. The young man declared that he had kept all of them, but Jesus had a different idea about it, and proved to the young man that he failed to keep the first one which said, "Thou shalt have no other gods before me." The fellow loved his wealth more than he loved God, and therefore made a god of it.

Q. "If Christians are to keep the law of Moses—the Sabbath— why did the apostles and elders who met at Jerusalem leave it out of their address to the churches? (Acts 15:1-29)."

A. There is no scripture anywhere in the Bible that identifies the Sabbath as the law of Moses. If the Sabbath was the law of Moses, then God made it several hundreds of years before He ever made Moses. You still have that veil over your face and are unable to distinguish between the commandments of God and the law of Moses. (See 2 Kings 21:8.) Since your premise is at fault your argument falls without question. The Sabbath was part of the law which God commanded to be observed for ever. (2 Kings 17:37.)

It might be well, however, to examine the address to the churches as given in Acts 15, to see if the questioner would accept that address as a full and complete gospel, sufficient for salvation. Here it is:

"But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses." Acts 15:5.

"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.

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 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." Verses 24, 28 and 29.

Here we find the address concerned with the Law of Moses and no reference is made to any of the ten commandments or to any principles enunciated in any of them. If the questioner is satisfied to stake his salvation upon what is required in this address and bar all other teachings of the Bible, I fear he will be depending upon a short religion. There is nothing said about murder in this address either and one of the commandments forbids murder. One forbids adultery also, but is not mentioned in this address to the churches. I hardly believe that anyone would contend for one moment that because they are not mentioned in this statement that we are therefore not obligated to keep these commandments. Why then does any one contend that the Sabbath commandment is not now in force just because it wasn't mentioned in this address? We must be consistent.

Q. "If Christians are required to keep the Sabbath, how are we to account for the open violation of the law by Christ, who is our example, unless that by saying that the power that made the law can take it away, and that He did it? (Matt. 12:1-8; John 7:22, 23)."

A. So you will join the accusers of Christ, will you? There were occasions when Christ was accused of almost everything, but He said that He

had kept His Father's commandments. (John 15:10). You know full well that if they could have proved that Christ had broken the Sabbath that they would have had a legitimate excuse for stoning Him to death, since they operated under that law which demanded such a penalty. Christ did not break the commandment, but He repeatedly showed His contempt for their traditions that had grown up with the Sabbath. That is what He condemned, and not the Sabbath itself. Christ stated that the Sabbath was made for man. (Mark 2:27). He did not say that He was going to unmake it. He did not say that it was made for any particular race of men or any particular creed of men, but for man, the same fellow for whom the woman was made. Still some of the agents of the Dragon will charge that the Sabbath is Jewish, and for that reason refuse to have anything to do with it. Why don't they refuse to have anything to do with women for the same reason? I charge positively that in both cases it is a matter of convenience or of ignorance.

Q. "If you keep the Sabbath because you think it was kept before the law of Moses, why did you not practice circumcision, seeing it is plainly commanded in these ages? (Gen. 17:1-14; Gal. 5:1-6)."

A. Circumcision was a type of regeneration. In those days they practiced circumcision in the flesh, but now we practice circumcision of the heart. (Rom. 2:28, 29). Yes, Brother, we believe in circumcision as taught by Paul, do you?

Q. "When did patriarch, prophet, or apostle, or anybody else command any gentile to keep the law of Moses? No dodging here. Proof! Proof!! Proof!!!"

A. Now, Brother, you might have asked a better question since what you want is a command for a gentile to keep the Sabbath. In one place you have

called the Sabbath that law, and in another place you inferred that the Sabbath might have been kept before the law of Moses, and now you seem to want to know something about the law of Moses. Get this: The Sabbath was not the law of Moses. The Sabbath existed hundreds of years before Moses ever drew the breath of life. It existed from creation. (Mark 2:27; Gen. 2:2, 3.) The law of Moses was the law that was added because of transgression till the seed should come. If it was added, it was added to something. It could not have been added to something else besides a law. The ten commandments were given as, "Thou shalt," and "Thou shalt not," without any penalties or remedies expressed in case the people did or did not obey them. The law of Moses was simply the interpretation and administration of the law of God expressed in the ten commandments. It provided penalties and remedies for sin. It also contained ordinances of the civil code, defining the civic relations between and among the people. That ministration, or administration lasted until Christ, who in His own way gave His interpretation and administration of the same ten commandment law. Moses faded and Christ was exalted. The administration of Christ is more glorious, for His disciples show the work of the law (of God) written in their hearts. We now serve and worship God in spirit and in truth instead of in the letter as they did who were under Moses; but the same fundamental law, the ten commandments, defines sin. (Rom. 7:7).

Now if you want us to show you where a gentile was commanded to keep the Sabbath, please read the commandment itself: "Nor thy stranger that is within thy gates." Who was the stranger? It was the gentile. (Eph. 2:11, 12).

There was no distinction placed between the Jew

and the gentile that sojourned with them. (Ex. 12:49; Num. 9:14; Num. 15:15, 16) The gentile, or stranger, was to be governed by the same law that governed the Jew, when such an one came into covenant with God or joined himself unto the people of God. They even had to practice circumcision.

Q. "Paul says that the ministration of death written and engraven in stone (Ex. 20:1-17; 31:18; 32:15, 16; 34:1-28), was done away (2 Cor. 3:1-8). When, where, and by whom was it brought back into force? . . ."

A. The Scripture citations are his and not Paul's. If the ten commandments were done away, as the questioner declares in this argument, then I have as much right to ask where, when, and by whom were the other nine brought back. He doesn't deny that we are obligated to keep the commandments other than the fourth. It is strange that Christ would abolish every one of the ten commandments to get rid of just one. I don't think He did. Paul said, "For if I build again the things which I destroyed, I make myself a transgressor." (Gal. 2:18). I don't think Christ would have destroyed the ten commandments and then rebuilt nine of them. Wouldn't that have made Him a transgressor? It would have been much easier for Christ to have said, "You are no longer indebted to keep the Sabbath," when He was called in question about it, but He did not. He set the proper example in Luke 4:16. Paul followed this example in Acts 17:2, and later wrote the church at Corinth commanding them to follow him even as he had followed Christ. (1 Cor. 11:1).

For your information we shall say that the ten commandments were nowhere called the "ministration of death." The questioner misquoted the Scripture in 2 Cor. 3:1-8. "But if the ministration

of death written and engraven in stones . . ."

It is possible that many people do not know that the "book of the law" of Moses was written, or engraven in stones. Then read Joshua 8:31-35. The ministration of Moses was called the ministration of death. Under Moses the death penalty was invoked for many things, but there is nothing in any of the ten commandments that indicates death, much less imposes the death penalty.

Q. "If the early Christians kept the Sabbath day, why did they break bread on the first day of the week? (Acts 20:7)."

A. Simply because they were hungry and wanted to eat the bread. They broke their bread instead of cutting it. You might as well have said, Why did they break bread every day from house to house?" See Acts 2:46.

Q. "If Christians are to keep the Sabbath day, how do you account for the fact that the apostles preached the gospel in Jerusalem, Samaria, to Cornelius the Gentile, and to many others, without commanding a single individual to keep it? . . ."

A. Do you know that they did not teach the people to keep the Sabbath? I might as well ask you why they failed to command them to abstain from adultery? There is no record that they did, nor that they did not teach them to keep the Sabbath. But a drowning man will grasp at a straw. I should like here to counter with another question, Why did Paul not tell the people (Acts 13:42-44), that they were Judaizing by keeping the Sabbath, and instead of asking for him to preach these things to them the next Sabbath, why did he not tell them to meet him the next day (the first day of the week), for preaching? Why? There was a glorious opportunity for some much needed instruction—if indeed there was some coming.

Q. "Is it not a fact, according to the book of Acts, that the thing done was of more importance than the day? (Acts 20:7)."

A. The scripture cited states that they came together to break bread. Acts 2:46 shows that it was the custom of the disciples to do this from day to day, or daily. If the breaking of bread in one instance proves anything, then the other citation proves too much. Yes, the thing done is important.

Paul and others attended religious services at Antioch on the Sabbath day. (Acts 13:14).

The gentiles called for a religious service on the following Sabbath day and almost the whole city came out to hear the word of God. (Acts 13:42-44).

When Paul came to a city where there was no synagogue, he and others went out by the riverside for worship. (Acts 16:13).

It was Paul's custom to preach on the Sabbath day. (Acts 17:2).

Paul held services at Corinth for eighteen months reasoning with the people (or preaching to them) every Sabbath. (Acts 18:1-11).

He raised up a church there and wrote back to them after he had left them telling them to be followers of him even as he also had followed Christ. 1 Cor. 11:1.

Q. Can you demonstrate that the day you keep is really the seventh day or Sabbath, coming down in regular succession from the day on which God rested?"

A. Surely we can, that is, if God and Christ themselves know. God gave it to a nation and told them it was the Sabbath which He had set apart at creation. That nation of people has kept a strict account of it since the ten commandments were given.

When Christ was here He acknowledged the day

which the Jews were keeping for Sabbath as the Sabbath, and that is more recent.

The Jews are a living testimony as to what day was called Sabbath in the time of Christ. Historical records also bear out the time in such a way that it is possible for science to determine the day of the week upon which any event fell, even to an eclipse of the sun or moon, without missing it, to the very minute. Why should one quibble over whether Saturday is the exact day then called Sabbath while at the same time accepting Sunday as the first day of the week without question? Let us be reasonable.

Q. "Will you affirm that it is possible for all men to keep the same day? If so, how do you explain the fact . . ." And then he brings up the question of losing a day in going around the earth and asks what day we would keep when we get back, or something like that.

A. Did it ever occur to you to ask the same question of yourself about keeping the first day of the week? The easiest way out of such a difficulty would be to take a Sunday keeper along with me, and when I got back I would keep the day just before the one he kept. That may sound like a foolish answer, but it is of the same quality as the question: So what!

Q. "Do you keep the Sabbath day? No dodging, do you? Do you rest, or put in the day promulgating your doctrines?"

A. The commandment says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but 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:



for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

Now as to promulgating our doctrines, let us see what the example of Jesus was on this question.

"And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." Luke 4:16. This was Jesus and He preached to the people on the Sabbath, promulgating His doctrines.

What example did Paul leave us in this matter? "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down." Acts 13:14. Paul preached that day to the people promulgating the doctrines of Christ.

"And the next sabbath day came almost the whole city together to hear the word of God." Acts 13:44. Is there anything wrong with using the Sabbath day as Jesus used it, and as Paul used it?

What did Paul do when Sabbath came and there was no synagogue in the place where he could worship?

"And on the sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13.

Did Paul make a practice of using the Sabbath for religious services?

"And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures. . . ." Acts 17:2.

The Lord Jesus taught that it is lawful to do good on the Sabbath day when He healed the sick. It was always regarded that work of mercy might be

done, that the ox should be led forth to water, etc.

Yes, my friend, there are thousands who keep the Sabbath according to God's Word, but very few who keep it according to the way the Pharisees prescribed whether they were in the time of Christ or of the present day.

#### Appended Remarks

There is one school of thought which believes that all of the ten commandments were abolished, and that none of them remain to be observed; that all we have for present day guidance is what is directly commanded in that part of the Scriptures called The New Testament. To this argument we would say that it seems strange that God would write with His own hand things that were to be abolished. God wrote them in tables of stone, indicating the permanent nature of them. In 2 Kings 17:37 we learn that what God wrote for us we should observe to do forevermore. In Psalms 111:7 and 8 we read, "The works of his hands are verity and judgment, all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." This does not seem to give any comfort to the idea that He abolished them.

Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5:17. If Jesus abolished the ten commandments He destroyed them. This is the law to which He referred as will be seen by studying the verses following this statement. In order for us to make proper application of the Word of God, we must remember that the Law of Moses and the Ten Commandments were two separate codes, even though Moses did copy the commandments in with the sacrificial code. His code, called the Law of Moses, was simply the administration of God's law which we call the Ten Commandments.

Moses was charged with administering it, and he copied each of the commandments and then prescribed the penalties which were to be administered in case of their violation. His administration passed when Christ came, but Christ simply changed the administration of these commandments without changing the commandments themselves. The Sabbath commandment was set before the people in practice by both Christ and the apostles. The manner in which we are to observe it is set forth in their examples.