

Law Or Grace?

LAW OR GRACE?

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1. The Law Eternal

WIDESPREAD and increasing disregard of authority is the outstanding feature of our times. Lawlessness is on the front page everywhere, and because of it perplexity vexes the world. Men are careless of the laws of being. There is a growing carelessness and indifference to the obedience to parents on the part of children. Business is becoming more and more unprincipled. Religion would abolish every restraint. Nations are respectful to written statutes only so long as their own desires are not interfered with. A tremendous breakdown of law has taken place and has formed the greatest menace to the civilization of the world.

What is wrong with the world? Why, in these days, are the very foundations of government being shaken to their apparent dissolution? What can be done to stem this onrushing tide?

To this all-important question the church must address herself, for here also this mad rush toward lawlessness is seen with ever-increasing menace. If the church is to perform her task in this hour and extend the help that should come from her, she must begin in terms of obedience. Disobedience is sin. Jesus came to save from sin, to seek those who are lost in sin. He has commissioned the church to sound the glad tidings of salvation from disobedience to earth's remotest bounds. To leave out of her reckoning in this grave hour the direct need of the world in matters of obedience is to leave her task unperformed and sadly neglected.

Whatever may be counted as the immediate cause of this alarming neglect of matters of obedience, the real reason can be found nowhere so readily as in the general indifference to the Law of God as found in the Ten Commandments. Obedience to these Ten Words holds first place in the Bible as man's duty. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13,14.

Instead of man's first and whole duty, obedience has been largely put into a place of secondary importance, and is scarcely given even the final consideration. Yet all through the Scriptures we find that the whole purpose for which the marvelous plan of redemption through Christ our Savior was formed was that man might finally reach absolute and perfect obedience to the revealed will of his God. The prophet Isaiah tells us: "If you be willing and obedient, you shall eat the good of the land: but if you refuse and rebel, you shall be devoured with the sword, for the mouth of the Lord hath spoken it." Isaiah 1: 19, 20. Also in 1 Samuel 15:22 we are reminded: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Again, in speaking of the righteous, Job 36:11 tells us that "if they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures. But if they obey not, they shall perish by the sword, and they shall die without knowledge."

When we come to the writings of the New Testament, we find the same tone maintained as we have just found in the Old Testament. Christ's death did not change God's requirement of obedience from man. Speaking of Jesus Christ we read: "Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." Hebrews 5:8,9.

The apostle Paul speaks of the ideal in Christian living when every thought is obedient (2 Corinthians 10:5); and Peter and the other apostles immediately after, Pentecost were teaching that the Holy Ghost came to those who obey Him (Acts 5:32).

It is so often forgotten that the Law of God was spoken by God Himself. No man created these commands, no human voice introduced them to the world. God, Himself, amid scenes of awful grandeur worthy of its exalted character, spoke with His own lips this Holy Law. His chosen people, who were called upon to hear His voice speak the words of the Law, were prepared to pass through this experience only after days of purification. Of that great occasion we read the following inspired description: "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the, whole mount quaked greatly." Exodus 19:18. "The sight of the glory of the Lord was like devouring fire on the top of the mount." Exodus 24:17. So tremendous were the manifestations of God's presence that not only did the multitude of God's people tremble with fear but Moses exclaimed, "I exceedingly fear and quake." Hebrews 12:21.

Again of this scene we read in Deuteronomy 33:2: "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints; from His

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right hand went a fiery law for them."

This, the most majestic, grand, and awfully solemn event in the annals of mankind, has too easily been forgotten. If men could but once again see that sight of God's glory as He descended from heaven with thousands of His angels; if they could but hear again the trump of God, sounded long and growing ever louder; if His voice could but be heard again speaking forth the ten precepts of the Ten Commandments, men would tremble and quake again even as did those chosen ones of God. Nothing can ever equal that great event until the Son of God shall descend in the glory of His father, and the same trump of God is heard again by the inhabitants of the whole earth.

In this age when men are demanding unbounded liberty and teaching and preaching lawlessness, it is well to be reminded that the entire universe of God is regulated by unchangeable and necessary laws. The planets are limited in their freedom, limited to the will of God, as they follow the sun.

The seas' liberty is bounded; they follow the moon in tidal waves. When the river refuses to keep within its banks, it becomes a curse and a destruction. It is the stream that is restrained by its banks that turns mill wheels for men.

The clouds, too, have their beauty in that they are led forth in ranks and columns, generated by the winds. Because the dead leaf obeys nothing, it flutters down from its bough, giving but tardy recognition to the law of gravity; while our great earth, covered with cities and civilization, is instantly responsive to gravity's law. Indeed, he who disobeys any law of nature flings himself beneath her wheels, to be crushed to powder.

If one violates any of the laws of his physical organs he is at once pursued, arrested, convicted, condemned, and punished by what we call nature's law. A man, you see, is treated as a prisoner and restrained of his liberty, if he does not obey natural laws in their various degrees, according to their relative importance. On the other hand, if we intelligently accept and obey known natural laws, we have health and good spirits with vital buoyancy, joy, and largeness of liberty. This is because disobedience is destruction; obedience is liberty.

If a man harnesses steam, he has power. If he utilizes the fire, he has warmth. If he appreciates speech, he has eloquence. "He who stoops to wear the yoke of law becomes the child of liberty.." This likewise is true of the most fundamental of all laws affecting the human family, the law of Ten Commandments. He only is free who obeys the "perfect law of liberty."

The development of all the laws of the nations reaches away back into the distant years of the past. The common laws of all civilized countries are based upon the law that God gave Moses on Mount Sinai. The moral principles of the Ten Commandments respecting the rights of property are recognized in the courts of all enlightened countries, and have never been improved upon.

Certain laws have their origin in fundamental principles, while others have arisen owing to certain circumstances and conditions. The first is true of the law of Ten Commandments, the second is true of the so-called Law of Moses. The fundamental principles which underlie the Ten Commandments may be better understood or discovered by considering certain original relationships, by going back in our minds to the day when the first creature came from God's hand. Immediately upon the creation of this creature of intelligence, there sprang into existence a relationship which would ever continue as long as a single creature remained in the universe. This relationship may be comprehended in the expression "Love to God" and all that is involved. This relationship is fully recognized and perfectly provided for in the principles involved in the first four commandments.

But God also created other creatures of intelligence, and there arose immediately upon the creation of the second creature another relationship which we may state as "Love to Man," or, "Thou shall love thy neighbor as thyself." This relationship is also fully recognized and perfectly provided for in the principles involved in the last six commandments. Just so long as two creatures shall remain in God's universe, just so long will these last six commands bind that conscience that is perfect before God. Time, race, civilization, education, or sanctification cannot change these relationships, and, therefore, cannot change the application of the Ten Commandments.

These principles do not belong to the so-called Law of Moses. That law was provided by God to apply specifically and only to the Israelites during the time that they were a nation and God's chosen people, and it ended when God rejected the Jewish people as a nation.

The entire Bible is but a commentary and discussion of the principles set forth in the Ten Commandments. Its exhortations to obedience, its allurements of promise, its warnings and threatening, its examples of those who were found righteous before God, or wicked as the case may be, are all written with respect to the exaltation of the law, even as "Christ is the end of the law for righteousness to every one that

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believes." (Romans 10:4.)

Thus this law is eternal, unchangeable, and universal in its application. No other precepts are so comprehensively laws of conscience as is this one. Nothing can bind the conscience beyond or contrary to this law. Every moral and religious obligation is comprehended and included by it; there can be no duty apart from it or opposed to it. Even our obligation toward human laws rests upon these divine commands.

Regardless of the heights to which the civilization of the world has climbed, it has not yet surpassed, nor even reached, the fulfillment of the principles included in the Ten Commandments. Never has it been necessary to abrogate or disregarded one of these precepts as unworthy of God or man. Never will man's conscience discover a principle of his being which is not comprehended by the Ten Commandments, nor a plan for the assurance of true happiness apart from absolute obedience to it.

It is utterly absurd, and a declaration of a lack of appreciation and understanding of this sacred document, to assert that this consummate moral and religious law was called forth because of the low moral and religious condition of the generation in which God spoke it to His chosen ones. The fact that these commands come from God, who is no respecter of persons, and were lived out by His Son, Jesus Christ, who was perfect according to the law while here among men, should conclusively teach the lesson of its universality and application to every generation.

Some there are who have the tendency to separate the Ten Commandments into two separate and distinct sections. Some men seem to rely upon observing the first four without much regard to the latter six, and others claim to obey the latter while they ignore the former. NO such separation can be made. Every commandment must be fully observed, or the whole law is broken. How can one be truly pious toward God, obedient in matters of worship, and zealous in faith, while neglecting charity of motive, word, and action toward his brother? Since God is our Father, it follows that man is our brother. Neither can we truly be charitable toward our neighbor without recognizing that we are alike creatures of one Creator. Therefore since man is our brother, it is because God is our Father. Our duty to man comes as a part of our duty to God. In the light of these great principles, how much that passes for piety and morality is seen to be terribly imperfect!

This defective thinking manifests itself further in the tendency to separate the commandments, and to claim merit for obeying some while we make light of disobeying others. "I sometimes swear when excited," says one, "but no man ever could charge me with dishonesty." Another says: "I do not make a practice of keeping the Sabbath, but all who know me will tell you that my word is as good as my bond." While it is true that the breaking of one command is not an overt violation of another, yet it is the violation of the whole law in that it sets aside the authority of God. If one has enough respect for God's authority to keep from breaking one of the commands or two, that same authority would restrain him from breaking any of the others, if he would let it.

"The authority is the same and equal in all. The golden thread on which these pearls are strung, if it be broken in any one part, it scatters them all." - Leighton.

To this James agrees also: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

He has violated the sacred principles of obedience; he defies the eternal law of God. "If you are forbidden to go out of an enclosure, it matters not whether you break out of it at one spot or another. So that if you are dishonest, it will not avail you that you are not unclean. And if you are impure, it will not avail you that you are not a murderer or a liar; and if you are none of these, it will not avail you if you are a covetous man, which is an idolater."-F. W. Farrar.

2. The Law from Adam to Moses

AS THOUGH the apostle Paul foreknew the tendency of modern religion to limit the law of God to the Jews alone, he wrote to the church at Rome: "For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come." Romans 5:13,14.

The fact that death reigned from Adam to Moses places beyond any dispute the fact that sin also reigned; and since "sin is the transgression of the law" (1 John 3: 4), therefore it follows that the law was in force and was binding on all mankind during the period between Adam and Moses, known as the

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patriarchal age. Now it will be a simple thing for us to determine without a shadow of a doubt as to whether this law did actually exist, and whether man had a knowledge of it by using but one simple test. Namely, Did, or did not, God impute sin to men in the period referred to? If He did not impute, or hold men responsible for, sin during the period from Adam to Moses, it is perfectly clear and correct that the law did not exist during that time. But if God did impute men's transgressions to them during that age of the world, then the law did exist, and men were held guilty for breaking it.

We have but to think of Adam's first two sons to place beyond a question the fact that God did impute sin to the world of mankind during the age under our scrutiny. The guilt of murder was imputed to Cain. (See Genesis 4.) Sin lay at his door. The voice of his brother's blood cried to God from the ground. And the ground was cursed because of Cain's sin.

We have but to look again and note the antediluvians to see an additional proof, for He undoubtedly did impute the sins of that generation to them when He sent a flood of waters. In doing so He executed His verdict. (See Genesis 7) Here was an awful proof, of which every rainbow should remind us, that sin was imputed in that age, and therefore that God's law did exist.

Sodom was destroyed as a penalty for sin, which proves God's law existed then to define sin.

The case of Sodom proves again that sin was imputed to men before Sinai. "The men of Sodom were wicked and sinners before the Lord exceedingly." Genesis 13:13. Let the smoke and the ashes of Sodom and the Sodomites ever remind us that sin was imputed to them, and that the law did exist to take notice of their transgression, or sin could not have been imputed to them.

Certainly these are unanswerable proofs that the sins of men were imputed to them before the law was spoken from Sinai's summit; therefore these narratives furnish positive testimony that the law did then exist. But the apostle Paul seems to pass over these mighty and unchangeable facts, and brings to our attention another still more mighty fact. His strongest evidence that sin was imputed to men before Sinai, and that the law of the Ten Commandments did exist from Adam to Moses, is found in the fact that death reigned during this period, showing that sin was imputed to all mankind, for all died.

Then why did the law come in its stated and written form? In Romans 5:20 we have the answer: "The law entered, that the offense might abound." God did not expect to bring sin to an immediate end or to "save His people from their sins" by the entrance of the law on two tables of stone. He did not make any mistake as to the effect its entrance would produce. His plan was that its entrance would cause "the offense" to "abound." Not that God was pleased with sin and wished to increase its force or its amount; He only wished that the law should cause sin to show itself to its full extent and malignity.

God's purpose since the entrance of sin into the world through Adam has been to get men to see how they have been hurt by sin. He has endeavored in numerous ways to get man to see that sin has injured him most by taking away from him the ability to see and feel what sin is. Sin is not only a murderer but a robber. It has robbed men of their sense of what sin is. (Romans 7:13) Sin does not appear to be sin to man's darkened mind. Sin must be revealed to man as an all-pervading, deadly disease, which cannot be cured except through the healing processes of the blood of the divine Son. The law entered to manifest the deadly character of that disease, so that men would know the need of the Great Physician, Jesus Christ, as He came with power to take out the venom of sin, and to restore health to those who were ready to accept it on His terms.

Another thought is very plain, and that is, that what constituted sin before the giving of the law on Sinai, continued to constitute it afterwards. Sin, through the revelation made on Sinai, showed itself in its utmost magnitude as rebellion against God Himself; but it had been the same evil thing back in the days of Cam, Nosh, and Lot, in God's displeasure against it shows. To use the figure of Paul in 1 Corinthians 15:56, it is sin that gives the sting to death. Sin causes death; and the strength of the law is shown in condemning to death for sin. Wherever, therefore, death exists, the law of God comes to detect sin; for without the law, sin-the transgression of the law-would not be known. (1 John 3:4; Romans 4:15)

One thing is certain, then, and that is that the moral law is older than sin. The wages of sin being death (Romans 6:23), then sin is older than death; and the law of God is the oldest of the three. God's great rule of right existed before the first act of transgression which brought the first death into the human circle; and His law will continue to exist when sin and death shall be destroyed in the fires of hell. It is only as we are transformed from enemies to friends of God's law through the mighty transforming power of the grace of our Lord and Savior Jesus Christ that we can be numbered among those who will be counted worthy to inherit the kingdom of heaven.

3. The Law from Moses to Christ

HAVING found that the speaking of the law at Sinai was not the beginning of its existence, we understand that the purpose of this great event in the history of the law marked the entrance of the Lawgiver to assert His rightful authority and thus to proclaim more vividly in person the precepts of His just requirements. The law was proclaimed by God's own voice as a simple, all-inclusive expression of the principles of right. It is the law of nature as written upon man's heart. (Romans 2:13-15) Each duty enjoined in that law existed in man's uprightness-in fact, his uprightness consisted in his perfect conformity to these principles. The law is as extensive in its jurisdiction as the race of mankind in whose hearts it exists by nature, written by their Creator. That writing, since sin entered, is admittedly a very imperfect and marred writing, and must be rewritten through the entrance of Jesus Christ into the heart.

When God, in such majesty, spoke the Ten Commandments, He spoke them directly to one people only. The voice of the trumpet must have been heard by other nations, perhaps by all mankind. The revelation of the Almighty in flaming fire must have been witnessed also by the nations of the world. Yet the voice of God was directly addressed to that people which He delivered from Egyptian bondage by an outstretched hand. The Hebrew people were made the honored recipients of His perfect law.

This one fact has been urged again and again against the law of God, as though it were fatal to its authority. "The law was given to the people of Israel; therefore it related only to them," they say. Yet the law of God does not have in it one element of merely Jewish character. The law defines with precision the duties man owes to God and to his fellow man. And these pertain not to one nation, nor to one age, but to all mankind in every age of the world.

The proper and natural question of why the law came to one nation of mankind demands a clear reply. Is God a respecter of persons? How shall we interpret Paul's words, "What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." Romans 3:1,2.

The answer is short, direct, and explicit. There was only one nation that was loyal to the God of heaven. All other nations were idolaters or atheists. The law of God came to that nation alone which was loyal to Him, while all others were left to their own blindness and folly.

To get a little clearer understanding of this matter, let us go back to the days of Abraham, the father of the Hebrew nation, and we find circumcision first instituted by God. (Genesis 17:9-14) One principal design of this institution was to form a separating line between the family of Abraham and all the rest of the world. And why did God thus elect a single family, and give up all the rest of mankind? Was it because He was the God of the Jews only, and not of the Gentiles also? Was He an Abrahamic, or Hebraic, or Jewish God only? Was He not still the God of the whole world?

While the solemn obligation to worship the God of Abraham and the Hebrews rested upon all nations, and the jurisdiction of the Almighty rightfully extended over all men, yet that obligation and that jurisdiction were acknowledged only by the family of Abraham. If we keep this in mind, we shall have no trouble in understanding why the law of God came to the Hebrew people. For the same reason that God gave Himself to the Hebrews, He gave them His holy law.

God has ever chosen this method of maintaining His worship in the human family. First, He chose Adam, then Noah; but each time disastrous failure resulted. When we come to the fourth century after the - Flood, the time of Abraham, we find scarcely a righteous man. There remained only two things to do: either to allow righteousness to be extinguished in the earth, or to take this family of Abraham and separate it from the rest of mankind and make them the depositaries of His law. He chose the latter, and established His name and authority in the earth through the descendants of Abraham, the Hebrew nation.

It was not because these were the only people who ought to worship the Creator and to obey His commandments. But rather, God committed this treasure of divine truth to the Hebrew people because they alone were loyal to Him. But that sacred treasure, the law of God, was not rendered Jewish by their guardianship over it, nor was the rest of mankind licensed to disobey it, because of this act on the part of God.

The giving of the law to mankind through the Hebrew people in order that God's authority and jurisdiction might be manifestly established in the earth where sin abounded, was only one half of a plan which the Almighty was working out. While His purpose through the Hebrew people was clearly to establish before men what sin was and what it meant, He also purposed to make manifest through these same chosen people His plan for the salvation of mankind from their transgression of His law.

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Immediately, therefore, after speaking to them His Ten Commandments, He outlined before them through His servant Moses the divine plan of redemption through Christ in the sanctuary service. In order to teach His people, and through them the rest of mankind, the details of His marvelous plan, He directed them to build Him a tabernacle that He might dwell with them. In order to direct this service, which was to point them to the Lamb of God which takes away the sin of the world. He gave them a second law of ordinances which regulated every act of worship and prepared them in every way to stand among men as representatives of heaven. In such minute detail did God direct their lives that these laws touched every part of their personal, national, and religious existence. God would have a people belong exclusively unto Himself as an object lesson before the whole world.

Now, of course, these ceremonies and rules and regulations concerning their everyday lives and forms of worship were limited to the period of their existence as a chosen nation. The ceremonial law which regulated those offerings and sacrifices, which pointed forward to Christ, and was "a shadow of things to come" (Colossians 2:17), came to an end when the time came for the fulfillment of that which they typified; namely, the death of Christ.

The coming to an end of "the law [of Moses] of commandments contained in ordinances" (Ephesians 2:15) did not, however, affect in any way that law of God, the Ten Commandments, which obligates all of mankind, and the keeping of which will finally constitute a right to the people of God to eat of the tree of life and enter through the gates into the city.

It must always be remembered that the Bible speaks plainly of two laws, one the Law of the Ten Commandments, the other the Law of Moses. Of the first law, the Ten Commandments, we read: "And the Lord spoke unto you out of the midst of the fire; you heard the voice of the words, but saw no similitude; only you heard a voice. And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." "These words the Lord spoke unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more. And He wrote them in two tables of stone, and delivered them unto me." Deuteronomy 4:12,13; 5:22.

Of the second law, the Law of Moses, we read: "And the Lord commanded me at that time to teach you statutes and judgments, that you might do them in the land whither you go over to possess it." Deuteronomy 4:14. Of the first: "And the Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou may teach them." Exodus 24:12. In these two passages we find discrimination plainly made between the two tables of stone and that other law which God gave only to Moses, commanding him to give it to the people. These other commands which Moses received of the Lord he wrote himself in a book. "Ana Moses wrote all the words of the Lord." Exodus 24:4. This book of the law of Moses is again referred to in the following words: "And it shall be, when he sits upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites. And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them." Deuteronomy 17:18,19.

The prophet Daniel understood clearly the difference between the moral law of God and the commandments contained in ordinances, for in his prayer on behalf of his people Israel, then in captivity, he said: "Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice. Therefore the curse is poured upon its, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him." Daniel 9: 11. Again we read: "Moses commanded us a law, even the inheritance of the congregation of Jacob." Deuteronomy 33: 4. Also the following: "Then Joshua built an altar unto the Lord God of Israel in Mount Ebal, as Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no mail hath lift up any iron. And they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings. And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel." Joshua 8:30-32.

King David in giving his charge to Solomon was careful to make the proper distinction between these two laws as shown in the following words: "Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou may keep the law of the Lord thy God. Then shall thou prosper, if thou takes heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed." 1 Chronicles 22:12,13. His words made it clear that he wished to have his people ever understand that these two laws were not one and the same, as some more modern teachers are fond of declaring. On this point let us read the following:

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"There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." 1 Kings 8:9.

"And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark." Exodus 40:20. "And I will write on the tables the words that were in the first tables which thou brakes, and thou shall put them in the ark." Deuteronomy 10:2.

" Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deuteronomy 31:26.

Thus the Lord Himself by commanding that His law of Ten Commandments written on two tables of stone be placed alone within the ark and that the book of the law be placed "in the side of the ark" settled conclusively the fact that He recognized the difference between the law which Moses wrote and the Law of God which He wrote with His own finger on imperishable stone. The Law of Moses was local and limited in its scope, while His moral Law, the Ten Commandments, though given to the Jews in writing, is universal and everlasting in its jurisdiction and authority, and obedience to its every requirement is the whole duty of man. (Ecclesiastes 12: 13, 14)

Moral and Ceremonial Laws Compared What the Bible Says

MORAL LAW

1. A perfect law.

"The law of the Lord is perfect, converting the soul." Psalm 19: 7.

"All Thy commandments are righteousness." Psalm 119:172.

"Thy righteousness is an everlasting righteousness, and Thy law is the truth." Psalm 119: 142.

"Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7:12.

2. A spiritual law.

"We know that the law is spiritual." Romans 7:14.

3. Spoken by Jehovah.

"The Lord spoke unto you out of the midst of the fire: . . . and He declared unto you His covenant, which He commanded you to perform, even ten commandments." Deuteronomy 4: 12, 13. (See Exodus 20:1.)

4. Written by the Lord upon two tables of stone.

"These words the Lord spoke unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tables of stone." Deuteronomy 5:22. (See Exodus 31:18)

"And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deuteronomy 10:5.

5. Eternal, therefore requiring obedience from all.

"Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

" Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Matthew 5:17, 18, A. R. V.

" It is easier for heaven and earth to pass away, than for one tittle of the law to fail." Luke 16:17, A. R. V.

"If thou wilt enter into life, keep the commandments." Matthew 19:17.

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Corinthians 7:19.

"Blessed are they that do His commandments that they may have right to the tree of life." Revelation 22:14.

CEREMONIAL LAW

1. A shadow of things to come.

"There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did." Hebrews 7:18,19.

" The law having a shadow of good things to come. . . . can never with those sacrifices which they offered

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year by year continually make the comers thereunto perfect." Hebrews 10:1.

2. A law of meats and drinks.

"What stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Hebrews 9:10.

3. Spoken by Moses.

"The Lord called unto Moses, . . . saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering," etc. Leviticus 1: 1, 2.

"This is the law of the burnt offering, of the meat offering, and of the sin offering. . . . which the Lord commanded Moses in Mt. Sinai, in the day that He commanded the children of Israel to offer their oblations unto the Lord." Leviticus 7: 37, 38.

4. Written by Moses in a book.

"The Lord said unto Moses, Write thou these words." Exodus 34: 27.

"Moses wrote this law, and delivered it unto the priests the sons of Levi." Deuteronomy 31: 9.

"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, . . . Take this book of the law, and put it in the side of the ark of the covenant." Deuteronomy 31: 24-26.

"They spoke unto Ezra the scribe to bring the book of the law of Moses." Nehemiah 8: 1. (See 2 Kings 22:8-16.)

5. Abolished, therefore not requiring obedience from any.

"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances." Ephesians 2:15.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross. . . . Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." Colossians 2:14-17.

"Certain which went out from us have troubled you with words, subverting your souls, saying, You must be circumcised, and keep the law: to whom we gave no such commandment." Acts 15: 24.

Opinions of Commentators

MORAL LAW

1. A perfect law.

SPURGEON: "The law of God is a divine law-holy, heavenly, perfect. . . . There is not a command too many; there is not one too few; but it is so incomparable that its perfection is a proof of its divinity." Sermon on the Law.

ALEXANDER CAMPBELL: "God's Ten Words... not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality."-"A Debate on the Roman Catholic Religion," between Alexander Campbell and the Rt. Rev. John B. Purcell, p. 214.

CLARKE: "It would be almost impossible for a man to have that just notion of the demerit of sin so as to produce repentance, or to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the light of the Holy Spirit; it is then alone that he sees himself to be carnal, and sold under sin; and that the law and the commandment are holy, just, and good."-Clarke's Commentary on Romans 7:13.

2. A spiritual law.

SCOTT: "This law is so extensive that we cannot measure it, so spiritual that we cannot evade it, and so reasonable that we cannot find fault with it."-Comments on Exodus 20: 1-17.

NEVIN: "The moral law, summarily comprehended in the ten commandments uttered from Mt. Sinai, requires in all its precepts a spiritual obedience."-"Biblical Antiquities."

3. Spoken by Jehovah.

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BUCK: "Moral law is that declaration of God's will which directs and binds all men, in every age and place, to their whole duty to Him. At was, most solemnly proclaimed by God Himself at Sinai."-"Theological Dictionary," article "Law."

CEREMONIAL LAW

1. A shadow of things to come.

BARNES: "The ceremonial laws are such as are appointed to meet certain states of society, or to regulate the religious rites and ceremonies of a people. These can be changed when circumstances are changed, and yet the moral law be untouched." - Notes on Matthew 5: 18.

BISHOP HOPKINS: "The ceremonial law was wholly taken up enjoining those observations of sacrifices and offerings, and various methods of purification and cleansing, which were typical of Christ, and that sacrifice of His which alone was able to take away sin."-"The Works of Ezekiel Hopkins, D. D.," Vol. 1, page 275. London, 1809.

"And concerning this it is that .the apostle [Paul] is to be understood, when in his epistles he so often speaks of the abrogation, and disannulling of the law; he speaks it I say, of the ceremonial law and Aaronic observations."-Id., page 276.

2. A law of meats and drinks.

NEVIN: "The ceremonial law of the Jews comprehended a vast number of precepts. It stood in meats and drinks, and divers washings and carnal ordinances, imposed on them till the time of reformation." - "Biblical Antiquities."

JUSTIN EDWARDS: "The other kind, called ceremonial laws, related to various outward observances, which were not obligatory till they were commanded, and then were binding only . . . till the death of Christ." - "The Sabbath Manual," Page 133.

3. Spoken by Moses.

METHODISTS: "Although the law given from God by Moses as touching ceremonies and rites, does not bind Christians; . . . yet, notwithstanding no Christian whatsoever is free from the obedience of the commandments which are called moral." "Methodist Episcopal Church Doctrines and Discipline," Article 6, page 23.

4. Written by the Lord upon two tables of stone.

SCOTT: "God Himself wrote the Ten Commandments, the substance of the moral law, on the tables of stone." Comments on Exodus 34:27.

PRESBYTERIANS: "The moral law is summarily comprehended in the Ten Commandments, which were delivered by the voice of God upon Mt. Sinai, and written by Him on two tables of stone."-"Confession of Faith," ed. 1883.

5. Eternal, therefore requiring obedience from all.

JOHN WESLEY: "But the moral law contained in the Ten Commandments, and enforced by the prophets, He [Christ] did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which 'stands fast as the faithful witness in heaven.' The moral law stands on an entirely different foundation from the ceremonial, or ritual, law, which was only designed for a temporary restraint upon a disobedient and stiff necked people; whereas this was from the beginning of the world, being 'written not on tables of stone,' but on the hearts of all the children of men when they came out of the hands of the Creator....

Every part of this law must remain in force upon all mankind and in all as not depending either on time or place, or any other circumstance liable to change; but on the nature of God and the nature of man, and their unchangeable relation to each other."-"Sermons On Several Occasions," Volume 1, Sermon 25.

MARTIN LUTHER: "Question. Are we under obligation to keep the moral law? "Answer. Yes; because it is founded on the nature of God, and cannot be changed; it is of universal application, which was impossible with respect to the ceremonial and civil laws. Christ demands obedience to His law." - "Shorter Catechism" 1834.

CALVIN: "The law has sustained no diminution of its authority, but ought always to receive from

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us the same veneration and obedience." Institutes, " Book 2.

BAPTISTS: "We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good."-" Church Manual."

MARTIN LUTHER: "I wonder exceedingly how it came to be imputed to me that I should reject the law of Ten Commandments.... Can it be imaginable that there should be any sin where there is no law? Whosoever abrogates the law must of necessity abrogate sin also." - "Spiritual Antichrist."

JOHN WESLEY: "Beware of antinomianism, making void the law or any part of it, through faith." Christian Perfection."

DISCIPLES: "By the abolition of the law I do not think that the moral law of love to God and love to man was destroyed; for this must be unchangeable and eternally binding on all intelligent creatures. I see no connection between the death of Christ and the destruction of the moral law." - Elder Barton W. Stone, Disciple.

ALEXANDER CAMPBELL: "The Everlasting Ten." - "Popular Lectures.

4. Written by Moses in a book.

SCOTT: " Moses wrote in a book the judicial and ceremonial precepts that he had received." Comments on Exodus 34: 27.

5. Abolished, therefore not requiring obedience from any.

JOHN WESLEY: " The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and services of the temple, our Lord did indeed come to destroy, to dissolve, and utterly abolish. ... But the moral law contained in the Ten Commandments, and enforced by the prophets, He did not take away. To this bear all the apostles witness, not only Barnabas and Paul, who vehemently withstood those who taught that Christians ought 'to keep the law of Moses' (Acts 15: 5). Not only St. Peter, who termed the insisting on this, on the observance of the ritual law, a 'tempting of God,' and 'putting a yoke upon the neck of the disciples, which neither our fathers,' said he, 'nor we were able to bear' (verse 10). But 'all the apostles, elders, and brethren, being assembled with one accord,' declared that to command them to keep this law, was to subvert their souls; and that 'it seemed good to the Holy Ghost' and to them 'to lay no such burden upon them.' This 'handwriting of ordinances' our Lord did 'blot out,' take away, and nail to His cross." - " Sermons on Several Occasions," Volume 1, Sermon 25.

MARTIN LUTHER: "Question. Are we under obligation to keep the ceremonial, or church law of the Jews? "Answer. - No; the ordinances which it enjoined were only types and shadows of Christ; and when they were fulfilled by His death, and the distinction between the Jew and Gentile was removed, the ceremonial law was abolished, because it was no longer necessary." "Shorter Catechism." ed. 1834.

REVEREND GEORGE ELLIOT: "By the phrase, 'the Ten Words,' as well as in the general scope of Hebrew legislation, the moral law is fully distinguished from the civil and ceremonial law. The first is an abiding statement of the divine will; the last consists of transient ordinances having but a temporary and local meaning."-"Essay on the Abiding Sabbath," p. 116.

DISCIPLES: "There is an intimate connection between His [Christ's] death and the ceremonial laws; for these were types and shadows of Christ, the antitype and substance." -Elder Barton W. Stone, Disciple.

OLSHAUSEN: "How very superficial is the view of these who would place the Ten Commandments in the same category with the ceremonial law, and regard it as given only for the Jews."- Commentary on Hebrews 9:25.

4. Christ and the Law

IT WAS not the law that was slain by Christ. Instead, Christ died to prove the unchangeableness of the law. The death of Christ was the highest honor that Jesus could pay to the law of the Lord, for by His death the impossibility of the abolition of God's sacred and holy law was forever settled. It was then seen that though it took the precious blood of Christ, the Son of God, to atone for disobedience to the law, that law could-not be altered, neither could it be abolished.

One great purpose of the crucifixion was to establish and forever make manifest the fixedness and

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sacredness of the law. When Christ stood with our sins upon Him, our Sin-Bearer either the law must give way or Christ must die. Here was to be the acid test, then, of the immutability of the law, worked out through the life and death of Christ; and it should ever be remembered that by choosing death Christ chose to establish forever the unchangeableness and perpetuity of the law. He clearly revealed in living characters what Paul afterwards wrote: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

The greatest dishonor possible to the name of Christ is done when His name is attached to any doctrine which disannuls His divine purpose in giving His life for mankind. Yet such dishonor is precisely the result of the doctrine that some fondly look upon as the gospel, Nit which has for its basis the abolition of the law through Christ; for it is against the will and commandment of Christ when He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17. By reading the verses that follow, we find that Jesus solemnly warned men not to think or to change even a jot or a tittle of the law, or to teach men so.

While there cannot be found a single word in the New Testament to infer that a man can be saved by keeping the law only, yet everywhere we are given to understand that the keeping of God's Ten Commandments, both in spirit and in action, is the sure result of the transformation wrought out by the power of Christ in the life. When Christ was approached by the one who asked Him, "Good Master, what shall I do that I may inherit eternal life?" The Master did not dodge the issue, but came straight to the heart of the whole matter when He said, "If thou wilt enter into life, keep the commandments," and, in explaining which ones He was referring to, He quoted enough of the Ten Commandments to identify His holy law.

We are not saved by keeping the law. We are saved by the effectual gift of Christ's righteousness that is imputed to us. But we are saved that we might be able to keep the law, which is Christ's revealed will. When it comes to our deeds, they must be made to conform to the law. Paul made it plain when he said: "By the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Romans 3:20. He says, however, "Not the hearers of the law are just before God, but the doers of the law shall be justified." Romans 2:13.

While our Savior did not teach salvation by works, He did emphasize, not only in His teachings but particularly in His life, the keeping of the Ten Commandments. He testified that He had kept all His Father's commandments (John 15: 10), and He promised that those who do and teach them shall be highly honored in the kingdom. With what honor all such will be honored let the apostle John inform us as he sees God's people finally in heaven, following the Lamb "whither so ever He goes." "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

The Son of God had His Father's law in His heart (Psalm 40:8) and as our hearts open to receive Him, He is "the same yesterday, and today, and forever" (Hebrews 13:8). Therefore all who are saved by Him will have that same law in their hearts. (Jeremiah 31:33; Hebrews 8:10.) Disobedience caused the need for the Redeemer, therefore through redemption in Christ our Savior we are saved from disobedience, for that is what sin is,-" transgression of the law." (1 John 3:4)

Nothing could be plainer, then, than that the New Testament church is to fulfill the righteousness of the law; that is, the right doing ordained in the law. (Romans 8:1-7.) It is a fatal teaching in which many are indulging today when they would lead men to believe that the Ten Commandment law is done away in Christ. This can readily be seen when we remember that not only is sin the transgression of the law, but, as Paul tells us, "Where no law is, there is no transgression." Romans 4:15. Now it is written: " Thou shall call His name JESUS: for He shall save His people from their sins." Matthew 1:21. Note, then, the inevitable conclusion: if there be no law, then, according to Paul, there is no sin; and if no sin, then there is no need of a Savior to save from sin. The very need of a Savior is taken away by such a doctrine, and the whole atoning ministry of Christ is swept aside, and His life and death are made to appear unnecessary and ridiculous. It is indeed crucifying the Son of God afresh, and putting Him to an open shame. (Hebrews 6:6.)

What more potent weapon could Satan invent with which to defeat man's salvation than to get men from the sacred desk to teach and preach the no-law theory! What consummate and diabolical glee must be his as he accomplishes his nefarious work through those who stand before the people as ministers of light! Is it any great wonder that in this our day the atonement of Christ has become so little esteemed that a Shorter Bible has been compiled, which carefully leaves out many of the most vital texts relating to the efficacy of His precious blood?

But it is said that Christ "fulfilled" the law, and therefore it is no longer effective. If this were the truth, then Inspiration would disagree with itself and would be proved a contradiction. Ecclesiastes 12:13,14 says, "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments:

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for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." It will readily be seen how inconsistent is the above theory, when it is made evident by the wise man that in the judgment, which was still future in Christ's day, the law of God would be the final standard of all mankind and therefore still be in force.

Now there need be no perplexity over this word "fulfill," which Christ used (Matthew 5:17), when we look at the identical word used upon another occasion by Christ. "Suffer it to be so now," said Jesus to John the Baptist, "for thus it becomes us to fulfill all righteous. Matthew 3:15. No one will contend that "fulfill" here means to do away with or to "destroy," for then "all righteousness" would be abolished. On the contrary, let it be said that " fulfill " here plainly means "to perform" or "to do," even as it was necessary for Christ, in order to perform "all righteousness," to be baptized as our perfect example. To "fulfill" the law evidently means to "keep" the law, even as Paul puts it when speaking of the reason for Christ's death, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:4. Without Christ and the gift of His grace, I cannot do right, which is law keeping; for "the law is spiritual: but I am carnal." (Romans 7:14)

We are brought now to the fact that Christ, in coming to the world, did not show a diminishing of man's estimate of the sacred character of God's law. In His coming He did, however, increase that estimate of the law in man's mind, and thereby widened the scope of its jurisdiction. Christ magnified the law, and made it honorable before a fallen race. (Isaiah 42:21)

In the fifth chapter of Matthew is a beautiful and accurate illustration of what He came to reveal in and through the law. Notice how He would have men see more in the law than they ever had before: "You have heard that it was said by them of old time, Thou shall not kill; . . . but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Verses 21,22. Again: " You have heard that it was said by them of old time, Thou shall not commit adultery: but I say unto you, That whosoever looks on a woman to lust after her hath committed adultery with her already in his heart." Verses 27, 28.

In this view of the law as magnified by Christ, it is plainly seen that not only does Christ teach the keeping of the letter of the law, but also that He would have it understood that He, as judge, will not vindicate the professedly righteous man unless his law-keeping goes down into the very thoughts and intents of the heart.

Christ came, therefore, not only to bring power for righteousness to poor, fallen human beings, but also to tear off the mask that sin had drawn over their understanding, so that they might see clearly what is sin and what it means to be like Christ, whose life was in harmony with God's great standard of the judgment.

5. The Law and the Gospel

THE holiness of the character of God was made known to men when the law was proclaimed from Sinai. God thus revealed Himself that by contrast man might be conscious of the sinfulness of his own character. The law was to convict man of his sin and help him to see more clearly his need of a Redeemer.

Christ's life reveals the principles of the law and makes them plain; and as the Spirit makes clear to man his need of the blood of Jesus for cleansing and justification, the law is still a means of grace to bring him to his Savior, that he may be justified by faith. "The law of the Lord is perfect, converting the soul." Psalm 19:7.

By no uncertain words does Christ refute the charge that He has abrogated the law of God. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Matthew 5:17. His mission to the world did not include the abolition of the law. He came rather to vindicate the sacred claims of that law. If the law of God had been changeable, then the Savior need not have come and been crucified cruelly for our transgressions. His purpose in coming was not only that man might be forgiven and have his sins washed away in His precious blood, but also that He might explain the relation of the law to man and to illustrate its precepts by His own life of obedience. He declared by His life that truth which Paul stated: "The law is holy, and just, and good." Romans 7:12.

It was Satan who first claimed that the law is unjust, and cannot be obeyed. Those, therefore, who willfully break God's commandments are sustaining Satan's claim, and seconding the deceptions of the great adversary as he seeks to cast dishonor upon God. No man who willfully disregards one principle of

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God's holy precepts shall ever enter the gates of pearl into the kingdom of heaven. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

Both the law and the gospel are revelations of the love of God. One of the greatest tragedies connected with man's original fall is to be found in the attitude of many professed followers of Christ toward the law of God. To many the keeping of God's commandments is a "yoke of bondage," and they have therefore concluded that this is the fault of the law rather than of their own carnal hearts and minds.

Paul says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7. An attitude of this sort should, then, be an evidence to such a one that a transformation of heart is the most urgent of all his needs. Paul does not say that a spiritual mind is not subject to the law of God. No! Not that but just the opposite sort of mind—a mind that is in such a state that God's spoken will does not appeal to him, but rather raises resentment in his mind and heart. Such a one may be calling loudly, "Lord, Lord," and may have even "eaten and drunk" in His presence, but the fact remains, as Christ once put it, "I never knew you."

Such individuals are in danger of thinking that Galatians 5:1 teaches that liberty means the law is abrogated. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." The only one who finds the keeping of God's law a yoke of bondage is he who rebels against it. Now, this is what the natural heart does; indeed "the carnal mind is enmity against God." An old translation rendered the passage: "The mind of the flesh is enmity against God"; that is to say, the natural mind which we inherit from our fathers, that which was, born within us when our bodies were fashioned, the fleshly mind, the phronema sarkos, as it says in Greek, the lusts, the passions of the soul,—it is this that has gone astray from God, and has become enmity against Him. Man has inherited this enmity. But some will ask, Why? Because Adam and Eve sinned before the birth of their firstborn. If they had not sinned prior to his birth, there would have been those who did not inherit this carnal mind and heart, but through the seed of Adam sin, and death by sin, has "passed upon all men, for that all have sinned." Romans 5:12.

Observe how strongly the apostle expresses it, "The carnal mind is enmity against God." He uses a noun instead of an adjective. He does not say it is opposed to God, merely; it is positive enmity. As Spurgeon put it: "It is not black, but blackness; it is not at enmity, but enmity itself; it is not corrupt, but corruption itself; it is not rebellious, it is rebellion; it is not wicked, it is wickedness. The unregenerated heart, though it is deceitful, is positively deceit; it is evil in the concrete, sin in the essence; it is the distillation, the quintessence, of all things that are vile; it is not envious against God, it is envy; it is not at enmity, it is actual enmity. It does not charge the natural man with an aversion merely to the dominion, laws, or doctrines of Jehovah. But it strikes a deeper and surer blow, and pronounces him 'enmity against God,' against the Deity, against the mighty Maker of this world."

This is the awful position into which man fell in Eden, and the maddest fact of the fall is that, besides having no ability in and of himself to rise from his position of unregeneracy, his understanding is so darkened that he can neither tell what sin is, realize his condition, nor desire to be saved from sin. "They are all gone out of the way, they together become unprofitable; there is none that does good, no, not one." Romans 3: 12. (See also Romans, 7:14) Sin has put enmity where love once existed between man and God. Sin made man fear God and hate Him, and God's promise (Genesis 3:15) was to the effect that through Christ He would put this enmity where it ought to be, between the serpent, Satan, and the woman and her Seed, rather than between man and God. This is the work of the gospel; and it follows, then, that the regenerated heart will no longer rebel against God's law but, through the implantation of enmity between the soul and Satan and sin, that heart becomes subject to the law of God, and delights to do the will of God. Love becomes the mainspring of the life, and the words of Christ are fulfilled when He said, "If you love Me, keep My commandments." John 14:15.

When this marvelous transformation has not taken place, God's revealed will, His Ten Commandments, become grievous and a yoke of bondage; and, because of this, the apostle Paul, in Galatians 5:1, admonishes us: "Stand fast therefore in the liberty wherewith Christ hath made us free." This liberty and freedom are not license to ignore and disobey the law; but this is the liberty and the freedom that are born of love for God in the heart, causing one to delight in the doing of the will of God from the heart.

The significance of Paul's admonition, "Stand fast therefore in the liberty wherewith Christ hath made us free," may be seen as we realize the deceitfulness of the heart. This carnal, or natural, mind and heart is a desperately wicked thing, whether in the child or in the hoary-headed man or woman. We call

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childhood innocent, and so it may be of actual transgression; but in young children we see tendencies to sin.

Some say that children learn sin by imitation. But no; take a child away, place it under the most pious influences, let the very air it breathes be purified by piety; let it constantly drink in draughts of holiness; let it hear nothing but the voice of prayer and praise. Let its ear be always kept in tune by notes of sacred song; but, despite all that, that child may become one of the grossest of transgressors; and, though apparently on the very road to heaven, it shall, if not transformed by divine grace, march downward to the pit. So it is not by imitation but by nature that the child is evil; hatred, rebellion, selfishness have the throne, and must be replaced by a predominating passion, even that of love. This love is implanted by Jesus Christ when He is by man enthroned in the heart as Lord. A supernatural love, therefore, holds dominion over these other natural passions, and man stands free from enmity, free from hatred, and is controlled by a loving, supreme desire to do the will of God from the heart. He becomes partaker of the divine nature, and thereby stands fast "in the liberty wherewith Christ hath made us free." His whole desire is to do the will of God, to keep His commandments, and to walk perfect in His sight.

Paul would teach us not to dethrone Christ as Lord, thus losing that controlling love, and by yielding to the natural heart becoming again entangled with the yoke of bondage, even enmity against the will of God, but rather to stand fast in that liberty which means submission, complete surrender to God. For this reason, Jesus made it clear that doing the will of God, which is keeping His commandments, depended, or hung, on the great, dominating, all-inclusive passion, love. "Then one of them, which was a lawyer, asked him a question, tempting Him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shall love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matthew 22:35-40.

The whole of the mind, heart, soul, and strength is enmity against God. The memory is fallen, and must be enlivened by the influences of strong love for God. We can recollect evil things far better than those which savor of good. The affections are fallen. We love every thing earthly better than we ought. We easily fix our hearts upon "creatures," but rarely upon the "Creator." The imagination, the judgment, the conscience, are all alike fallen, and salvation can only be obtained by opening the heart to the entrance of that love which comes down from above. When that love predominates, it manifests itself by bringing the fulfillment of the law to the life, for love is the fulfilling of the law." (Romans 14:10.)

Love, then, is the mainspring of true commandment keeping. When the love of Jesus is found controlling the life, then the law, the spoken will of God, is not held as a "yoke of bondage," but with Christ we sing, "I delight to do Thy will, O my God: yea, Thy law is within my heart." Psalm 40:8. As the psalmist sings, so shall we sing: "O how love I Thy law! It is my meditation all the day." Psalm 119:97. Christ in the heart changes man's attitude toward God's law.

In spite of all this self-evident truth, however, many persons make a strange discrimination between what they call the Law Age and the Gospel Age. There are some who cannot see that the writers of the Old Testament understood the great truths of the gospel just as did the writers of the New Testament. If this were not true, then how could they have written of their Redeemer? (Exodus 6:6; 15:13) If he did not know of the gospel plan a thousand years before Christ, the psalmist could not have written: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit.

Then will I teach transgressors Thy ways; and sinners shall be converted unto thee." Psalm 51:10-13. He could not have intelligently written: "The law of the Lord is perfect, converting the soul." Psalm 19:7.

The great principles of the gospel must have been familiar to the prophet Isaiah (700 BC.) when he wrote: "For thus said the high and lofty One that inhabits eternity, whose name is Holy. I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah 57:15

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and you shall keep My judgments, and do them." Ezekiel 36:26,27, written 600 BC. Queer expressions are those if the writers did not understand and believe the very fundamental principles of the gospel of Jesus Christ. Ah, yes, they did believe; they did understand. There is no sign of discrimination in the Bible between the so-called Law Age and the Gospel Age in their minds.

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This truth was made clear in Jesus' experience with Nicodemus. After He had stated to this leading teacher in Israel: "Verity, verity I say unto thee, Except a man be born again, he cannot see the kingdom, of God," and Nicodemus had expressed his surprise and ignorance by saying, "How can these things be?" Jesus answered and said, "Art thou a master of Israel, and knows not these things?" John 3:3,9,10. The strongest possible way for Jesus to declare that those of the so called Law Age were intelligent concerning the gospel message is here set forth in his exclamation of surprise at the ignorance expressed by this prominent leader in Israel.

Let us not make the great truth of righteousness by faith through Jesus Christ an excuse for sin. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein" Romans 6:1, 2. The Christian life is positive as well as negative. We must not only plan to be cleansed from sin, but let us be enabled through the power of Christ to walk according to the spoken will of God, even as Jesus did. "I have kept My Father's commandments, and abide in His love." John 15: 10.

6. The Apostles and the Law

PAUL'S striking statement to the effect that the law is established, rather than voided, through faith in Jesus Christ puts away forever any doubt as to the fact that the law of God, the Ten Commandments, was the standard of righteousness in the minds of the founders of the Christian church. Says he: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

The force of this statement is not at all ambiguous in the mind of the one who will remember that Christ our Savior chose death rather than the abolition, change, or annulment of God's law. And when the individual accepts Christ and His righteousness by faith, he establishes the law by thus recognizing that it cannot be changed; therefore he must be pardoned and transformed in order to come into harmony with the law.

Nothing is plainer in all the Scriptures than that the apostles recognized that the law had its place to fill and its part to act as well its (toes the death, burial, and resurrection of our divine Lord. This was evidently revealed by the apostle Paul, when he said: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned min in the flesh. That the righteousness of the law might be fulfilled in um, who walk not after the flesh, but after the Spirit." Romans 8:3,4. The law, then, clearly has its place; and while it is limited in what it, can (to, yet the writer of the book of Romans, beyond any question, duly recognized its place. What is the place that the law occupies? What can the law do? The same apostle tells us plainly in Romans 3:20: " By the law is the knowledge of sin." The law is the judge of sin, and stands as a guard against any false and deceptive spirit, appearing as an angel of light, to change man's conception of what sin. Man's conscience, blunted by sin, is not a safe guide, neither is it God's vicegerent, as some have supposed; but the law is a standard and a guide that knows "no variableness, neither shadow of turning.

The law is a witness of righteousness as well as of sin. It stands as a vindicator of every righteous character made and developed under the wondrous power of God's Spirit and grace. The function of the law is both positive and negative. It not only reveals hidden sin but witnesses faithfully to righteousness. The apostle caught the right figure to express it when he likened the law to a looking glass. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholds himself, and goes his way, and straightway forgets what manner of man he was. But who so looks into the perfect law of liberty, and continues therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:23-25.

By looking into the law a man may find the sin that has blackened his heart. If sincere, he may then go and wash in the precious blood of Jesus, and be made clean; and that same mirror which before told him that he was unclean will now witness to his cleansing and cleanliness. It is indeed strange that those who would destroy the law fail to recognize that the law is just as faithful in telling them of their purity as of their impurity in God's sight. It therefore is no more logical to destroy the law than for one who has been ministered to by a good looking glass to smash it to bits.

It is unaccountable that persons who profess loudly to love holiness, justice, and goodness strive to bedim and to abolish the law in their own minds and in the minds of others, a law which Paul says is "holy,

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and just, and good." (Romans 7:12) Such an attitude of mind is or should be a danger signal, telling one that a sort of spiritual bolshevism, or anarchy, is about to take hold of the heart, which is just as deadly to the kingdom of Christ in the heart as bolshevism and anarchy are to the body politic. Indeed, the greatest danger facing the kingdom of God is that of the rise and spread of such a doctrine as this "no-law" in these modern times.

To one born from above, who has that renewed nature which is the result of Christ's presence in him, the law is the expression of the will of Him whom he loves best of all. He then delights to do God's will, even as Christ, when He said through the Psalmist: "Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:7,8. No longer are His commandments "grievous"; the living out of His life in us brings our lives into conformity to His holy will, even His Ten Commandments.

It is just as inconceivable for a Christian to be out of harmony with any one of God's commands as it would be for a true lover to be unwilling to go to any length to please the object of his love. "If, you love Me, keep My commandments," says the Savior, and the apostle John says: "He that said, I know Him, and keeps not His commandments, is a liar, and the truth is not in him." 1 John 2:4.

What kind of follower of Christ would he be who, while stoutly proclaiming his love for the Master, would bow down to wood or stone, swear, kill his fellow man, steal, lie, commit adultery, or break any of the commands of the law? These commands have grown out of eternal principles of righteousness, and cannot be turned aside without changing the very principles of the life of Christ, who kept all His Father's commandments. (John 15:10.)

It is, indeed, a sad commentary on the life of any professed Christian that he seeks ways and means to turn aside from the principles of God's holy law. Which one of the Ten Commandments could be left out by those desiring to follow Christ? His divine example is but the law of God revealed in life. Did He not clearly state, "I seek not Mine own will, but the will of the Father which hath sent Me"? John 5:30. And, again, did He not say, "I came down from, heaven, not to do Mine own will, but the will of Him that sent me"? John 6: 38.

Not only the letter but the spirit of the law was manifested through the life of the Son of God among men. To do this very thing was one of the highest purposes of His life and death here below. This statement just quoted forever settles any question regarding the attitude of the Savior to the law of God. Let us here again remember His word, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. The thought is that the best conception of the will of God that Christ could think of was embodied in the Ten Commandments.

In these precepts are couched every principle of righteousness. They are all-inclusive, and even the life of the Savior of men did not add anything to the scope of righteousness covered by this marvelous document, the Ten Commandments. The apostle John, writing sixty years after Christ, would not have us construe the position to signify that Christ exalted the law above the Son of God, but rather to reveal that He desired to leave in men's minds pre-eminently the need of conforming to the perfect will of God. His part was to open a way for the salvation of man from that which robbed him of the power either to know the will of God or to perform it.

Any other position than this assails the very foundation principles of the atonement through Jesus Christ. Paul sensed this very thing when he stated: "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:3,4.

Again, the position of the apostles on the question of the binding obligation of the law under the so-called gospel dispensation is made clear by this unqualified declaration. He shows clearly that so long as the purpose for which Christ came and gave up His precious life is efficacious and is being worked out, just so long will the law of God be fulfilled in the lives of His people.

Some have been perplexed over the statement of the gospel of Luke, "The law and the prophets were until John." Luke 16:16. Many have thought that this text taught that the law ended when John the Baptist came "in the spirit and power of Elias" (Luke 1:17), to prepare the way of the Lord. It must first be noted, however, that whatever position we take respecting the law, on the basis of this text, we must also take respecting the prophets.

Now, all who have given any study to the prophetic utterances of the Old Testament, to which this verse refers, know that all the prophets of the Old Testament not only prophesied concerning their own day and the days of Christ, but reached out into the future, far beyond the days of Christ and the apostles, even

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to our day and the second coming of Christ. Therefore, this text does not mean that the law or the prophets ended in their scope or authority at the time of John or of Christ. This position is unassailable, for it is self-evident to even the most casual student of the Scriptures.

This popular objection and position being clearly eliminated, what shall we understand by these striking words? Simply this: In every age God has presented a message for the times. The Scriptures call it "present truth." That is to say, while all truth is important and necessary to be taught, there has been in every age an outstanding revelation of truth applicable to all time, but heretofore withheld or not clearly revealed and expounded. Many illustrations of this may be found in the Bible. For instance, in the days of Noah it was just as important to know what sin was, even the transgression of the law and to know the way of truth leading to Christ. But what was Noah's message? He proclaimed to the antediluvian world the prophetic utterance of God; namely, that in one hundred twenty years the world that then was would come to an end by a flood of great waters. His was a call into a literal ark of safety, which he himself had built. Those who failed to hear his message and obey were lost for eternity in the Flood.

We are told in the book of Jude that Enoch, who lived before the Deluge, preached or "prophesied of these, saying, Behold, the Lord comes with ten thousands of His saints." Jude 14. Thus it is clear that while Enoch's message was that of the Second Advent of Christ, Noah was commanded of God to preach a new message altogether. Noah's message did not apply in Enoch's day in one sense; yet, in another it did, for if the antediluvian had obeyed Enoch's message, he would have been ready for entrance into the ark under Noah's call.

Thus without further proof, we have it clearly established that God has given distinct messages for definite generations. These messages do not annul that which has gone before, but they add to the revelations of truth God has already given to men. Thus it was when John the Baptist and Christ came preaching repentance. Men had been taught clearly what sin was; namely, "the transgression of the law" (1 John 3: 4), but they had failed to catch clearly the way out. Now God chose to bring prominently to their attention the need of repentance in the light of the coming kingdom of Christ.

He purposed at that time to place emphasis where His people had heretofore failed to place the emphasis; namely, upon the person of Christ, 'the Savior, who was so soon to hang between heaven and earth, to die for the sins of the world. It must be noted, however, that when Christ came and preached, He laid still greater emphasis on the law than had ever been placed there before. He magnified the law and made it honorable, even as Isaiah the prophet had foretold that He would. (Isaiah 42:21) Therefore, let us conclude again that it is clear beyond any shadow of doubt that the words "the law and the prophets were until John" do not mean that the law or the prophets were of no effect or abolished thereafter.

"But," someone will say, "did not the apostles teach that the law would come to an end?" Did not the apostle Paul say, "Christ is the end of the law for righteousness to everyone that believes"? Romans 10:4. Some persons conclude that this text teaches us that when Christ died, the law came to an end. Of course, they do not like to think of abolishing the law, so they simply teach that it came to an end.

As a matter of fact, it is not speaking of "the end" as referring to a termination, but rather in the sense that it is used in James 5: 11: "Behold, we count them happy which endure. You have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James did not mean that the Lord would come to an end. Here is, rather, an expression meaning the purpose of the law. It is very plain, then, that God, in giving them the law from Mount Sinai, had the end, or purpose, in view of revealing to man his sins and thus leading his mind and heart to search for a Savior. God had man's salvation in mind all the time in giving His creatures His will for them, as revealed in this marvelous and all inclusive standard of righteousness.

It is strange how easy it is to misunderstand when our hearts are not willing to follow His commands. What can be wrong with the principles of righteousness laid down so clearly and concisely by these precepts? Do those who object to keeping this law find down in their hearts a desire to do that which Christ never did? Do they desire to murder, steal, lie, blaspheme, or to do any of the things revealed by this law to be opposed to God's will? Is Sabbath keeping so distasteful to them, although it is a seventh part of the example of Him whom they call their Savior, Master, and Lord, that they are willing to do away with, and teach others to do so, the other nine commandments in order to get rid of that part of Christ's example which they hate and desire to dodge?

Oh, let us be true; and, if we actually love to follow Christ, as we profess, let us follow Him, delighting to do the will of God, and allow Him to write those sacred precepts on the fleshly tablets of our hearts according to His new-covenant promise. (Jeremiah 31:31-34; Hebrews 8:10-12)

7. "Not Under the Law but Under Grace"

IT IS often claimed that since grace has come through Christ, there is no longer any need or room for the law; and the words of Paul in Romans 6: 14 are invariably used to uphold such in their position. The text reads: "For sin shall not have dominion over you: for you are not under the law, but under grace." A very interesting paradox is here brought to view—he who stoops to wear the yoke of law becomes the child of liberty, while he who would be free from law wears a ball and chain through all his years.

It is very evident here that the one under discussion by Paul is he who has been under the dominion of sin. Sin has laid hold of his life; his heart, his mind, his strength, are controlled, dominated, bound by sin. Now this condition was brought about by man's first disobedience to God's expressed will. "Sin is the transgression of the law." But surely it cannot be contended that the law is responsible for man's condition under the dominion of sin any more than it could be logically argued that the man who is habitually guilty of stealing is so because of the law that forbids stealing. Now the one who is guilty of breaking the law is most certainly "under the law," or under the condemnation of the law.

What, then, is the significance of the expression, "You are not under the law, but under grace"? These words apply to the one who has found that his sinning, or transgression of the law, is rooted and grounded in his very nature, and that, regardless of how much he may desire or try to obey, his very heart and mind deceive him, and he is still unholy before God. But here is the grace of the Lord Jesus Christ, which offers him not only pardon from his sin but, with that promise, also imparts strength to withstand the evil propensities of his fallen nature, renews that mind which would habitually draw him into channels of sinful thoughts, and transforms that life which has been bound by sin, giving it liberty in Christ Jesus. Now, under this dispensation of grace through the infinite gift-sacrifice of the Savior, that man, through the presence of Christ, the Conqueror of sin, in his heart, now has dominion over sin instead of sin having dominion over him. Why? Because he is now living under the reign of righteousness imparted to him through the grace of our Lord Jesus Christ. He is free from the domination of sin, but not free to commit sin, which is "the transgression of the law." Christ died, not that we might be free from the law, but that we might receive "remission of sins that are past," and be free from our proneness to transgress the law. Could the law have been taken away, Christ had not needed to die. Therefore grace is not a license to break the Ten Commandments, but grace imparts to the believers a strong desire and a strong ability to keep God's revealed will. This is the significance of the words of Paul to the Galatians: "Brethren, you have been called unto liberty; only use not liberty for an occasion to the flesh." Galatians 5:13. Therefore "you are not under the law," condemned by the law, as you comply with the conditions of being under the pardoning and enabling grace brought to light through the gospel.

A still clearer understanding of this thought may be had by comparing two of the apostle Paul's statements: "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Galatians 4:4,5. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21. Here we see again that to be "under the law" means to be under sin, the condemnation of which will hold dominion over us until we are partakers of Christ's free grace, His all-prevailing, pardoning love.

Fearing lest he should not make himself clear upon this point, the apostle makes this further statement: "Now We know that what things so ever the law said, it said to them who are under the law. That every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus. . . . Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:19-24,31.

According to this word all the world, the unregenerate world, the guilty before God are "under the law," for "all have sinned and come short of the glory of God." The law cannot justify. Naught but His grace can justify the repentant sinner. The law can but occupy the place of witness, first to our sins; and then upon our acceptance of the grace of Christ, it witnesses to our righteousness. "By the law is the knowledge of sin." And of the importance of the function of the law even after grace has entered, this same apostle says: "For where no law is, there is no transgression." Romans 4:15. Again he says: "What shall we

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say then? Is the law sin? God forbid.' Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shall not covet." Romans 7:7.

Thus it is made clear that if the law of Ten Commandments is abolished, we must along with it abolish sin. But this is not all. Jesus came to save His people from their sins. If there is no law and consequently no sin, therefore we need no Savior. When we do away with the law we actually do away with the Savior of men.

On the contrary, let us here note the statement of the truth regarding the law and the gospel as expressed by Farrar in his "Voice from Sinai," pp. 48, 49: "If we be faithful, the law may lead us to the gospel. For his must indeed be a shallow soul who thinks it an easy thing to keep the commandments. When we observe that the summary of the first table is that life is worship, and of the second that life is service; when we notice that the first table forbids sin against God, first in thought, then in word, then in deed. While the second proceeding in a reverse order, forbids sins against our neighbor, first in deed, then in word, and then in thought-so that, unlike every other code that the world has ever known, the commandments begin and end with the utter prohibition of evil thoughts - which of us is not conscious that we have utterly broken God's law in this, that out of the heart proceed evil thoughts? And when we go from Moses to Jesus, from Sinai to Galilee, will Christ abolish the law? Will He relax its stringency? Will He teach us that we may keep both our sin and our Savior, and that there is no distinction between a state of sin and a state of grace? Nay, more stringently than to them of old times come the Ten Commandments now. Murder is extended to a furious thought; adultery to a lascivious look. At first it might seem as if our last hope were extinguished; as if now our alienation from God must be permanent, since admitted into a holier sanctuary, we are but guilty of a deadlier sacrilege. And when this has indeed been brought home to us, when the law, which is the will of God, has also become the mirror of ourselves, and we see the unfathomable gulf which yawns between a God of infinite holiness and a heart of desperate corruption, then comes the midnight. But after that midnight, to the faithful soul there shall be light. With the personal conviction that the law works wrath comes also the personal experience that Christ hath delivered us from its curse. In Him comes the sole antidote to guilt, the sole solution to the enigma of despair. . . . We are guilty, and He offers us a free forgiveness; we are weary, and He bids us come to Him for rest. . . . And thus by love, and hope, and gratitude, and help He gives us a new impulse, a new inspiration-and this is Christianity. . . The 'Thou must' of Sinai becomes the 'I ought,' 'I will', 'I can,' 'I can do all things through Him that strengthens me.' . . .

"And is it of this that the critic with his monosyllables, and the man of science with his inch-deep discoveries and his ocean wide conjectures, and the materialist with his inability to believe in anything which he cannot grasp with both hands-is it of this that they would rob our souls? They leave us to sin without a Savior; to guilt without a Mediator; to the deadly wounds of humanity without a balm in Gilead, and with no physician there. Yes; they would leave the awakened sinner a prey to remorse, and agony, and haunted memories; and they would take us to the cell of the lunatic, 'and the grave of the suicide, and harden us with necessity or support us with statistics. Nevertheless, the testimony of God remains sure."

Yes, that is true, and this testimony which stands sure, stands to all generations of mankind. This "testimony of God" constitutes righteousness, according to David: "My tongue shall speak of Thy word: for all Thy commandments are righteousness." Psalm 119:171 This was understood by ancient Israel as well: "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." Deuteronomy 6:25. Our justification in Christ, according to Paul, depends upon our right relationship to God's law: "For not the hearers of the law are just before God, but the doers of the law shall be justified." Romans 2:13. Of this righteousness and the life of "doing" the apostle John writes: "Little children, let no man deceive you: he that does righteousness is righteous, even as He is righteous." 1 John 3:7.

What is justification by faith? The answer is given in the words of a well-known writer: "It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. . . . When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. . . . A door has been opened, and no man can close it, neither the highest powers nor the lowest; you alone can close the door of your heart so that the Lord cannot reach you."

Our own righteousness, or law keeping, is inadequate before the presence of God. While law keeping is essential, it is not saving. With even a complete human conformity to the letter and spirit of the law, yet the righteousness of Christ must be imputed to the individual ere he be saved. "To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believes in Jesus." Romans

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3:26. Christ imputes to us His sinless character, and presents us to the Father in His own purity. As our great High Priest in heaven; He is making intercession and atonement for His people who believe in Him. "Through His imputed righteousness, they are accepted of God as those who are manifesting to the world that they acknowledge allegiance to God, keeping all His commandments."

"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world.

"It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding-place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end." *Desire of Ages*, Pages 323,324.

One has said that "the righteousness by which we are justified is imputed. The righteousness by which we are sanctified is imparted. The first is our title to heaven; the second is our fitness for heaven."

We cannot, then, do anything to merit the favor of God, or climb to heaven by our own right doing. On the other hand those who rebel against the law and would seek to abolish its claims are removed from the circle of justification, for we read: "For not the hearers' of the law are just before God, but the doers of the law shall be justified." Romans 2:13. This is to say, law keeping does not justify. But willingness to do His commandments, the spirit of true obedience, brings us within reach of justification through the righteousness of Christ.

Let it never be forgotten, then, that the object of the gospel is to save man from his sin, which is "the transgression of the law." (1 John 3: 4; Romans 4: 15.) Therefore, the object of the gospel is to save man from transgression of the law, or to get man into harmony with the law, obeying it from the heart. It can be nothing but a perversion of the gospel to preach or teach that the regenerated are not under obligation to obey the law, or to keep the commandments. (Galatians 1:6-9; Romans 3:31; 7:22,25; Jeremiah 31:33,34; 2 Corinthians 3:3; Revelation 14:12.)

"If there be a truth Which needs to be preached in a time when our Christianity has become too often a theological opinion, or a, ritual for the fancy, it is that the gospel is a law in the noblest sense, a law that rebukes the sins of the household, the church, the social life, and demands of us a real righteousness, a law as rigid as the tables of stone, yet large as the mind of Christ." - Washburn, "The Social Law of God."

"If we separate Christ's redemption from the God of righteousness, not a redemption by Him from the power of sin."-Maurice, "The Ten Commandments," p. 15.

Jesus Himself made the place of the law in the gospel plan very clear when he spoke to the young man who came to Him with the query: "Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why called thou Me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He said unto Him, Which? Jesus said, Thou shall do no murder, Thou shall not commit adultery, Thou shall not steal, Thou shall not bear false witness, Honor thy father and thy mother: and, Thou shall love thy neighbor as thyself." Matthew 19: 16-19.

But in spite of this unequivocal statement of Jesus of man's obligation to keep the Ten Commandments, we are asked to believe that that law is now abrogated, or shorn of its significance. Nay, verily, it continues,--for the Gentile no less than for the Jew, for the nineteenth century after Christ no less than for the fifteenth before Him--the immutable expression of God's will. The grass withers, the flower fades; generations perish, and nations pass away; but not one jot or tittle--not one small letter or projecting horn of a letter--in that inviolable law ceases.

Grace, then, is inseparable from the law. Grace exists by reason of the law. It is because the law is

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unchangeable and inviolable that grace becomes necessary and effective. The more strongly established is the law, the more need of the grace made manifest through Christ. Should we conclude that during a part of the world's history (the so called Jewish Age) men were saved by keeping the law, and during the latter part of the world's history (the so-called Gospel Age) men were saved by grace, heaven would be a queer place to live. On the one hand would be those who were saved because of what they themselves did, while on the other hand would be those who were saved because of what Jesus did for them. But we know this will not be the case; because all those who reach heaven will reach there only because of the merits of the One who died upon Calvary's cross that they might walk worthy of the Lord "to all pleasing."

8. The Two Covenants

THE law of God has erroneously been called the "old covenant." To many, all that has been said regarding the old covenant applies in their minds to the Ten Commandments, and all that has been said about the new covenant has its application in connection with the teaching that the Ten Commandments is abrogated and abolished. But in Webster's Unabridged Dictionary, the meaning of the word "covenant" is given as "an agreement between two or more persons or parties, or one of the stipulations in such an agreement." An agreement, is not a law.

Now, covenants are generally made as an end of enmity or uncertainty, as a statement of services and benefits to be rendered, as a security for their certain performance, as a bond of amity and goodwill, or as a ground for perfect confidence and friendship.

In God's desire to give men perfect confidence in Him, and full assurance that He will perform His promises to bestow infinite riches and power upon them, He has used every way by which men pledge their faithfulness to one another. Such is His infinite condescension to our human weakness and need. Therefore He has been willing to bind Himself by covenant, just as though He could not be trusted.

When God created man in His image and likeness, it was His purpose that man might live, and have a life identical with His own. Man had only to live a yielded life of loving obedience in order to be the recipient of a divine life. The one secret of his happiness was in trustful surrender to the will of God.

Sin, however, changed things, and all this plan for man was distorted in his mind, and his relation to God was thereby disturbed. As soon as man had disobeyed, he feared God and fled from His sight. His knowledge of his love, his trust in God were all lost. He no longer saw God as a God of love but rather as a God of justice and wrath.

Man could not save himself from this power which had laid hold upon him as soon as he yielded to the whisperings of doubt and distrust. If he were to be redeemed, God must, redeem him by His omnipotent power. Man must somehow be brought back to willing, trustful obedience and love. Salvation could only be by faith, and faith could only be established upon confidence.

The first great work of God with man, and for man, was to get him to believe. We have no true conception of how much time, care, and patience God has taken for this. All His dealings with His people from the day of Adam's sinning until the present time have been for the one purpose that man might be brought back to willing, loving obedience. Where God failed to find faith growing up in men's hearts, He could do nothing. Unbelief was the root of disobedience and every other sin, but belief made salvation possible. By promise and threatening, by mercy and judgment God sought to awaken faith in man.

One of the many plans which God used to accomplish this objective in man and to strengthen that faith in man-and we might even say one of the chief devices-was the, "covenant." His covenant was always an assurance of His faithfulness to His people. "Know therefore that the Lord thy God, He is God, the faithful God, which keeps covenant and mercy with them that love Him and keep His commandments to a thousand generations." Deuteronomy 7:9. "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, said the Lord that bath mercy on thee." Isaiah 54:10.

"And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me." Jeremiah 32:40.

While there are many covenants in the Bible we will concern ourselves only with the two covenants; namely, the old and the new. Of these two covenants we read: "Behold, the days come, said the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of

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the land of Egypt. Which My covenant they brake, although I was an husband unto them, said the Lord: but this shall be the covenant that I will make with the house of Israel. After those days, said the, Lord, I will put My law in their inward parts, and write it in their hearts. And will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, said the Lord. For I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31: 31-34.

In the New Testament we read of these covenants also: "But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, He said, Behold, the days come, said the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, said the Lord. For this is the covenant that I will make with the house of Israel after those days, said the Lord. I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord. For all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that He said, A new covenant, He hath made the first old. Now that which decays and waxes old is ready to vanish away." Hebrews 8:6-13.

The two covenants indicate two stages in God's dealing with man, two steps in the service of God: a lower, or elementary, one of preparation and promise; a higher, or more advanced, one of fulfillment and possession. The reason for the two covenants can only be appreciated and understood as we think in the terms which Paul the apostle brings to us in 1 Corinthians 4: 9: "For we are made a spectacle [margin, theater] unto the world, and to angels, and to men."

Sin having been allowed entrance by man, the working out of sin and all the intricacies of salvation must be revealed before high heaven and the unfallen worlds, lest God's holiness, justice, and power fail to be vindicated. In other words, God was not dealing merely with this little world in dealing with sin. The results of His dealings were being reviewed by all His intelligent creation Therefore both God and man must have opportunity to prove what their part is in the covenant relationship.

In the old covenant man had the opportunity given him to prove what he could do, with the aid of all the means of grace God could bestow. It ended in proving man's unfaithfulness and failure.

In the new covenant, God is proving what He can do with man, and what He must be allowed to do for man, if man is to be brought back obedience and confidence and love to God.

The old covenant was one in which man depended upon his own obedience. This could be broken and was broken. (Jeremiah 31: 32) The new covenant was one which God has promised never shall be broken; for God keeps it and will enable us to keep it.

The old, or first, covenant was made with the people of Israel at the time of the Exodus from Egypt. (Jeremiah 31: 32) This covenant came to an end by limitation; and the new, or second, covenant took its place. Much will be explained to the reader's mind by an understanding of why God so honored one nation, one people, and did not thus honor any other nation. Undoubtedly God had a reason for His action, and this reason we must seek to discover.

It appears that everything valuable in the redemptive work, God gave to the world through the Hebrew people. The apostle Paul points this out in the following words: "Who are Israelites; to whom pertains the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Romans 9: 4, 5.

Now, just why did God adopt this family? An understanding of this will aid us in an understanding of why God so honored this family with so many other blessings, even the covenants. God did not choose the family of Abraham. as His first act toward man's salvation. He had before this given to Adam and his family wonderful opportunities along these same lines. He planned to make Adam the father of the human race and its common head, but men's hearts were so set in them to do evil that at the end of what might be called the antediluvian age, only eight persons remained upon the earth who feared the God of heaven. Plainly then, there was no alternative with God but to witness the extinction of piety in the earth, or else, by an awful lesson destroy every wicked man from off the earth. The Deluge came.

After the Flood only one family remained, the family of Noah. God immediately made Noah the common head of the human race. In doing so, God repeated His promises to Noah, whose family could

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have been the heritage of God, having witnessed the Deluge and heard the awful warning of God to that sinful generation. But when men began to multiply in the earth, they soon forgot God and His terrible judgments and plunged back into sin and idolatry, uniting under Nimrod to build Babel.

By the fourth century after the Flood, only a handful of godly persons could be found in the earth. Abraham was found in the midst of this moral degeneracy, faithful to his God, although his immediate ancestors were idolaters. (Joshua 24:2) This man was so near to God in life and faith that God called him His friend. (James 2:23) Somehow, in the midst of disobedience and sin, Abraham learned to know God; and God said that He knew Abraham, that he would command his children and his household after him, and that they would keep the way of the Lord to do justice and judgment. (Genesis 18:19)

Now, God had already made the promise that He would never again drown the world by a flood of waters and had set His bow in the heavens as an attestation of this fact. (Genesis 9:15) But something must be done to preserve this one family found faithful before God. By them must be preserved true piety and a group of faithful worshipers of God. In order to do this, therefore, He adopted the family of Abraham, separating them, by circumcision and the forms and ceremonies of the ceremonial law, from all the world around them. In this way Abraham took Noah's place as head of the human race, even as Noah had occupied the place of Adam, after the failure of the antediluvians. True, Abraham did not become the father of the whole race, but more particularly the father of the people of God.

God did not give up the rest of the human race, because He was willing to let them go, but rather because they rebelled against Him; and Abraham and his family were adopted because they alone were faithful. We do not mean by this that God, in accepting Abraham, rejected the rest of the human race; but He purposed through this special people to preserve His knowledge, authority, and worship in the world. God gave them many advantages, chiefly, as Paul puts it, He committed to them the oracles of God, the Ten Commandments. (Romans 3:1,2) Among these advantages, as we have already quoted from the apostle were also the covenants.

Let us now go back to the establishment of the old covenant and follow carefully the steps by which the people of God, the descendants of the family of Abraham, entered into this relationship, and we will then understand why the second was necessary. Turning to Exodus 19:1-7, we read: "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. . . . And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shall thou say to the house of Jacob, and tell the children of Israel. You have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and you shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shall speak unto the children of Israel."

In verse seven we have Moses introduced as the mediator between the two parties to this agreement. The record of the answer of the people is found in the following verse: "And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."

Thus the agreement or contract was finished. In the latter part of the chapter we find the people preparing themselves to hear a statement of what this agreement was about—the law which God was referring to in the agreement. Then follow the Ten Commandments, concerning which the covenant was made, just as a contractor makes a contract concerning a certain building. The Ten Commandments are therefore no more a part of the old covenant than the building could be said to be a part of the contract just referred to. It is upon this point that many do not agree. But we submit that it is self-evidently true that the thing concerning which a contract, or agreement, or covenant, is made is not a part of the agreement itself. This view is in harmony with the leading definitions of the word "covenant," which agree that a covenant is a contract between two parties concerning something else. In this case the "something else" is the law of God.

By turning to the words of Jeremiah we may ascertain what God meant by the covenant made with Israel. "Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey My voice, and do them, according to all which I command you; so shall you be My people, and I will be your God." Jeremiah 11:3,4. He clearly connects in this statement what constituted that old covenant with that which is recorded in Exodus 19:5.

Again Jeremiah makes it clear what this old covenant is when he says for God: "Although I was an husband unto them." Jeremiah 31:32. The old covenant then clearly was a contract between God and Israel whereby He espoused, or married, that people. An agreement was entered into whereby God became the

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husband of His people. An agreement is made today between two parties who wish to marry. This agreement is made concerning the law which permits marriage, but no such agreement is ever called the law concerning marriage. The contract is made with respect to the law.

If the old covenant was actually made up of the Law of God, or if the law was any part of that covenant, and that agreement came to an end because of the disobedience of the children of Israel, then we have the law of God coming to an end simply because His people did not obey it. Such an idea is preposterous upon the face of it. The law of God is not imperfect, or faulty, for we read: "The law of the Lord is perfect." Psalm 19:7. Thus when Paul speaks of the first covenant as not having been faultless (Hebrews 8:7), he is referring to the promises of the people, which were imperfect and weak.

Another interesting item in this investigation is to note that, according to Jeremiah 31:33, when the old covenant passes away the law of Ten Commandments remains in full force; for God says: "But this shall be the covenant that I will make with the house of Israel. After those days, said the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people."

It should be remembered that God, in speaking of the old covenant, did not find fault with the law, but "with them." (Hebrews 8:8) The people were faulty, their promises were not sure; therefore the covenant was not without fault.

The promises upon which the second agreement, or covenant, was built were the promises of God. (Jeremiah 31: 33, 34) They are:

1. "I will put My law in their inward parts, and write it in their hearts." At the very head of all the promises is this one concerning the law of God, which could not be abolished.
2. "I will be their God, and they shall be My people."
3. "They shall teach no more every man his neighbor; . . . for they shall all know me."
4. "I will forgive their iniquity."
5. "I will remember their sin no more."

The statement of one commentator is to the point here: "The new covenant is a system of salvation wherein God is shown to be just, even in the very act of justifying the sinner, and wherein the law is shown to be established even by the doctrine of justification by faith."

The new covenant, established when man sinned in Eden, was ratified by the shedding of Christ's blood upon the cross. Upon that sad occasion of the Last Supper, as He was about to be betrayed into the hands of the Jewish rulers, our Lord gave the cup, representing thereby His own blood, into the hands of His disciples, saying, as He did it: "This cup is the new testament [covenant] in My blood, which is shed for you." Luke 22: 20. This is the first time that the expression "new covenant" is used by Jesus Himself. It is clear that the shedding of His blood and His death were what gave validity to the second covenant. Here Jesus, as the mediator of the new covenant, entered into solemn contract with the other party to the contract, the eleven apostles, He, by giving the cup representing the shedding of His own blood, and they by the acceptance of the same and the conditions connected therewith.

Thus Jeremiah's prophecy came true. The second covenant was established with the Hebrew people even as the first covenant was between God and ancient Israel. There is, therefore, added significance to the fact that the Lord confined His ministry to the Jewish people.

The Ten Commandments are to be planted in the hearts of men through the operation of the provisions and promises of this new covenant. Away, then, with the thought that under the new covenant the Ten Commandments is abolished. "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

9. Some Controversial Queries

Does not Paul state that the Ten Commandments was nailed to the cross and therefore is abolished?

THIS point is usually found to be the "stock in trade" of those who seek to find a way to abolish the law of God. It is never mentioned by those who love to follow the commandments.

The text involved is found in Colossians 2: 14, and reads as follows: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross."

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In the first place, it would be well here to remind ourselves of what has already been clearly proved in a previous chapter; namely, that to do away with the law means to do away with sin, for "sin is the transgression of the law." 1 John 3:4. "Where no law is, there is no transgression." Romans 4:15. "Sin is not imputed when there is no law." Romans 5:13. It is clear, then, that as long as God holds men responsible for sin, and as long as sin is sin, the law will tell what sin is. To do away with the law would also do away with the need of a Savior, and would, of course, involve the destruction of the government of heaven.

But this text is not speaking in any way of the law of Ten Commandments. "The handwriting of ordinances" is said to have been blotted out and nailed to the cross. Now, according to the Standard Dictionary, an ordinance is " a religious rite, or ceremony, as ordained or established by divine or ecclesiastical authority; as, the ordinance of the Lord's Supper."

In the Old Testament the Passover was called an ordinance (Exodus 12:43), and rites and ceremonies are spoken of as ordinances in Hebrews 9: 10. The law which regulated and provided for these rites and ceremonies called ordinances was called the Law of Modes, and was distinct and different from the Ten Commandments. We read: "And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. . . . 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 the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deuteronomy 31:9, 24-26. (See also Daniel 9:11)

Now, this is the law that was done away at the time of the death of Christ, because all of these ordinances pointed to Christ and His atonement for sin. When He who was typified in these services came and paid the price of sin, there was no more need for this law of ordinances which had come to an end of their symbolism. The ordinances which Christ instituted, such as the Lord's Supper and baptism, were intended to point backward, instead of forward as did the ordinance before the cross. In stating that these ordinances came to an end when Christ died, the apostle says they were "nailed to the cross" and "abolished" in His death. There is no reason here to believe that the Ten Commandments came to an end; for Christ Himself stated that not a jot or tittle of this law would ever pass away until all should be fulfilled; or, in other words, they would continue forever.

If one is justified without the law (Romans 3: 28) why does he need to keep the law in order to be saved?

Justification always deals with that which has been done. If a criminal is pardoned for his crime by the governor, the civil law of the land is not thereby abolished, neither is the criminal excused from keeping the civil law in the future. The thought which the text would convey is that justification can never come by anything we can do, but only comes by faith in Christ and is imputed through Him. Justification is a gift, and is not obtained by law keeping. This does not preclude the necessity of the law in the Christian life, for we read in Romans 2: 13: "For not the hearers of the law are just before God, but the doers of the law shall be justified." Yes, the obedient are the ones who partake of the gracious plan of justification. They have been disobedient and are pardoned, justified through faith, but they have ceased their disobedience and have become commandment keepers.

Since "love is the fulfilling of the law," why is law keeping necessary?

The thought here referred to is found in Romans 13:10: "Love works no ill to his neighbor: therefore love is the fulfilling of the law." Another statement similar to this one is found in Galatians 5:14 as follows: "For all the law is fulfilled in one word, even in this; Thou shall love thy neighbor as thyself."

The definition of "fulfill" as meaning "to abolish" is an incorrect one. By many clear statements do the Scriptures make this plain. For instance: "By this we know that we love the children of God, when we love God, and keep His commandments." 1 John 5:2. And again in 1 John 3:23,24: "And this is His commandment, That we should believe on the name of His Son Jesus Christ " and love one another, as He gave us commandment. And he that keeps His commandments dwells in Him, and He in him. And hereby we know that He abides in us, by the Spirit which He bath given us." Again, Jesus Himself said: "If you love Me, keep My commandments. " John 14:15. "He that hath My commandments, and keeps them, he it is that loves Me." John 14:21. "If you keep My commandments, you shall abide in My love; even as I have kept My Father's commandments, and abide in His love." "You are My friends, if you do whatsoever I command you." John 15:10,14. Surely no one can read such statements from Christ's own lips and not realize that it was far from Christ to teach the doctrine, of no-lawism.

The meaning of the word "fulfill" as used in the text under discussion is not "to do away," but

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rather "to accomplish," "to do." This is the very thought which Christ conveyed in His word as written in Matthew 5: 17-19: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." If to "fulfill" meant to "do away with," then it would mean the same in Matthew 3:15, where the baptism of Jesus is described: "And Jesus answering said unto him, Suffer it to be so now: for thus it becomes us to fulfill all righteousness." It is self-evident that this is not the meaning which Jesus desired to carry; namely, that through His baptism "all righteousness" was to be abolished.

The true meaning is this, that the love of God in the heart causes the possessor to be inspired to do the will of God, which is the keeping of the commandments of God. To love God with all the heart and our neighbor as ourselves is to keep the entire Ten Commandments. It would be impossible to truly love God or our neighbors and not obey the entire Ten Commandments. How could one love God and break any of the first four commandments? And how could one love his neighbor as himself and ignore a single one of the last six commands? Therefore on these two commandments, love to God and love to man, "hang all the law and the prophets." This is the very essence of the new-covenant relationship by which the law is written upon the heart.

Why did Paul say that the law is not made for a righteous man, if Christians should obey the Ten Commandments?

Let us first of all read carefully the text under consideration: "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers." 1 Timothy 1:9. Rather than showing that the law is not binding under the Christian dispensation, this passage shows clearly that Paul understood that the law was binding in his day upon the lawless and disobedient. The primary need of the written law even in civil affairs is because of the existence of the lawbreaker. As long as one is obedient to the law, he scarcely knows there is a law in existence; but let him fall from grace and become disobedient in heart and rebellious in spirit, and he soon becomes aware that there is a law. It is a very significant thing, both in church and state, that the one who complains about keeping the law is not the one who, like Christ, sang through David: "O how love I Thy law! It is my meditation all the day." The law is a standard, or mirror, of both sin and righteousness.

Does not Paul say that the law was our schoolmaster to bring us to Christ; and that after faith is come, we are no more under the schoolmaster? Does this not teach that the law is done away!

Young's Translation brings out the fact that "schoolmaster" here refers to the old custom of a slave's duty to conduct children to school and to the teacher each morning. Thus the law of God in showing a man his sins awakens him to a sense of sin and leads him to the Savior. Being under the schoolmaster is a like expression to "under the law," found in other portions of Paul's writings, which simply means condemned in sin. Now, when faith takes hold of Christ we are no longer under the condemnation of the law.

10. The Law Defined

IT IS a very significant fact that in order to understand the Ten Commandments aright we must come to Christ and hear Him explain their meaning. Many centuries removed from the scenes of awfulness surrounding the giving of the Law on Sinai, Christ, with the multitudes gathered about His feet in the midst of the beautiful verdure of the Palestinian hills, very gently tells us of those words of peace contained in God's eternal Law: "You have heard that it was said to them of old time, Thou shalt not kill.... But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment. . . . You have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looks on a woman to lust after her hath committed adultery with her already in his heart." Matthew 5: 21, 22, 27, 28.

From this and much more of the teaching of Jesus, we learn that the law of God was never meant to be taken only in the letter. There is just as certainly a positive teaching couched in these words of God as there is a negative. In every "Thou shalt not" was included the opposite "Thou shall." In each part of this

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Holy Law is an all inclusive comprehensiveness, meant to include all kindred duties as is illustrated by the texts just noted. For instance, in the prohibition against killing is included pride, malice, and every form of hatred, and in that against adultery is included all unlawful sensual indulgence. The thoughts and intents of the heart are included under each general heading of these prohibitions.

These Ten Commandments are to be to us a continual reminder, then, that our hearts are sinful and need that reinforcement which God alone can give. God would have running through our minds as we contemplate these commands His eternal loving appeal: "My son, give Me thy heart." The thoughts must be guarded, for they are heard in heaven. The very source of sin is touched by these Ten Words; for as God has said, "Out of the heart proceed evil thoughts."

Keeping this in mind, each separate commandment takes on a new meaning and deeper significance. The first is seen to mean, Worship God spiritually; the third, Reverence Him in your words; the fourth, Reverence Him as Creator on His day; the fifth, Reverence Him in parental authority, which He ordained. Then in the final commands, we have the sixth as the law of kindness; the seventh, the law of purity; the eighth, the law of honesty; the ninth, the law of truthfulness; the tenth, the law of contentment. All of these last are summarized in a life characterized by love. As one writer has put it: "What nobler rule of life could we have than this. Love God, be submissive, be orderly, be kind, be pure, be just, be truthful, be contented? All virtue, all holiness, all religion is in this."

THE FIRST COMMANDMENT

"Thou shall have no other gods before Me."

Without going into the history of God's people, which made it necessary for them to have this very direct word from heaven regarding the polytheism all about them, we cannot escape the basic intent of the command that our first duty is not to ourselves, not even to our neighbors, but to our God. God is our Creator, our Sustainer, our Redeemer, and has a right of priority which none can question. But how easy it is in our busy lives to allow Him to take second place in our affairs! We are prone to give supreme allegiance to and find our highest good in some other person or thing besides God. It humiliates us, when we stop to think, to realize that these tendencies exist in the best of us. The human heart is deceitful and selfish, and none escape the danger which is here so pointedly called to our attention.

THE SECOND COMMANDMENT

"Thou shall not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shall not bow down thyself to them, nor serve them. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me. And showing mercy unto thousands of them that love Me, and keep My commandments."

We know sufficient of the history of the Israelites to teach us that their constant tendency was to follow the idolatrous nations all about them, who bowed down to wood and stone. This tendency was universal, and has always been so. Idolatry stands for the willful turning away from the worship and knowledge of the true God. Having the knowledge of the true God by nature ` they refused to worship Him. Idolatry seems to be man's natural tendency under sin. The Israelites corrupted themselves with idolatry even at the foot of Mt. Sinai, and after they were settled in their own land, they frequently fell into the worship of the idols of the neighboring nations. The Christian church fell into this same tendency early in the Christian dispensation. She brought images and pictures to ornament her church buildings, to instruct the ignorant, and to incite the devout spirit in the worship of God. The images of Christ and the apostles, of the Virgin Mary and the saints, are even to this day used in many churches.

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth." God prohibits worship before a visible idol, and commands spiritual worship of the God Invisible. And it should not be lost sight of that these idols may be set up in the heart. God also has warned against this kind of idolatry: "Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face; should I be inquired of at all by them? ... Every man of the house of Israel that sets up his idols in his heart, . . . I the Lord will answer him . . . according to the multitude of his idols." Ezekiel 14: 3, 4.

"The Holy of Holies was left empty to teach thee, O Israel, that no place contains the Eternal One, but your heart is sanctuary." Hillel. It is made clear by this commandment that it is just as sinful to worship the true God under false forms as the first commandment teaches it is sinful to worship false gods. God cannot be seen by the blind eyes of erring man forming a likeness of Him. He must be sought in His word,

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in loving lives, in sincere hearts, transformed hearts and lives. He may best be seen in that revelation of Himself which He promises to every life surrendered to Him.

THE THIRD COMMANDMENT

"Thou shall not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that takes His name in vain."

There is no more important command than this one which prohibits irreverence and calls for a complete absence of profanity and jesting with the name or words of God. There is no need of dwelling on the fact that swearing is emphatically prohibited by this command, but there is also here a warning against false oaths which invariably precede perjury. Here is a command against hypocrisy in teaching and preaching. This is a very prevalent sin today, when the holy name is taken upon the lips of so many professed Christians whose hearts are far from Him. This refers also to that life which takes on His name freely but shuns the service of Christ. (Proverbs 30:9) The taking of the name of God by such a one is in vain.

THE FOURTH COMMANDMENT

Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shall 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."

Inasmuch as we are to study this question at greater length in the next two chapters, we will not spend much time upon it here. However, it is important to consider that the Sabbath command is the very heart of the Law of God. This call to the commemoration of the creation and the Creator on the seventh day of the week involves all that has preceded in the first three commandments and adds much of vital importance to the true worship of God and the preservation of the fact of God's creation of this world in six literal days of twenty four hours. If this command had been carefully obeyed by the professed followers of Christ to this day, much of the unbelief which is menacing both pulpit and pew in these days could have been avoided.

This commandment does not call for merely one day of rest in seven, but rest upon that day which God blessed and sanctified, and upon which He Himself rested, the seventh day of the week. Indeed, the primary purpose of this command cannot be determined in terms of physical rest. While this is called for, it is to the end that man may rest spiritually and be nourished by the bread of life and communion with his Maker. Jesus and all the apostles honored this day and taught their followers to observe it, not as a holiday but as a day of worship and devoted service for God. The hour has come when a reformation upon this great and important command of God is due. Not through civil enactments, as some misguided preachers would urge, but through a mighty enlightenment upon the teachings of the Bible and a surrender to the, perfect will of God.

THE FIFTH COMMANDMENT

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God gives thee."

Here we have the law of reverence to the parents, which is an acknowledgment of respect for the authority of God vested in fathers and mothers. This fundamentally important principle is here made distinctly a duty which man owes to God. Our parents are not merely our neighbors in God's sight; they stand to us in a unique, in almost a divine relation. Holding as they do the delegated authority of God, they are to be respected and honored in this light. Indeed, in our early years they occupy with us the place of God. In this age of disobedient children, how important. that this fifth commandment be kept more zealously.

THE SIXTH COMMANDMENT

"Thou shall not kill."

This is the first of the commands which comprehend the duties to our neighbors. These precepts safeguard the social life of mankind. God would here impress upon the hearts of men that no man lives unto himself and no man dies to himself. This commandment places as the first consideration of man the proper reverence for human life. While it primarily forbids the wanton taking of human life, in the

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teachings of Jesus it includes the evil, hateful, thought which precedes all such wantonness. In this way the command touches many a highly respectable individual who would disdain the thought that a murderer is of the same family as he is. "Who so hates his brother is a murderer." (1 John 3:15)

THE SEVENTH COMMANDMENT

"Thou shall not commit adultery."

This commandment like all the others is exceeding broad. While primarily it forbids adultery, and the sins which, with slight difference, should go with it in our thinking, yet it also includes every evil, lustful thought which is father of the overt act. To get somewhat of a glimpse of the importance of this command, we must glance back to the Mosaic law which God gave to the Hebrew people, which punished with death the offenders against the home life of the people of God. Adultery today has become quite a common sin and one which is easily and lightly passed over by many so-called respectable people to the writers of the Bible, such as Job, "This is a heinous crime; yea, it is an iniquity to be punished by the judges. For it is a fire that consumes to destruction." This then is God's great condemnation of impurity in all its forms. "Blessed," says Christ, "are the pure in heart: for they shall see God."

THE EIGHTH COMMANDMENT

"Thou shall not steal."

Here is the law of honesty, a virtue which is largely lost in this our day. It is not merely that honesty which gets by the civil law and its penalties, but the honesty of honor, in which one would rather suffer from guileless simplicity than profit by the mean cleverness which takes advantage of another. What the world needs at the present time primarily is a people who prefer equity above self-interest. Now, there are many kinds of -theft. Besides the sneaking, murderous thief, there are many others who plunder their fellow men, those who cheat, those who extort and deal foully in bargains and contracts, and merely look upon it as good business. This law is against all such; against those who by their deceits and swindlings sin against the rights of their neighbors. This commandment includes sacrilege, all defrauding the hireling of his wages, betting, gambling, etc. Ill gotten gains of any sort are transgressions of this very explicit command. But it not only forbids iniquity along this line, but teaches eternal positive principles of right. For instance, it teaches us the sacred duties of ownership, and applies in connection with our stewardship of the Lord's goods. All the earth is His, for He made it. The silver and the gold are

His and the cattle on a thousand hills. We are not our own, for we are bought with a price. But how few today recognize God's ownership, and render back to Him what is His own. Through this commandment we see that those things which we thought made up our ownership are in reality a sacred stewardship for which we must at last give an account unto our Creator.

THE NINTH COMMANDMENT

"Thou shall not bear false witness against thy neighbor."

Slander against our fellow men is here forbidden. False stories, inferences of a derogatory nature, words meant to slay the reputation of the one spoken about-these are all touched by this command. Gossip of every sort is wrong. The colored report which is not just accurate, as well as the out-and-out lie, are placed together in this category. Misrepresentation, which is so easy and so effective to bring about selfish ends, do not go with that life that would be conformed to the holy will of God. God would impress upon us the awful result of words and how responsible we are for them. One writer has said: "We know the power of strychnine or arsenic, but not of a word! What insignificant insects may have a fatal sting! Words, I repeat, are not pulsations of air. Words are things."

THE TENTH COMMANDMENT

"Thou shall not covet thy neighbor's house, thou shall not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

Here we have a command which beyond any question proves that true commandment keeping is a thing of the mind and of the heart. It shows that God requires of us not only outward rectitude, but inward holiness. He calls for the sacrifice of the will, which is the source of wicked actions. As a man thinks in his heart, so is he. Even Aristotle said: "Wickedness and injustice lie in the intention."

The real meaning of this precept is: Thou shall not excessively or wrongfully desire that which you cannot rightly possess. This would lead us to contentment with whatever our lot may be. And this is not impossible in a surrendered heart. Covetousness is born of rebellion down deep in the heart.

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Contentment is born of self-sacrifice, unselfishness, a rare virtue, but a virtue always found in that heart where Christ abides. The Christian heart will tell him that, although he gives up all for Christ, yet he gains all through Christ; and in that knowledge he is satisfied.

To the Christian's heart and mind the commands of God have become promises through Christ. To the surrendered soul the will of God becomes sweet to his inmost desires. He no longer sees them as prohibitions but as God's surety of victory over sin, man's worst enemy. Then he with David can sing, "O how love I Thy law I It is my meditation all the day."

11. The Sabbath and the Law

IT WAS by no mere chance that the Sabbath was placed in the very heart of God's great law; but with His perfect accuracy of design God purposed to impress the fact that His sacred rest day should be the very seal of His law and should always elevate to the place of first importance man's acknowledgment of God as his Creator. The Sabbath was to be as enduring as the law itself.

The word "Sabbath" is just a spelling into English letters of the Hebrew word meaning "rest." Thus when the fourth commandment uses the phrase "the Sabbath of the Lord," it declares it to be the rest, or rest day, of the Lord. Thus we read: "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Genesis 2:2,3.

It is plain that God did not rest because of weariness, for He cannot be wearied. (Isaiah 40:28) He must, then, have made the seventh day His rest day in order that He might set up an everlasting memorial of His creative work. The further fact that He blessed the day, not because He was about to rest upon it, but because He had rested upon it, makes it evident that He blessed-it for all time to come. And the same is true of His sanctification of the seventh day of the week. He sanctified it because He had rested upon it. Therefore, for all time to come, the Sabbath, the seventh day of the week, was set apart for a holy use by God in commemoration of His creative work. In this way man was ever not only to profess faith in God as the creator of heaven and earth, but by this observance he was to show his faith in this fact. Without the Sabbath in the life of the believer, man may profess to know God; but in works he denies Him.

Even a casual observer of the times in which we live will know that to remember God as the Creator of the world in six days is more important now than it has ever been before. The world is full of unbelief of this very fact, and God who could see the end from the beginning saw that it would ever be of the utmost importance that the Sabbath, which is the great bulwark against atheism, should continually bring to mankind the fundamental fact of the creation. If this day had always been observed as God designed, atheism would never have arisen to blight the faith of so many as it has in these last days.

Right here it is well for us to observe that everything that God ever said or did, which has to do with man and this world, was said and done through Jesus Christ. Paul clearly teaches this mighty truth when he says: "To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." 1 Corinthians 8:6. The American Revised Version makes this thought clearer when it says that all things are through Christ. Jesus Himself declares this same fact in the following words: "No man hath seen God at any time; the only-begotten Son which is in the bosom of the Father, He hath declared Him." John 1:18.

In this same first chapter of the Gospel of John we read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1:1-3. In verse fourteen we read: "And the Word was made flesh, and dwelt among us." This shows clearly that the Word was Christ and that Christ was the Creator of all things.

Thus we have Christ presented as the Creator of the world, and the apostle Paul repeats this truth in Colossians 1: 16, with these words: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. All things were created by Him, and for Him." We may go even farther in this discovery of Christ in the Old Testament by noting that this same apostle in 1 Corinthians 10:4,9 makes it plain that it was Christ who accompanied the children of Israel from Egypt to Canaan, that Christ was the spiritual Rock from which they drank, and whom they disobeyed and grieved. Now turning to the twentieth chapter of Exodus, and

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looking at the introduction to the Ten Commandments we find that the One who spoke the Ten Commandments from Sinai was "the Lord thy God," who brought the Israelites "out of the land of Egypt, out of the house of bondage." Thus we see that by placing these two passages side by side we are forced to the conclusion that it was Christ who gave the Law of God from Sinai's summit. It follows therefore that the fourth commandment was spoken by Christ, and that Christ rested on the seventh day and blessed it and sanctified it, and that the Sabbath of the fourth commandment is the rest day of Christ, and therefore the Christian Sabbath.

That under the leadership of Christ the Israelites kept the Sabbath even before the law was spoken from Sinai is made plain by a careful reading of the sixteenth chapter of Exodus, in which the Israelites were told by God through Moses just how they should observe His rest day. They were carefully enjoined to gather manna, on the sixth day, or Friday, as no manna would fall upon the holy Sabbath. Thus by a miracle, even before Sinai, God specifically pointed out which day of the week He would have followers of Christ observe. (See Exodus 16: 4, 5, 22-30)

Coming down to the days of Christ (Luke 4:16), we find that it was the custom of Jesus to observe the day which He had in ages gone by set aside and blessed and sanctified. Not even the sacred work of preparing His body for burial hindered God's true followers from observing the Sabbath commandment. (Luke 23:56)

Following on from this point in the lives of the early apostles and followers of Jesus, we find that they also continued to observe as the Sabbath the seventh day of the week. Repeatedly in the book of Acts it is made plain that Paul faithfully observed the same Sabbath that Jesus kept. Paul the apostle, who, more than any other one disciple laid the foundations of the early church, was a Sabbath keeper. According to Acts 13:14, we read: "When they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, You men and brethren, if you have any word of exhortation for the people, say on."

Then follows a sermon which Paul preached to the Jews in their temple. But following on, we read in verses 42 and 44, that the Gentiles asked Paul to meet with them the next Sabbath. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the word of God."

Again we find the record of Paul's seventh-day keeping in Acts 16:12,13: "And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spoke unto the women which resorted thither."

In Acts 17:1,2 we have another important insight into Paul's belief concerning the Sabbath of the fourth commandment: "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." It was his "manner," or custom, even as it was the practice of Jesus, to worship God on the Sabbath day upon which He had rested. There is no intimation anywhere in all the records of Paul's life that he paid any attention to the supposed sanctity of Sunday or any other day but the seventh day of the Ten Commandments.

If we follow on in Paul's life until he reaches Corinth where he labored for some years, we find Acts 18: 4, 11 saying to us: "He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. . . . And he continued there a year and six months, teaching the word of God among them." If one will count up the number of Sabbaths which Paul spent in this one place alone, he will find here a record of eighty-four Sabbath services held by Paul with Jews and Gentiles together, showing conclusively that Paul was teaching and practicing the truth of true Sabbath keeping among the early believers at Corinth. What a strange procedure this would have been, if he desired to establish and teach the keeping of another day than the day Jesus kept!

Thus we find that from Genesis to Revelation, throughout all the Scriptures there is but one Sabbath taught. Both Jews and Gentiles, in both the Old and New Testament times, understood their obligations along this line, and observed the day as established by God the Son in Eden. Thus we may understand the expression of Christ in Mark 2:27,28: "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of Man is Lord of the Sabbath." The Sabbath is neither Jewish, nor Gentile, but Christian, for it was made by Christ, established by Christ's own observance and honored by His apostles in all ages and especially in those centuries immediately following the days of the founding of the early

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church. To this ill authentic church historians agree. The keeping of another day is not found in the Christian church until later than apostolic times. The earliest mention of Sunday in the Christian church is by Justin Martyr, AD 140, and it is remarkable to note that it is written in Rome, and describes especially the celebration of the Sunday festival in the church. "And upon the day called Sunday, all that live either in city or country meet together at the same place, where the writings of the apostles and prophets are read as much as time will give leave. When the reader is done, the bishop makes a sermon." - "Justin Martyr's First Apology," translated by William. Reeves, page 127.

It should be noted that Jesus said: "The Sabbath was made for man." Mark 2: 27. Pointing to the Sabbath of creation, the Savior, using the word man in the generic sense, not only spoke of man of every race and nation, but also of every generation. The Sabbath was made for man of every age and period of earth's 'history. The human race has always been under obligation to observe this day. No change that has ever come to man has changed this obligation, according to this word of Jesus. Whatever has come into the custom of mankind through the years in respect to Sabbath observance has come by man's rebellion against the plainest statements of God's will, for Deity has said, "I am the Lord, I change not."

Therefore we have before us, thus far, the facts that the Sabbath was made by Christ Himself. That the Sabbath is not an institution' apart from a day, which may or may not be placed on just any day but that the Sabbath is the seventh day of the week, blessed and sanctified by Christ as His rest day. That the Sabbath was observed before the giving of the law upon Mt. Sinai. That Christ in the flesh observed the Sabbath of the fourth commandment and taught His disciples so to do. That the apostles in founding the early church kept the Sabbath which Jesus kept; and that the Sabbath was made for mankind and for every generation.

Now, as a climax to the story of the Sabbath, we should observe that Isaiah the prophet states in Isaiah 66: 23 that the Sabbath will still be observed throughout eternity in the earth made new. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, said the Lord." Thus the Sabbath is a perpetual establishment in God's eternal purpose. Never will the time come when true Sabbath observance will become unimportant or archaic, but throughout all eternity God's wonderful creation will be commemorated.

Not only is the Sabbath a sign of the power of God to create the world but also signifies God's redemptive power in re-creating sinful hearts. We read on this point in Ezekiel 20:12,20 the following: "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them. . . . And hallow My Sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God." The Sabbath, then, is a memorial also of God's power to redeem. Indeed, this new birth, which is a part of sanctification, is described by Paul as "a new creation." (2 Corinthians 5:17, margin.) A "newness of life" is imparted to everyone who surrenders to the Lord Jesus Christ. (Romans 6:4.) Paul again refers to this wonderful creative power of God in Ephesians 2:10, as follows: "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Thus we see that the Sabbath is bound up inseparably with the gospel of Jesus Christ and is a sign of all that is involved in the acceptance of Jesus Christ. In the dim ages of the Exodus of the children of Israel, God said: "Verily My Sabbaths you shall keep: for it is a sign between Me and you throughout your generations; that you may know that I am the Lord that does sanctify you." Exodus 31:13. In the Old Testament, then, the Lord made it clear that the great truth of sanctification was known and understood. The great gospel truths were made known to God's people in every generation, and the everlasting truths of the Old Testament have been carried down to these so-called New Testament times without a change.

A day that is apparently as fixed as the eternal ages in the work and plan of the Creator and Savior of men surely should be regarded, as the commandment enjoins, with special reverence and sacredness. "Remember the Sabbath day to keep it holy" must ever be before the minds of those who would fulfill the will of God. The time occupied by this seventh day has been fixed by God in the fact that through Moses, He carefully instructs, " From even unto even, shall you celebrate your Sabbath." Leviticus 23:32. Again in the New Testament, lest there be a misunderstanding, we are told by Mark that "even" is at the time "when the sun did set." (Mark 1:32.) Thus the great clock of heaven, the sun, accurately marks a beginning and a close to every weekly Sabbath. On the sixth day, as the sun sets below the western horizon, we are to observe the time as holy unto the Lord until the sun sets the following evening. No part of this day shall become common in our eyes, no secular work shall be done, and our hearts are in a special way to be devoted to communion and rest in the Lord. Every life is to be planned day by day so that when the holy hours of the Sabbath come the heart and mind are ready to receive the rich blessings which God has placed

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in His sacred rest day.

This cannot be done unless one remembers the Sabbath all through the week and plans accordingly. Friday, the sixth day, has, however, been especially called by God the "preparation" day. "When even was come, because it was the preparation, that is, the day before the Sabbath." Mark 15:42. Upon this preparation day everything in the life of the individual must be made secondary to the Sabbath day and its observance. When in the wilderness God sent manna from heaven for His people, "it came to pass, that on the sixth day they gathered twice as much bread, two omers for each one: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which Jehovah hath spoken, Tomorrow is a solemn rest, a holy Sabbath unto Jehovah: bakes that which you will bake, and boil that which you will boil; and all that remains over lay up for you to be kept until the morning." Exodus 16:22,23. A.R.V. Thus by a weekly miracle God not only pointed out to His people which day was the Sabbath, but also the sacredness which was attached to its observance.

As we look into the prophecies concerning the Sabbath as given by Isaiah in his fifty-eighth chapter, beginning with the thirteenth verse, we note just how the rest day of Christ is to be observed: "If thou turn away your foot from the Sabbath, from doing thy pleasure on My holy day. And call the Sabbath a delight, the holy of the Lord honorable. And shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words: then shall thou delight thyself in the Lord. And I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Sabbath keeping truly understood enters into the very thoughts and intents of the heart. The day is not to be used in self-seeking or in the common acts of life, but in continual communion with the Lord who made heaven and earth, and who alone can transform the heart.

God foresaw the tendencies of this last generation and the importance of men's being impressed anew with the sacredness of His holy law and the Sabbath of the Lord and led His servant Isaiah to write in Isaiah 56:1,2 of a special blessing pronounced upon true Sabbath keepers in the days just preceding the glorious return of Christ. "Thus said the Lord, Keep you judgment, and do justice. For My salvation is near to come, and My righteousness to be revealed. Blessed is the man that does this, and the son of man that lays hold on it; that keeps the Sabbath from polluting it, and keeps his hand from doing any evil."

The blessing which God has placed in the holy hours of the Sabbath, the seventh day of the week, is a special one which cannot be obtained from a day which God has never blessed as His rest day. This blessing is for each one. Are we receiving it? If not, let us not hesitate longer to accept into our lives the blessing which God intends for us in the day which He made holy and set apart for us to keep holy.

12. The Change of the Sabbath

THE question of how a change has come in regard to the Sabbath is one which commands careful attention on the part of all true followers of Jesus Christ, and one which will from now on command more and more prominence in the minds of mankind, according to divine prediction. Who is responsible for the change in the actions of men everywhere regarding Sabbath-keeping, and where and how the change came about are questions which it is important for us to ascertain in our study of this great subject of the Law of God.

First of all let us satisfy ourselves as to the Bible statements about the first day of the week. These will not occupy much space or time, as there are only nine of them in the whole Bible. They read as follows:

1. "And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." Genesis 1:5.

There can be no misunderstanding of this text, for it is merely a statement of a fact, and the day is called by its numerical name.

2. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matthew 28:1. Here again a simple act is stated in terms of number rather than name, and no sacredness is inferred as attached to the day.

3. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1,2. Here, again, there

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is no sacredness attached to the first day of the week, but a simple statement of fact regarding the actions of the women nearest to Christ. .

4. " Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." Mark 16: 9. No proof of Sunday sacredness can be found here, neither has the writer attached any other name to the day than that of "the first day of the week."

5. "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24:1.

Rather than bringing to us a proof of the sacredness of a new day, Luke here proves unquestionably the sacredness in which those nearest to Christ held the Sabbath He both instituted and kept. By reading the context this point will be made clear:

"This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23: 52-56; 24:1.

Now we have the clear story. The holy women, followers of Christ, converted to His teachings, mourning for Him who had died, held the Sabbath of the fourth commandment in even higher importance than anointing His sacred body. They well knew that He, who had died for the sinner rather than change or abrogate His holy law, would count it a greater honor to be obeyed than to be anointed on the Sabbath. There is no new Sabbath mentioned here. It was the Sabbath according to the commandment, the fourth commandment, the only commandment God ever gave regarding the setting apart of a weekly Sabbath. What could be clearer than that, while the resurrection day was a glorious day, yet the Sabbath of the fourth commandment and of the example of Christ and the apostles was even more sacred. One is called the Sabbath, the other just the first day of the week.

6. "The first day of the week comes Mary Magdalene early, when it was yet dark, unto the sepulcher, and sees the stone taken away from the sepulcher." John 20:1. There is no proof of anything here relating to Sunday sacredness. On the contrary, the apostle John writing about 90 AD Simply uses the legal way of speaking of the first day of the week.

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

This text is frequently used as the king pin of the argument for Sunday sacredness. It is said that because Jesus met with the disciples on the first day of the week and said, "Peace be unto you," this is prima facie evidence that He was here instituting a new Christian Sabbath, or at least establishing Sunday sacredness. It is strange what mere straws some will hang upon when they are at a loss to find Bible proof for their convenient positions on such great matters as the Sabbath.

It seems almost unnecessary to point out that the text itself clearly tells just why the disciples were gathered together on the first day of the week and why Christ felt it necessary to speak peace to their souls. It will be remembered that just a little prior to this they had all forsaken Him and fled. They fled to this usual meeting place of the disciples and with fear and trembling lest they too should be put to death as His accomplices locked themselves in and huddled together for one another's encouragement. They "were assembled for fear of the Jews" the text says. They were not there for any other purpose but that of hiding away from their persecutors.

Now, that we may see plainly that they were not commemorating the resurrection, let us turn over to the Gospel according to Luke and get his story of the same incident. In relating what took place all day that first day of the week, Luke, after telling of that marvelous experience in connection with the walk to Emmaus, and how the disciples returned to Jerusalem, he says: "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread. And as they thus spoke, Jesus Himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are you troubled? And why do thoughts arise in your hearts? Behold My hands and my feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and

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bones, as you see Me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have you here any meat?" Luke 24: 33-41.

According to Luke's story the disciples as they were gathered together on the first day of the week, did not believe that He was risen.

How then could they have been commemorating something which they had not, up to that time, believed. Even when He came and showed them His hands and His feet, the record says, "They yet-believed not." We cannot therefore justly build any authority for a change in the Sabbath on this seventh text speaking of the first day of the week.

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

This text is also taken as a strong proof of the disciples honoring the so-called new Christian Sabbath. The fallacy of this is easily pointed out.

(1) Verse 8 says "And there were many lights in the upper chamber, where they were gathered together." This shows that the meeting took place during the dark part of the first day of the week which according to all Bible reckoning of days would be on what we call Saturday night. The days in all Bible times started at sunset and ended at sunset rather than at midnight as the days are counted today. Therefore, the dark part of the day came first, and the first day of the week began at sunset on what we now call Saturday night. If by preaching at this time and in this place, Paul was instituting a new Sabbath, he did so on Saturday night.

(2) The fact that the disciples were breaking bread does not prove that they were holding the communion service; for they broke bread daily from home to home. (See Acts 2:46)

(3) This was plainly a farewell service, for Paul was leaving them to go on to Jerusalem; and it is a significant fact, that while Paul was preaching, his companions were traveling, which was in those days considered sinful if the journey was over about three-quarters of a mile.

(4) The day is called simply by the usual legal term, "the first day, of the week." Not a single intimation is found that there was any sacredness attached to it whatsoever.

9. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Corinthians 16: 1. This is the last time in the Bible that the first day of the week is mentioned. No one can detect any inference of Sunday sacredness in this text. It is plainly, a word of counsel on the part of the apostle who was about to journey to Jerusalem, to which place he wished to take an offering to the poor from all the believers. He counseled that they, on the first day of each week, should go over their past week's earnings and take out and store at home an offering for the poor, so that when he came through he would not need to wait for bookkeeping to be done then, but could take the offering of the people and hurry on to Jerusalem. Leading commentators make this plain: "Let him do this by himself when he is at home." - Albert Barnes. "Lay by him in store; at home." - Justin Edwards' Notes. "At home." - Greenfield, in his Greek Lexicon.

It is plain, then, that this text calls for no meetings on Sunday and, therefore, infers no sacredness recognized by the apostles as resting upon the first day of the week. We have now canvassed every text in both the Old and the New Testament, and we are still without any Bible authority for a change of the day from Saturday, the seventh day of the week, to Sunday, the first day of the week.

We have found thus far, then, that the Sabbath was not changed by Christ or the apostles. It was the express mission of Christ to "magnify the law and make it honorable." (Isaiah 42:21.) He expressly states, yes, commands for His followers not even to think that He came to destroy the law; and the record in the New Testament shows not one trace of any changing of the commandments of God on the part of the Savior or His disciples. The record shows on the contrary that by His obedience and by His death, He magnified the moral law to the highest degree.

The change of the Sabbath is entirely the work of Antichrist in the height of his apostasy. It was the result of the gradual process of "falling away" of which Paul spoke: " Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:28-30. Again to the church at Thessalonica, he wrote: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. Who opposes and exalts himself above all that is called God, or that is worshiped; so that he as God sits in the temple of God,

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showing himself that he is God." 2 Thessalonians 2:3,4. "The mystery of iniquity does already work." Verse 7.

The forecasting of the apostle were literally fulfilled between his time and the days of Constantine the Great. Those things which Christ and the apostles had established in the church were changed and perverted to harmonize with paganism, and other doctrines and ceremonies were established of which the founders of the Christian church never heard and which had no right to the rank of divine institutions. Naturally enough, apostolic authority was sought after as backing for all these apostate teachings and institutions; and it is not strange that today this supposed backing is quoted as the truth by even well meaning Christian people and teachers.

The worship of the pagan Sunday took a place of no small prominence among these errors which crept quietly into the church. As the years went by, the origin of worship on Sunday became more and more dimmed and hidden to the minds of the people who were taught to look alone to the priesthood for their knowledge of God's will, until finally it was accepted as part of the example of Christ and as a doctrine established by the early apostles.

In Daniel's great prophecy this apostasy was foretold in the following words: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25. All are agreed that this text, above all others in the Bible, points out the Antichrist. The nature of the work here attributed to him shows conclusively that he would hurl himself primarily against the law of God. This is clearly set forth as a part of his work against the Most High. He blasphemes the name of God, he wears out His saints, and he thinks to change His law. The law cannot be changed, but this power, says the prophet, "thinks to change " the law. He assumes power even above God, persecutes the people of God, and blasphemes God's name.

That this is none other power than the papacy is evident from her own admissions regarding the changing of the Sabbath and the law. Rome has for a long time boasted of her power in this respect and has flung at Protestants strong challenges which are very embarrassing to a large majority of the churches. We append some excerpts from the editorial columns of the late Cardinal Gibbons's organ, the Catholic Mirror, of Sept. 2, 9, 16, and 23, 1893. Failing to get a response from Protestantism, the challenge was repeated in the issues of November 18 and 25:

"The Christian Sabbath: the Genuine Offspring of the Union of the Holy Spirit and the Catholic Church His Spouse. The Claims of Protestantism to Any Part Therein Proved to Be Groundless, Self contradictory, and Suicidal.

"The Bible, the whole Bible, and nothing but the Bible is the religion of Protestants. The Bible being the only teacher recognized by the Biblical Christian, it is surely incumbent on the reformed Christian to point out in the pages of the New Testament the divine decrees repealing that of Saturday and substituting that of Sunday.

"In one instance the Redeemer refers to Himself as the Lord of the Sabbath, as mentioned by Matthew and Luke, but during the whole record of His life, whilst invariably keeping and utilizing the day (Saturday) He never once hinted at a desire to change it. . . . Thus the Sabbath (Saturday) from Genesis to Revelation. Thus it is impossible to find in the New Testament the slightest interference by the Savior or His apostles with the original arrangement. The Protestant world has been, from its infancy, in the sixteenth century, in thorough accord with the Catholic Church in keeping holy not Saturday but Sunday.

To add to the intensity of this un-Scriptural and un-pardonable blunder, it involves one of the most positive and emphatic commands of God to His servant, man: 'Remember the Sabbath day to keep it holy.' No Protestant living today has ever yet obeyed that command, preferring to follow the apostate church referred to than his teacher, the Bible, which, from Genesis to Revelation, teaches no other doctrine. 'God's Word written' enjoins His worship to be observed on Saturday, absolutely, repeatedly, and most emphatically, with a most positive threat of death to him who disobeys. . . . How truly do the words of the Holy Spirit apply to this deplorable situation! Iniquity hath lied to itself. Proposing to follow the Bible only as a teacher yet, before the world, the sole teacher, the Bible, is ignominiously thrust aside and the teaching and practice of the Catholic Church-the mother of abominations, when it suits their purpose to so designate her-adopted, despite the most terrible threats pronounced by God Himself against those who disobey the command, Remember to keep holy the Sabbath. The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday.... The Christian Sabbath is therefore to this day, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."

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We could add to this mighty challenge further boastings of this same religious power. One or two more will suffice: "Sunday as a day of the week set apart for the obligatory public worship of Almighty God ... is purely a creation of the Catholic Church." - "American Catholic Quarterly Review," January, 1883.

"The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church." - "Plain Talk about the Protestantism of Today," page 13.

The widespread keeping of Sunday is taken by the Catholic Church as a sign, or mark, of her ecclesiastical authority and power. This is stated clearly in "A Doctrinal Catechism," by Rev. Stephen Keenan, p. 174:

"Question. Have you any other way of proving that the church has power to institute festivals of precept?

"Answer. Had she not such power... she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."

"The Convert's Catechism of Catholic Doctrine," by Rev. Peter Geiermann, C.S.S.R., having received on January 25, 1910, the apostolic blessing of Pope Pius X, says on this subject:

"Question. Which is the Sabbath day?

"Answer. Saturday is the Sabbath day.

"Question. Why do we observe Sunday instead of Saturday?

"Answer. We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336) transferred the solemnity from Saturday to Sunday." - Second Edition, p. 50.

The most ancient Sunday commandment known in history is that one promulgated in 321 AD by Constantine the Great, Emperor of Rome, a pagan emperor. The wording of that law is as follows: "On the venerable day of the sun let the magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing or for vine planting; lest by neglecting the proper moment for such operations, the bounty of heaven should be lost. (Given the 7th day of March, Crispus and Constantine being consuls each of them for the second time.)" - "Codex Justinian," lib. 3, lit. 12, 8; translated in "History of the Christian Church," by Philip Schaff, D. D. (seven-volume edition), Vol. III, p. 880.

The observance of the true Sabbath has throughout all the centuries never been entirely lost but rather miraculously preserved by God, in spite of the efforts of Antichrist through the Dark Ages to obliterate it from the face of the earth. The Waldenses and Albigenses had those among them who kept alive the flame of reverence for the Sabbath of the commandment, and through them this holy institution of the Bible spanned the darkest period of church history. Through the power of the papacy, however, the greater part of the professed Christian church has largely forgotten the binding claims of God's law respecting the Sabbath.

It is difficult to find the exact moment when the change began. The earliest reference to the so-called Lord's day was made by Justin Martyr in the year 140 AD. As Neander, the great church historian, says: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin." - Rose's Translation of Neander, p. 186.

According to Sir William Domville, "centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, in AD.321." - "Examination of the Six Texts," p. 291.

Mosheim in his "Ecclesiastical History," cent. i, part ii, chap. iv, note, casts this further light on the matter: "Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of His crucifixion."

And Peter Heylyn adds: "Because our Savior rose that day from amongst the dead, so chose they Friday for another, by reason of our Savior's passion; and Wednesday, on which He had been betrayed; the Saturday, or ancient Sabbath, being meanwhile retained in the Eastern churches." - "History of the Sabbath," part ii, chap. i, sec. 12.

These are very important statements and cast much light on the history of Sunday keeping in the

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church. Above all, however, let us not lose sight of the fact that we have found no reason in Scripture or out of it sufficient to believe that Christ or the apostles made any change either in the law of God or the observance of the Sabbath. To this Protestant leaders agree. Note the following:

Noted Protestant historian, Dr. Prynne (1633): "The seventh day . . . was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observance of it. . . . The Council of Laodicea . . . first settled the observance of the Lord's day and prohibited . . . the keeping of the Jewish Sabbath under an anathema." - "Dissertation on the Lord's Day," pp. 33, 34, 44.

Buck's "Theological Dictionary" (Methodist), p. 403: "Sabbath in the Hebrew language signifies rest, and is the seventh day of the week. . . . and it must be confessed that there is no law in the New Testament concerning the first day."

"The Christian at Work" (Presbyterian), April, 1883, and January, 1884: "So some have tried to build the observance of Sunday upon apostolic command, whereas the apostles gave no command on the matter at all.... The truth is, as soon as we appeal to the literal writing of the Bible, the Sabbath keepers have the best of the argument."

"We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance."

"Question Corner, Christian Union" (Congregational), June 11, 1879. "When, why, and by whom was the day of rest changed from the seventh to the first?" Answer "The Sabbath was changed from the seventh to the first day of the week not by any positive authority, but by a gradual process."

From that great Congregational preacher, Dr. R. W. Dale, we have the following: "It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath. . . . The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday. . . . There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday The Ten Commandments," pp. 106-7.

Baptist "Examiner" January 4, 1894: "Some Baptists are fond of demanding a 'Thus said the Lord for everything, and profess to accept nothing for which explicit authority cannot be produced from the word of God. Probably not a reader of this paragraph would be Willing to follow this principle to its legitimate conclusion. It would involve the immediate return to Sabbath worship."

Thus we find that both Catholic and Protestant authorities agree that there is no Bible authority for the change of the day, and that the seeming change has come in through the influence and authority of the papacy. This should be sufficient reason for any thinking person to discard that which is not of God, and therefore not of faith. " Whatsoever is not of faith is sin." Romans 14: 23.

13. The Last Great Reformation

NOTHING is clearer in the writings of the Bible prophets than that the closing up of the gospel work in the earth will be accompanied by a great closing reformation. Indeed, in every age of the preaching of the everlasting gospel message, reformation has walked hand in hand with the angel of God.

The last great reformation will be a back-to-the-law movement, and more specifically a back-to-the-Sabbath movement. What other conclusion could be drawn from the following texts?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation. And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascends up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:9-12. It is perfectly evident that this is the closing message of the gospel in all the earth, inasmuch as immediately thereafter the prophet brings us these words descriptive of the second, coming of Christ: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden

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crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped " Revelation 14:14-16. According to Matthew 13:38-40, the expression, "harvest of the earth," refers to the end of the world. The writer of Revelation in his twenty-second chapter, verses 12,14, brings the keeping of the commandments very vividly before us again in connection with the second coming of Christ in the following words: "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. . . . Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Now, as to the part of the law which has been discarded more than any other part, and the part which the Lord wishes in the closing of the gospel work to bring positively before the mind of the world, it is pointed out by the prophet Isaiah, who has been called the Gospel Prophet: "Thus said the Lord, Keep you judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that does this, and the son of man that lays hold on it. That keeps the Sabbath from polluting it, and keeps his hand from doing any evil. . . . Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keeps the Sabbath from polluting it, and takes hold of My covenant. Even them will I bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices shall be accepted upon Mine altar. For Mine house shall be called an house of prayer for all people." Isaiah 56:1,2,6,7. By reading the eighth verse also we find that these words are applicable to the age in which we live: "The Lord God which gathers the outcasts of Israel said, Yet will I gather others to Him, besides those that are gathered unto Him." Here is a bird's-eye view, as it were, of the gathering in of people from all nations by the gospel. Upon them also is this rich blessing pronounced, as they honor the Sabbath.

This same last great reformation is again referred to in the fifty eighth chapter of Isaiah in the following words: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins. . . . If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the, Sabbath a delight, the holy of the Lord, honorable. And shall honor Him, not doing your own ways nor finding your own pleasure, nor speaking your own words: then shall thou delight thyself in the Lord. And I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

We may look, then, in these last days, for a message the keynote of which will be not only the everlasting gospel of salvation from sin, and the second coming of Christ, but a call to reformation in Sabbath keeping and perfect obedience to the law of God. The wrath of the dragon, the devil, will be raised against the church as she fulfills her divine mission in holding aloft the standard of Sinai, and will seek too destroy her. (Revelation 12:17) Through what the prophet calls the "beast" and his "image" great persecution will arise (Revelation 13:11-18), against those who faithfully give God's warning message (Revelation 14:9-12), but deliverance will come through the personal intervention of the Son of Man. (Revelation 14:14; Daniel 12:1.)

The "beast" referred to here is that power which received "his power, and seat, and great authority" from those who put Christ to death. (Compare Revelation 12 and Revelation 13:1,2) It will also be noted, by the foregoing texts, that this persecuting power is the same religious organization which persecuted the saints in the early ages, the Dark Ages, putting to death those who stood faithfully for Bible truth. This power even now is enlisting the power of the nations to stamp out all opposition to itself. This power God deals with in terms of the "beast." Another great religious power calling itself Christian, different from the beast, and which is now in process of formation, but is yet not fully developed, is referred to by the prophet as the "image to the beast."

Both of these powers will unite in enforcing the "mark of the beast," which is the sign of loyalty to Rome, and is the observance of Sunday. This mark is received by the individual when he gives mental assent to this day, accepting it as sacred knowing that God has never made it sacred, and at the same time ruthlessly ignores God's holy Sabbath, stopping his work on Sunday while laboring on the Sabbath. He continues in this course at the dictation of the beast power even after he sees plainly that he is displeasing God in so doing, and thereby receives the mark of the beast. It is against such that God sends His most fearful warning: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Revelation 14:9,10.

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The whole controversy between Christ and Satan and the world is over, or between, the commandments of God and the commandments of men. He who, in the last analysis, keeps the commandments of men rather than the commandments of God, thereby gives evidence of allegiance to men and rebellion against God. Him will God finally destroy, but not until everything that an infinite God can devise is done for the salvation of such a one. He who turns from the commandments of men to the commandments of God shows that he has surrendered to the will of God and is therefore an heir of salvation when he has been forgiven for his sins.

Who can ignore such a warning? Who, desiring to do the will of the Lord, dare wait longer to turn from his commandment breaking to obedience to every precept of God? Not many will turn. There will be only a remnant saved and of them it will be said: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. Those who will reject this last warning of the closing reformation message of the gospel will become subjects of the seven last plagues as described in Revelation 16.

Soon, then, it will be demonstrated in awful majesty that God's words cannot be lightly esteemed. His word is unchangeable and perfect; otherwise the promises to the sinner would be of no value. He says: "I am the Lord, I change not; therefore you sons of Jacob are not consumed." Malachi 3:6. God is not arbitrary, but longsuffering, "not willing that any should perish, but that all should come to repentance." His faithful gospel call has gone forth, the gracious invitation and warning have been carried to nearly all the world in response to His word through the prophecy of Revelation 14: 6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come. And worship Him that made heaven, and earth, and the sea, and the fountains of Waters."

The power of choice is left with each individual. Salvation is not forced upon us, but we must reap the consequences of our own judgment as to the authority of God and His truth. We dare not depend on conscience alone, for our conscience is subject to environment and education. There is such a thing as a seared conscience, a misguided conscience, a benumbed conscience. There is therefore, safety in no other plan than to follow the plain commandments of God as did Jesus Christ our example. If we follow Him He takes the responsibility of our destiny; if we follow any other voice we bear the responsibility ourselves. The chances are too great in following the commandments of men; there are no chances in following a "thus said the Lord."

The Sabbath and the law, then, will occupy a very prominent position in the closing up of the gospel work in the earth. The Sabbath being the seal of the law and that seal being found in the foreheads of the saved, it is not strange that we have discovered a new emphasis which is due the Sabbath and the law of God at this present time. God is sealing His people now. We read concerning this work:

"After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7:1-3.

Following the sealing of this company we read: "I looked, and, lo, a Lamb stood on the Mount Zion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads." Revelation 14:1. That the seal of God is inseparable from His holy law is made clear as we notice what Isaiah 8:16 says: "Bind up the testimony, seal the law among My disciples."

Thus the closing work of God for the salvation of mankind will be largely done with the old gospel story, giving emphasis to the law and the Sabbath. Around this great heart of the law of God will the final test of the ages between Christ and Satan be made. Where will you stand? Will you now step under the banner of Prince Emmanuel, or will you follow the commandments of men out under the banner of the Arch rebel of heaven? The hour has come to make your choice. Says Christ: "In vain they do worship Me, teaching for doctrines the commandments of men. . . . Every plant which My heavenly Father hath not planted, shall be rooted up." Matthew 15: 9, 13.

14. Christian Obedience

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BY OBEDIENCE are the people of God to give evidence of their faith. Their loyalty to God, their confidence in His word, their sanctification through the power of the risen Christ are all manifested by their obedience. It is clear that all who hope to be saved by the merits of the precious blood of the Lord Jesus Christ have something to do in securing their salvation. They are saved by grace through faith; but true faith, which relies wholly upon the Savior, shows itself by perfect obedience to all the requirements of God. By works is "faith made perfect," and according to the apostle James without works of obedience faith "is dead." There is then a positive as well as a negative side to the Christian life. In Titus 2:11-13, we read: "For the grace of God that brings salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

There is a putting off of sin in beginning the Christian life, and there is also a putting on of righteousness and godliness in this present world. The law is an all-inclusive statement of what this righteousness and godliness is. The Ten Commandments, then, is the Christian life in terms of obedience. "God has given His Son to die as a propitiation for sin, He has manifested the light of truth, the way of life, He has given facilities, ordinances, and privileges. And now man must co-operate with these saving agencies; he must appreciate and use the helps that God has provided, believe and obey all the divine requirements." Selected.

There have ever been those who claimed a right to the favor and salvation of God even while they were disregarding some of His precepts. They picture to themselves a God who is not particular—a sort of indulgent, pampering Father. All such should constantly remember that the sacrifice of Christ exemplified the fact that God is exacting in His commandments. Never was this fact more strongly and clearly revealed in God's dealings with men than in His dealings with Moses. God shut Moses out of Canaan to teach this very lesson—that He requires exact obedience, and that men are to beware of presuming upon His mercy by digressing a single iota from that which He has required.

Christ's word to those who desire to be called by His name and yet follow in their own way and the commandments of men was: "And why call you Me, Lord, Lord, and do not the things which I say?" Luke 6: 46. "If you love Me, keep My commandments." John 14:15. It is not only necessary to admit that we are sinners, but we must also be obedient to His revealed will. This is the very essence of love in the heart. An that God has promised for our salvation is dependent upon this fundamental principle. "If you be willing and obedient, you shall eat the good of the land." Isaiah 1:19. The greatest menace to the working out of the purposes of God for His church is found in the fact that there are so many who "profess that they know God; but in works they deny 'Him, being abominable, and disobedient, and unto every good work reprobate." James 1:16.

Obedience was early called to the attention of God's people as they came out of idolatry to serve the living God, and God has never seen fit to change these requirements; nor could He, and still have a righteous people. We read in Leviticus 26:3-17 of the blessings which the Lord promised His people as they obeyed. "If you walk in My statutes, and keep My commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and you shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and you shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And you shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish My covenant with you. And you shall eat old store, and bring forth the old because of the new. And I will set My tabernacle among you: and My soul shall not abhor you. And I will walk among you, and will be your God, and you shall be My people. I am the Lord your God, which brought you forth out of the land of Egypt, that you should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

"But if you will not hearken unto Me, and will not do all these commandments. And if you shall despise My statutes, or if your soul abhor My judgments, so that you will not do all My commandments, but that you break My covenant: I also will do this unto you. I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart. And you shall sow your seed in vain, for your enemies shall eat it. And I will set My face against you, and you shall be slain before your enemies: they that hate you shall reign over you; and you shall flee when none pursues you." (See also Exodus 23,22)

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Over and over does God through the Bible writers impress upon us the importance of obedience to His law and the danger of disobedience. Isaiah wrote the following in this connection: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devours the stubble, and the flame consumes the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Isaiah 5:20-24.

The terrible result of man's disobedience is pictured by this same prophet in the following words: "The earth mourns and fades away, the world languishes and fades away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. 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." Isaiah 24: 4-6.

Even' sacrifice is not acceptable to God coming from a life which is not in harmony with the revealed will of God. Saul's experience teaches this very lesson most vividly. God had commanded that the Amalekites be utterly destroyed with all their possessions. Saul, as do some today, felt that God would be satisfied with a partial obedience, and he therefore reserved a part of the sheep for the sacrificial service of the burnt offerings. His calculations were that surely God would overlook this digression from absolute obedience to His commands when the step was taken in behalf of His own service. But in 1 Samuel 15:22, 23, we read the words of the prophet Samuel sent by the Lord to rebuke this disobedience: "Hath the Lord as great delight in burnt offerings, and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou has rejected the word of the Lord, He hath also rejected thee from being king." The inescapable lesson in this experience is that no voluntary self-imposed service, or digression in the worship of God can be substituted for obedience to God's definitely spoken will. Unquestioning obedience is in the sight of God far above any gift or offering, for obedience is man's best expression of worship and honor to the heavenly Father.

This lesson has been taught repeatedly and has been recorded in the Word. The experience of the two young priests, sons of Aaron, Nadab and Abihu, is written that we might be apprised of how exact God is regarding His revealed will. These two servants of the Lord had been given minute direction that in offering up sacrifices and incense they should never use strange fire. Only fire which God Himself had kindled would be acceptable. But the Bible states that these two experimenters with God's commands "took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them." Leviticus 10:1,2. What a rebuke and a most significant lesson to all who are tempted to neglect careful obedience to both the letter and the spirit of the law of God!

Again, we are taught this same great fact, even God's requirement of being particular about the words of His commandments, by the experience which came to one of the descendants of Levi, Uzzah by name. The Lord had particularly commanded that no human hands should ever touch the sacred golden ark of God. Rings were placed on the sides of the ark so that poles could be used to carry it. But Uzzah, appointed to accompany the ark on its way back from the land of the Philistines and fearing that it might fall from the shaky ox-cart upon which it was riding, put forth his hand to stop it and it is recorded thus: "And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." 2 Samuel 6: 6, 7.

"Remember Lot's wife," said Jesus. By looking back in the record of the death of Lot's wife, we find again that God is particular and desires His people to have confidence in the exact words of His commands. The time had come when Sodom and Gomorrah must be destroyed. The angels of the Lord commanded Lot and his family to flee from the city lest they die: "And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. . . . But his wife looked back from behind him, and she became a pillar of salt." How important it is, according to these drastic lessons, to follow the plain commandments of God! There is safety in no other action.

God is not arbitrary in the usual understanding of that word. His commands are given in love. Our.

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best good can come only as we conform to these great principles of righteousness. He has said: "For I know the thoughts that I think toward you, said the Lord, thoughts of peace, and not of evil, to give you an expected end." Jeremiah 29:11. We read in Deuteronomy 6:24: "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day."

Of the richness of the blessings which come from implicitly following His word, Jesus said: "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." John 14:23.

In Isaiah 26:2, we read of those who will finally enter through the gates into the city of God: "Open you the gates, that the righteous nation which keeps the truth may enter in." David tells us what is meant by keeping the truth when he says, "Thy righteousness is an everlasting righteousness, and Thy law is the truth." Psalm 119:142.

Thus the truth is revealed. The will of God is clearly manifest. The holy will of God, as expressed in the Ten Commandments, is to be the guide and final objective of all the lives of His people. Nothing short of coming into harmony with each and all of these ten words will suffice for the Christian and can be attained only through faith in the enabling power of Christ in the life. Salvation does not come by commandment keeping, but commandment keeping is the outcome of the abiding presence of Jesus Christ in the heart and life of the believer. Let us all determine here and now to obey all of the commandments as found in the Ten Commandments and in the life of Christ. Then will we have finally an abundant entrance into the city of God, there to bask in the sunshine of His love forever and ever.