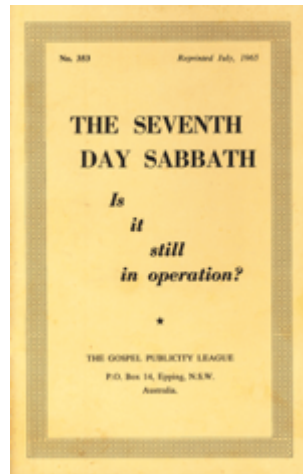


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THE SEVENTH DAY SABBATH

Is

it

still

in operation?



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IS IT TRUE THAT CHRISTIANS MUST KEEP THE SEVENTH DAY AS THE SABBATH?

Having had several letters from a Seventh Day Adventist friend, and also many magazines written and printed by the Seventh Day Adventist Organisation, marked specially in parts for our consideration, we think it is timely to set forth the truth on this question — not from human assertion but from the Word of God. For the sake of brevity and clearness, we are setting out our reasons in numbered paragraphs, and if we repeat ourselves in succeeding paragraphs it will only be to add extra sidelights to reasons already quoted. Many of these reasons have been taken from lectures in the past, given in opposition to the “Seventh Day Sabbath” teaching; and others from those who had been Adventists formerly but who had given up this teaching when they found it to be incorrect when tested with the Word of God and with logical reasoning. The letters “S.D.S.” will stand for “Seventh Day Sabbath” and is written in a friendly spirit — more by way of kindly appeal to logical reasoning rather than critical reflection.

No. 1. GENESIS 2:2-3. Here is the first reference: “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.” S.D.S. teachers claim that this is a most important proof that this is a continuing law — the Sabbath Law given to all the world, not only Israel — and that it was given to Man **BEFORE** the Fall. The answer is, that the term and the idea is entirely gratuitous and has to be read INTO the chapter before it can be read **out** of it. There is not a single statement in God’s Word justifying such a contention, and you will observe that in not one single instance in this chapter, or in this book for that matter, is the seventh day called “the Sabbath”. It is a theory, minus a “Thus saith the Lord”.

No. 2. ADAM AND EVE. In Genesis ch. 1 we have an account of the creation of Adam and Eve and in verse 28 the record of certain commands being given to them by God, but not a single word about the Sabbath. In ch. 2:17, there are further commands, showing them what they shall NOT do, but still no reference to this claimed all-important Sabbath. Surely here, at the commencement of the human race one would expect to find some reference to this “law of the Sabbath”, seeing that we are given an account of less important commands (according to S.D.S. teachers), but in the absence of a single reference let us remember the injunction, “Thou shall not add thereto, nor diminish from it” (Deut 12:32).

No. 3. NOAH AND HIS FAMILY. The first reference to the Sabbath was made by God 2,500 years after Creation, as found in Exodus 16:23, but before we look at this chapter let us consider some very important personages. Noah was a man selected by God to try and save the people from their evil ways. He was told to build an Ark, which took him some 120 years, during which time he preached to the people, but NOT ONE WORD about having preached the “law of the Sabbath”. We are told that it was by faith that he and his family were saved (Heb 11:7), not by keeping Sabbath. We are told that the generation in which he lived was a sinful generation, but NOT A

SINGLE HINT that it was by breaking the Sabbath that they sinned.

No. 4. ABRAM, LATER ABRAHAM. Next we come to this important individual (Gal 3:16-29) in the purpose of God. NOT ONE MENTION about him keeping the Sabbath or of those of his day breaking it. We know that S.D.S. teachers claim that Abraham kept the Sabbath because of the words of Genesis 26:5, but we shall see from later testimony that this verse could not possibly have included the Sabbath. See paragraphs 28, 29, 30 and 33.

No. 5. ISRAEL IN BONDAGE IN EGYPT. Next we have the account of Israel being in bondage to Pharaoh for 400 years, as foretold in Genesis 15:13. Can any reasoning reader believe that this nation, who were slaves to Pharaoh in making bricks and labouring for him in building, etc., would be permitted to **cease work** on even **one day** of the week? Do you, my reader, realise that Pharaoh said to Moses, “Who is the Lord that I should obey His voice to let Israel go? **I know not the Lord**” (Exodus 5:2). Do you think that such a monarch would say to the children of Israel, “You need not work today because it is **your Sabbath**”? Of course not! We are told that this king made their lives **bitter in bondage and slavery**, yet S.D.S. teachers assert that Israel kept the Sabbath under these impossible conditions. Comment is needless!

No. 6. FIRST MENTION OF “SABBATH” IN THE BIBLE. Is it not perfectly plain then, that for 2,500 years after Creation no Sabbath was observed by the human race for the simple reason that no Sabbath had been given to them as a law? You may repeat the sentence a thousand times that “God rested on the seventh day and hallowed it”, but you can never turn it into a commandment to MAN before the time came to give it to Israel.

No. 7. UNUSUAL CIRCUMSTANCES AT THE GIVING OF THE LAW. Now note specially how it came about that Israel was commanded **to** keep the Sabbath, as mentioned firstly in Exodus 16:23-29. God had chosen Israel as His peculiar people (Exodus 19:5). He had now brought them out of bondage (Deut 14:2). He was now **about to give them His Laws** and show how different they were from the people they had lived with for 400 years. So He rained bread from Heaven “that He might prove them” (Exodus 16:4). **Now note this:** it is quite clear that the children of Israel had **not** observed the Sabbath **prior** to this time; this is clearly proved by **their surprise** when a double portion of the manna fell on the sixth day. Had they been in the habit of keeping the Seventh day they would have also been in the habit of providing **more food** on the sixth day to last over the Sabbath. Not only were the people of Israel surprised and perplexed, but **also the rulers** of the tribes. We read, “all the rulers of the congregation came and told Moses” (Exodus 16:22). Then Moses explained what they were to do, for, said he, ‘Tomorrow is the rest of the holy Sabbath unto the Lord’. **This was new to them**, and the verses of this chapter show that this was the first time the children of Israel had heard about a Sabbath rest day to the Lord. Some of the people went out on the Sabbath day to gather manna, but found none. This shows, too, that **they did not understand**. So, for forty years manna was given to them in this way; therefore the children of Israel were well drilled in the six days of labour and one of rest (Exodus 16:27-35).

No. 8. THE SABBATH GIVEN TO ISRAEL ONLY. S.D.S. teaching says that the Sabbath was **NOT** Jewish, but applied **to all** the world. One verse from God’s Word

will show the **fallacy** of this. In Exodus 31:17 God says (speaking of the Sabbath), “It is a sign between **ME AND THE CHILDREN OF ISRAEL** for ever”. Why did not God say, “between Me and ALL MANKIND” if it was not Jewish? The following verse will be **even more convincing**. In Deut 5:3 we read (again speaking of the Sabbath), “The Lord made **NOT** this Covenant with our fathers, **BUT WITH US**, even US who are **all** of us here alive this day” Could anything be more plain that the Sabbath law was **NOT GIVEN BEFORE SINAI**?

No. 9. A FURTHER PROOF. Following the above paragraph 8, we read in Deut 5:15 that God reminded Israel that they had been servants **in** the land of Egypt and that by His power He brought them out, and “therefore the Lord thy God commanded **thee** to keep the Sabbath day”. For them, the Exodus was a great change from the bondage and harsh servitude; it was a new beginning, under God and not Pharaoh; therefore, for that reason it was a **new** commandment.

No. 10. THE APOSTLES AND THE SYNAGOGUES. S.D.S. teachers make much of the fact that the Apostles went into the Jewish synagogues on Sabbath days. But note the facts: The Apostles were Jews. They had associated themselves with “the sect everywhere spoken against”; they had embraced the **Gospel of Christ**; they wished to make it known to their brethren. Was it not logical, therefore, for them to **visit the synagogues**, where they could contact their brethren? So they went and “preached Christ and Him crucified”. They had made their decision between THE LAW and THE GOSPEL and all their efforts were now concentrated in getting this **LIFE-GIVING MESSAGE** to others. They pointed out that **grace and faith** had now taken the place of the **LAW**, and they stressed the vital truth that “Christ had blotted out the handwriting of ordinances and **took it out of the way** (of life), nailing it to the Cross” (Col 2:14).

No. 11. “THE LAW WAS A SCHOOLMASTER”. The Apostle went further, and asserted that “the Law was our Schoolmaster to bring us UNTO Christ.” What for? **“THAT WE MIGHT BE JUSTIFIED BY FAITH”**. The Apostle, furthermore, states that the Sabbath law is **NOT BINDING** upon those who **accept Christ** LISTEN TO THIS: “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 day**”. (Note that although the Bible says **“Sabbath days”**, the original says “day”), which are a shadow of things to come” (Col 2:16-17). Could the testimony of the great Apostle be more plain and convincing? How S.D.S. teachers can still insist upon the keeping of the seventh day in the face of this clear declaration is beyond comprehension. Let the Apostle add more convincing evidence. He says that the Law was **added** to **“bring us unto Christ”**, and “after that faith is come we are **no longer** under a schoolmaster”. What then was done away with? Answer: The Law and the Sabbath, and herein we have the assurance of the Apostle Paul.

No. 12. WAS THE LAW ADDED? Now, S.D.S. teachers tell us that the Law was given right from the foundation of the world, but Moses assures us that it was given **firstly** to Israel, and then only **after** they had come from Egypt into the Sinai Desert. It was the **“yoke of bondage”** referred to by the Apostle when he wrote to the Galatians, ch. 5:1, and he lamented the fact that they had turned away from the Law of Faith in Christ to go back to the Law they had been delivered from — the Law of Moses; and lest any should think that this did not include the Tables of Stone, the

Apostle Paul definitely includes these when he refers to them as the “ministration of death” (2 Cor 3:3) and in v. 11 he shows there that these Tables or commandments, though they were glorious, yet they were **“done away”** with by the ministration of righteousness in Christ. Now — **NOTE THIS.** S.D.S. teachers say that the Law was given **before** the Fall. The Apostle says it was given **AFTER** transgression. Who shall we believe? The answer is obvious.

No. 13. “I AM NOT COME TO DESTROY THE LAW BUT TO FULFIL” (Matt 5:17). S.D.S. teachers often make much of this verse to prove that Jesus did not terminate the Law by His sacrifice. The Apostle Paul again testifies that “the LAW WAS ADDED because of transgressions **TILL THE SEED SHOULD COME**” (Gal 3:19). Who was this SEED? Gal 3:16 gives the answer. IT WAS JESUS. And when He said He came to FULFIL THE LAW —that is, not merely to KEEP the Law (as S.D.S. suggests) but to **complete**, or accomplish or carry into effect all to which it pointed. We remember then when He died the “veil of the Temple was rent in the midst” (Luke 23:45), and He cried, “IT IS FINISHED” (John 19:30). The Lord of the Sabbath had **completed the work** (Luke 6:5).

No. 14. THE ANTIOCH CONFERENCE. The Bible records that strife came between the Gentile Christians and a few Jewish Law-followers, who demanded that the newcomers “keep the Law” (just as S.D.S. teachers repeat today). The matter was so serious that it was judged wise **that** it should be referred to the Apostles at Jerusalem. You can read of this in Acts ch. 15:24-29. Here was a very clear issue — the **Law or the Christ?** The Jews understood it very well, though to them it meant a great change from what they had learned under the Law of Moses, as we read in John 9:28 and Acts 21:21. So, Peter and James gave their judgment, clearly indicating that the **“yoke”** of the Law, **“which** neither our fathers nor we were able to bear”, should **NOT** be imposed upon the Gentiles, and in verse 20 one would have thought that if the Sabbath seventh day had been so important for Gentiles to keep, **here was the opportunity**; but **NO**, verse 20 DOES NOT mention it.

No. 15. WHAT JESUS SAID TO AN ENQUIRER. Again (and this time the words of Jesus himself), we read in Matthew 10:16-23 of an interview with one, who asks Jesus what was necessary to gain eternal life. Here again, one would have thought that if the Seventh Day Sabbath was so necessary to keep it would here have been mentioned. True, Jesus did not mention all the commandments, but doubtless He would mention the **most important**. Instead of the Sabbath He refers to the commands against murder, adultery, theft, perjury, neglect of parents and lack of thought for one’s neighbour, and adds, “IF THOU WILT BE PERFECT... give to the poor”. So it logically follows from this that the man could obtain perfection **without** keeping the Sabbath.

No. 16. THE PENALTY FOR BREAKING THE SABBATH. We have now seen from the Scriptures that the Sabbath, together with other commands called The Law, was first given to the Jews at Sinai, and that Moses declared that it was **NOT GIVEN TO THEIR FATHERS** (Deut 5:3); also that the very Saturday before this command was given them, they — the Jews — murmured against God, which was anything but “keeping it holy” had it already been in force, and yet we have no mention of those law-breakers being punished. A few days later, after the commands WERE given to them, we have the record of a man being stoned to death for gathering sticks on the

Sabbath (Num 15:32-36). So we see that when this command was given to the Jews, all had to keep it, parents and children, manservants and maidservants, their cattle and the stranger within their gates, or suffer the penalty of death. Now, mark you, God's commands are not given on a **shifting scale** to suit the moods of human mentality; therefore, it is clear that one commandment from God is just as binding on those to whom it is given as another one. Can S.D.S. teachers deny it? If the command to keep the Sabbath is binding upon us, then the command to **STONE THE BREAKER** of that **Law is also binding**.

No. 17. HAS THE PENALTY BEEN REPEALED? As you will see in paragraph 16, both commands were given by the same lawgiver, and both were obeyed by the people to whom they were given. Why do not S.D.S. teachers also keep both? Have they no answer? We ask, "Has the penalty been repealed? To keep the Sabbath as set forth in the Law meant no work, no pleasure (and today it would mean no travelling by train, tram, motor, aeroplane, etc.), not even a walk beyond a mile on penalty of death. Have S.D.S. keepers the authority to **modify the law** to suit themselves or to alter the penalty which was commanded by God? It is well known that S.D.S. societies in U.S.A. and in other lands include money-making institutions and employ hundreds of people to **work on the Seventh Day**, as on other days, and those in humbler spheres are allowed to make fires, wash dishes, ride in trains, buses and now aeroplanes, and indulge in other work, which they certainly **could not do** in the strict carrying out of the Law, if it were in force. The penalty would have been death.

No. 18. BONDAGE VERSUS LIBERTY. S.D.S. teachers are quick to condemn those who do not observe the seventh day Sabbath, but meet to remember Christ on the **FIRST DAY** of the week—the Day on which He rose from the dead. Keeping the seventh day Sabbath was one of the **WORKS OF THE LAW given at Sinai**, but the Apostle Paul is very emphatic in saying that "a man is **not** justified by the works of the Law but by the faith of Jesus Christ... for by the works of the Law shall **NO FLESH BE JUSTIFIED**" (Gal 5:16). What a clear testimony. S.D.S. teachers assert frequently and repeat often the phrase "Law of the Sabbath" but there is **not any such quotation in the Bible**, and the term is coined by themselves. Further, **not one** quotation to prove this term is ever advanced by them from the Word of God—and the reason? **It is not in the Bible**. In effect, they seek to impose upon those who found **LIBERTY** in Christ the bondage of the Law, which is roundly condemned by the Apostle Paul (see Gal 2:4; ch. 2:21), and how clearly does he set this out in Gal 3:22-29.

No. 19. MORAL AND CEREMONIAL LAW. The Law of Moses was **ONE LAW**, not **TWO**, but S.D.S. teachers without regard to the result of the contradictions and confusion which arises from this human manipulation, assert that part of the Law consisted of two separate sections, **MORAL and CEREMONIAL**. They claim that it was only the "ceremonial" statutes terminated with the Cross of Jesus, and therefore, part of the Law of Moses still continues to this day. Such teaching has some **strange results**. Firstly, it is claimed that the **MORAL** law was given **BEFORE** sin was **in** the world. Just think of it. Before sin existed a law was given to check sin and transgression **BEFORE ANY** transgression existed. Imagine a physician prescribing medicine **before** sickness existed. They claim that the 10 commandments written on stones and given to Moses were really given before Creation. Yet some of those commands could not possibly have applied to Adam. Why? Because (1) He could not

have worked six days from his existence because he was created on the sixth day, with only **one day** to go to the Sabbath. (2) He could not honour his father or mother, for he **had no mother, nor an earthly father**. (3) He could not commit adultery; he was the **only** man and Eve was the only woman. (4) He could not steal — there was no **one** to steal from (5) He could not bear false witness against his neighbour for no neighbour existed. Surely it should be obvious that such commandments could **not** have applied to Adam and Eve. Yet S.D.S. teachers assert that it was so. Paul asserts **JUST THE OPPOSITE** when he says that these commands were the “**ministration of death** written and engraven on stones” and they were “**ADDED** because of sin”. If they were **ADDED** because of sin, how could they possibly have been given **BEFORE SIN EXISTED**? Who shall we believe — the Apostle, or S.D.S. teachers?

No. 20. “DEAD TO THE LAW” (Romans 7:1-6). Some years ago, a S.D.S. lecturer in the course of his address quoted verse 7 of this chapter as supporting the Moral Law, but in reality the chapter is against him because its whole argument is upon the comparison that a married woman was bound to her husband as long as he lived, but upon his death she was **FREED** and could then marry another. The Apostle Paul develops a very powerful argument here, and verse 4 shows clearly by this vital analogy that as the woman was free so the Jews were now freed from the **LAW**, because **THE LAW WAS DEAD** by the body of Christ. Could anything be more plain or explicit that the whole **LAW** was a stepping stone to Christ and a shadow of **GOOD THINGS** to come? Does it not teach that we must become **DEAD TO THE LAW** and serve in newness of spirit and **NOT** in the oldness of the letter? (Rom 7:1-6). S.D.S. teachers are opposed to this freedom and seek to again fasten the **shackles of the LAW** on believers today, and so, like Israel of old (and even some of them today), “their minds are blinded, for until this day remaineth the **SAME VEIL UNTAKEN AWAY** in the reading of the Old Testament, which veil **IS DONE AWAY IN CHRIST**” (2 Cor 3:14).

No. 21. MORAL LAW AND ROMANS 3:31. The same S.D.S. speaker quoted Romans 3: 31 because it contained the words “establish the law”. As this is often quoted, let us look at it carefully. If it is the **MORAL LAW**, which S.D.S. teachers claim as still binding, then look at verse 20 of the same chapter. “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”. **What an admission**, and what a contradiction against the claim that the Law is still binding on believers. How clearly do we read that “justification **WAS**, and **IS**, **BY FAITH**, for as the Apostle again says, “Whosoever of you are justified by the **LAW** have **fallen** from grace” (Gal 5:4). Do S.D.S. teachers really read the writings of the inspired servants of God? Do they realise the seriousness of contradicting divinely inspired Apostles?

No. 22. JESUS, OR THE LAW. On the Mount of Transfiguration God testified of His Son, “**THIS IS MY BELOVED SON: HEAR HIM**” (Mark 9:7). We believe, therefore, it is our duty to give Christ the pre-eminence over **ALL** lawgivers, because He embodied all laws that were necessary from His time onwards and omitted those which had fulfilled their purpose, and replaced them with His own commandments and those given to His disciples. Not for one moment is it a case of “**NO MORAL LAW SINCE THE CROSS**” (as some have unwisely suggested). The Law of Christ embodies **all** that is needful in **MORAL LAW** and completely **outshines** that given through Moses (Matt 5:21-28). Jesus and His followers reaffirmed nine of the

commandments of the Decalogue, and one, the fourth, was fulfilled in His “REST”. See the following: — These restate the Moral Laws):

FIRST COMMANDMENT: Mark 12:29; Eph. 4:6; 1 John 5:21; Mark 4:10.

SECOND COMMANDMENT: 1 Cor 10:14; Romans 1:25.

THIRD COMMANDMENT: James 5:12; Matt 5:34-35.

FOURTH COMMANDMENT: (Abolished.) “One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind” (Rom 14:5). “He that regardeth the day, regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it” (Rom 14:6). “Let no man therefore judge you in meat and in drink... or of the Sabbath” (the word “days” not in the original), which are a SHADOW of things to come” (Col 2:16-17). “Ye observe days, and months, and times, and years. I AM AFRAID of you, lest I have bestowed my labour in vain” (Gal 4:10-11).

FIFTH: Ephesians 6:1; Colossians 3:20.

SIXTH: 1 John 3:15; Matthew 5:21.

SEVENTH: Heb 13:4; Matthew 5:27-28.

EIGHTH: Romans 2:21; Ephesians 4:28.

NINTH: Colossians 3:9; Ephesians 4:25; 2 Timothy 3:3.

TENTH: Ephesians 5:3; Colossians 3:5.

No. 23. “WHICH IS THE GREAT COMMANDMENT”? In view of paragraph 22, let us turn to Matthew 22:34-40. There we read of a lawyer asking Jesus a question, tempting Him and saying, “Master, which is the great commandment in the Law?” Jesus answered him, “Thou shalt 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 shalt love thy neighbour as thyself”. “On these TWO COMMANDMENTS hang **ALL** (note) **THE LAW** and the prophets”. Note also who it was who asked the question, “Which is the great commandment”? **IT WAS A LAWYER** — one who would know more about the LAW than anyone else. But S.D.S. teachers would reply, “No, the greatest commandment would be the fourth, “Keep holy the Sabbath Day”; but Jesus replied quite differently, “On these **TWO COMMANDMENTS** hang **ALL THE LAW AND THE PROPHETS**”. Does the reader need **any greater proof** than this — from the lips of Jesus himself?

No. 24. WAS JESUS THE LORD OF THE SABBATH? Yes. Well, what does that mean? It means that the Sabbath was subservient to Him, not He to the Sabbath. He “blotted out the handwriting of ordinances and took **it out** of **the** way, nailing it to the Cross”, and then RESTED (after finishing His work as did God from His, in the beginning), thus completely fulfilling every detail of the LAW in His death prior to the glorious day when He rose from the dead **ON THE FIRST DAY OF THE WEEK**

to a newness of life. **THE OLD LAW VANISHED** just as the veil of the Temple was rent in the midst. On the Cross He cried, **“IT IS FINISHED”**. Now comes the NEW MAN in Christ, chiselled and moulded by the matchless love and the GOSPEL OF JESUS CHRIST, thus becoming fit and proper stones for that building which shall be manifested and completed in the near approaching Millennium on the earth (which S.D.S. teachers claim is not on the earth at all, a theory which contradicts the Word of God in many chapters), but which is the true SABBATH REST offered to those who now observe all that He has commanded.

No. 25. WHY MEET ON THE FIRST DAY OF THE WEEK? Followers of Jesus do so because it is part and parcel of the **new** covenant instituted by Him. “Eight” signifies **“a change”** — **“a new beginning”**. We see this in the rite of circumcision; it is evident in the eight persons saved in the case of Noah and his family, to begin a new start in the human race, and the eighth son of Jesse — David, a shepherd, a new type to succeed Saul. Jesus instituted the Lord’s Supper — something never seen before — to commemorate His death and resurrection until He come. This great memorial was **never kept** on the Sabbath Day, but on the **FIRST DAY** of the week, a fitting reminder of the glorious rising of Jesus from the dead on the “first day of the week”. Note this, too — although Jesus was with His disciples for 40 days after His resurrection, He never once enjoined upon them the partaking of the emblems — the bread and the wine — **on the seventh day**. Surely, if Jesus wished them to do so on the seventh day, here was a wonderful opportunity to tell them —this small **BODY OF NEW BELIEVERS** —if the seventh day should be set aside for this purpose, for they in turn would tell their immediate followers, and thus all since that time would observe His wishes. In vain is it that S.D.S. teachers **blame Rome** for changing the Day. **They did nothing of the sort**. It was **Jesus** and the Apostles. If S.D.S. preachers insist that the seventh day is still binding, then the glorious Day of Resurrection — the First Day of a new beginning on which so many depend in Christ — would not have been held before the world as a **memorial of hope**. S.D.S. teachers also have the difficulty of fixing the true seventh day, when they realise that the Calendar has been altered more than once—not because of Sabbath reasons but because of the inability of our calendar of 365 days, 5 hours, 48 minutes, to correctly match the diurnal rotation of the heavens. It is said that the Julian calendar of B.C. 45 “was adjusted to correct the extensive errors which had crept into the civil year, as compared with that represented by the sun”. Then again, further corrections were made in the Gregorian calendar of September 3, 1753, 11 days being cancelled from the calendar to bring it into line with the seasons. S.D.S. teachers condemn Rome as being responsible for “changing the times and seasons”, but they do not realise that the changes were necessary to bring the calendar into line. Even now, astronomers claim that at the **end** of the **present century** there will be another correction necessary of **one** complete **day**. It will be seen that the definite day, seventh or first, cannot be fixed with exactitude.

No. 26. ONE WHO TURNED FROM S.D.S. TEACHINGS. We now quote from a different source, from “one who was for a number of years connected with seventh day teachings but who by the grace of God was led to see the erroneousness of many of their teachings, herewith presents a few thoughts which he commends to their consideration. One may be quite sincere in a desire for truth and yet, through ignorance of Scripture, be unable to refute error, and so become entangled in unscriptural theories which **SEEM** to have Bible authority. Sincerity alone is **not**

enough to keep us clear of doctrinal snares. There must be knowledge of God's Word and this article has been prepared with a view to helping S.D.S. keepers to the true knowledge which will enable them to see the **falsity** of theories they accepted under the misapprehension that they were truth. This article is also designed to assist those Christians outside of S.D.S. teachings who are brought into contact with these erroneous views, in order that they may maintain their position of liberty in Christ and be able to give a reason for their stand under the "New Covenant". (From the "New Covenant Advocate and Kingdom Herald.")

No. 27. WAS THE LAW GIVEN AT SINAI PERPETUAL? S.D.S. keepers believe that the Law graven upon the tables of stone and given by God to Moses on Mt. Sinai is **perpetual**, by which they mean that it always was, and it still is, binding upon all mankind. We will now proceed to show that the S.D.S. teachers build upon a false foundation because they do not "rightly divide" the Word of Truth, nor do they correctly state the historical facts. What are these historical facts? Does the Bible show clearly when the LAW Covenant was given by God? Yes, it does. From Deut 5: 2-3 we learn that God gave this Covenant to the children of Israel at Mount Horeb after the Exodus, and (2) that was the **FIRST** time God gave them this code of laws. Moses said (verse 2), "The Lord our God made a Covenant **with us** (the Hebrews) in Horeb", thus definitely locating the place and the time. Moses also said (verse 3), "The Lord made **NOT** this Covenant **WITH OUR FATHERS**, but even **with us**, who are all of us here alive this day". So the statement of Moses is irrefutable testimony, clearly fixing the time, the place and the people with whom God made the Covenant. (See Deut 9:9-11). There Moses recounts how and when the two tables of stone were given to him for delivery to the children of Israel. (See also Exodus 20:1-20.) Romans 5:13-14 is a New Testament witness to the fact that the LAW was given through Moses, for verse 13 says, "**UNTIL** the LAW", showing there was a period when there was **no** Sinaitic **Law**, and that period is clearly defined in verse 14 as the period from ADAM TO MOSES.

No. 28. SIN AND LAW. Some may ask what is meant by Romans 5:13, "For until the Law sin was in the world, but sin is not imputed **WHEN THERE IS NO LAW**". If the LAW given at Sinai began there what law, if any, were the patriarchs under and other godly persons who lived prior to Sinai? In answer, we would say that since the Apostle positively states that sin was in the world from Adam to Moses, and also that sin is **not imputed** when there is **no law**, it naturally follows that the sins committed **were not** transgression of the LAW given at Sinai. The people could not transgress a law **NOT** in existence. But since they **did** sin it also follows that they were under some other law. Our first parents, for example, sinned against the commandments God gave them in Eden regarding the Tree of Knowledge. It is obvious also that some commandments must have been known to Cain and Abel for Cain's offering of the fruits of the ground was not acceptable (Gen 4:7) whilst that **of** Abel, "the firstfruits of the flock", was the correct offering.

No. 29. LAWS BEFORE SINAI. It is obvious that there were laws given by God suited to the times and purposes of His will **BEFORE SINAI**. Just what these laws were, prior to the Flood, is not stated; but some laws regulating Divine worship **must** have been recognised since the offerings of the faithful were accepted on the altars they erected (Gen 4:3-5; 8:20-22; ch. 13:4). After the Flood a brief code of laws was given to Noah, designed to protect life and promote the general welfare, and the

practice of animal sacrifices was continued. Later, we find Abraham living up to a certain standard of righteousness of an opposite character from that recognised by the Sodomites, for instance. Abraham was **NOT** under the “Law”, which in Scripture is a term used almost exclusively for the Law given at Sinai, for Paul says of the Promise made to Abraham that the Law, **WHICH WAS 430 YEARS AFTER**, could not disannul it. The Abrahamic Covenant had been sealed and sworn to, and nothing could be either **added to** or **taken from it**. Paul’s statement that the Law came centuries **afterwards** must be taken as an **INSPIRED** declaration that “**THE LAW**” **did NOT** exist prior to Sinai; hence the S.D.S. keepers **ARE WRONG** in their claim that it did. We ask you to particularly read Galatians 3:17.

No. 30. THE LAW NOT GIVEN TO GENTILES. How clear does the Apostle Paul make this in Romans 2:14-15 when he certified, “For when the Gentiles which **HAVE NOT THE LAW**”, thus showing that Israel was in a privileged position. Here, as elsewhere, it is plainly stated that the Gentiles were **NOT** under the Law given to the Jews. The Gentiles were **never** judged by the Law given to the Jews and Romans 3:19 makes this Very clear when it says, “Whatsoever the Law saith, **IT SAITH TO THEM WHO ARE UNDER THE LAW**”. Likewise Romans 2:12 makes it equally clear that there were many who had “sinned **without Law**” and who would also “perish without Law”. Thus, the clear division between Israel and the Gentiles is seen.

No. 31. ISRAEL ACCEPTS THE LAW. Exodus chs. 20 to 23 relates how God commanded Israel to sanctify themselves, and on the third day He spake the ten commandments from the Mount, but the people were so frightened that they entreated Moses to mediate for them (verses 19 and 20 of ch. 20) and to repeat the words to them, instead of God, of whom they were so fearful. So chs. 20 to 23 fulfilled their request. **IS IT NOT OBVIOUS** that they had **never** done this before because the commandments were **NEW TO THEM**. And so, in Exodus 24:3 they said, “All that the Lord hath said, we will do, and be obedient” (v. 7). Is it not clear that they had **never** been in such a position before, and likewise had **never** received, or heard, the commandments **prior** to that time! Hebrews 9:19-20 tells how this Covenant was made, ratified and made Law, through Moses, who said, “This the blood of the Covenant which God hath enjoined unto you”. The “**BOOK**” contained what God agreed to do for them and what **THEY** agreed to do for God; hence the Ten Commandments were included with the other commandments, for they contained threats, commands, and promises **NEW TO THEM**.

No. 32. ABRAHAM AND LAW. The Jews had the advantage of having a code of laws given to them direct from God. Their Gentile neighbours **did not** have this advantage. And as Romans 4:15 said, “Because the Law worketh wrath, for where **NO LAW IS** there is **no** transgression”. By this the Apostle argues that Abraham’s position was better than that of the Jews **UNDER THE LAW**. God judged Abraham by a different code, and dealt with him on the basis of faith. His faith “was counted to him for righteousness”. Although that faith had to be backed up by works in evidence of its genuineness, nevertheless, Abraham enjoyed a liberty **not** experienced by the Israelites, for the Law at all times “worked wrath” since they could not keep it. So the Law, instead of being a means of life and justification, became an instrument of condemnation and death (Rom 7:13 and 2 Corinthians 3:7).

No. 33. THE CLAIM THAT ABRAHAM KEPT THE LAW. The text relied upon by S.D.S. teachers is Genesis 26:5 — the “statutes and laws” were the same as the Ten Commandments. Our reply to this is, that Abraham kept a charge, commandments, statutes and laws **WHICH GOD GAVE TO HIM PERSONALLY**, in addition to those he had known and observed as a member of the Godly line of Shem. God’s invitation to leave Ur of the Chaldees and to go to a land He would show him was definitely in the nature of a command, as are all royal invitations even among men (Genesis 12:1-4). In Canaan he moved about as the Lord directed him. He gave up Ishmael as his heir when he found that God had arranged otherwise. At His command, he offered his only son, Isaac, the heir of the Promise, and was stayed only by the hand of the angel. Then he died in full faith in the Promises, after having blessed his sons in accordance with the divine decrees. **In NONE OF THESE THINGS** were the Ten Commandments concerned, for, as already shown, the Decalogue **WAS NOT GIVEN** until the Exodus — **CENTURIES LATER**— when the children of Israel gathered at Mt. Sinai to receive it.

No. 34. PERSONAL COMMANDS TO VARIOUS PEOPLE. That God gave to individuals at various times, purely personal commandments, is very evident from the Scriptures. For instance, God appeared to Moses at the burning bush, and commanded him to go to Egypt and request Pharaoh to let His people go. God also commanded that Moses should not cross the Jordan into the Land of Promise. These commandments applied to **no** other person but Moses. Then, God forbade Balaam to curse Israel. That command applied to Balaam **only**. God’s command to Jonah to go to Nineveh was another personal command, **only** affecting Jonah. Bible students will also readily recall other instances such as these. The command to Abraham to offer up his son could not by any stretch of the imagination apply to the world at large. So, it is quite clear that there is **no evidence** whatsoever in the Bible that the Ten Commandments were given **prior** to the Exodus. Therefore S.D.S. teachers build their theory on **an untruth** — a **very bad** foundation indeed.

No. 35. MORAL AND CEREMONIAL — ONE LAW ONLY. Another serious error taught by S.D.S. keepers is that the Law given at Sinai was divided into **TWO PARTS**, which they term the “Moral” and the “Ceremonial”. They insist that the Ten Commandments constituted the “Moral Law” and the rest are regarded as the “Ceremonial Law”. They further claim that the Moral Law was written by the finger of God on two stone tablets, and later kept in the Ark, while the Ceremonial Law, they say, was written by Moses in books and placed in a pocket in the side of the Ark. No such division of the Law is, however, authorised in the Scriptures, as a little examination will show. We have already seen that the Ten Commandments were written by Moses in the book which was sprinkled with blood in token of the covenant entered into between God and the children of Israel. It is **WRONG** to say that the Ten Commandments were written on the tables of stone and **NOT** in the books when the Scripture plainly shows that they were written **IN BOTH**.

No. 36. “THE LAW OF THE LORD” AND “THE LAW OF MOSES”. Another false statement by S.D. teachers is that the Ten Commandments were called “The Law of the Lord” whilst the remainder of the Law was called “The Law of Moses”. Their implication is that somehow the Ten Commandments are higher and better than the other commandments. Now please note that the following Scriptures **CONTRADICT** this, for sometimes laws about ceremonies were called the “**Law of**

the Lord", and that the Ten Commandments were sometimes referred to as "**The Law of Moses**". For instance, Luke 2:22 says of Mary, "And when the days of her purification according to the Law of Moses were accomplished..." This is clearly a reference to a ceremony, and it is said to have been "according to the Law of Moses". Does that prove the S.D.S. position? Not at all, for verse 23 refers to a ceremony "written in the Law of the Lord". They brought Him (Jesus) to Jerusalem "to present Him to the Lord (as it is written in the Law of the Lord...)". That formal presentation of the infant Jesus to God was a ceremony equally with the purification ceremony (Leviticus 12:1-8; Exodus 13:2). We must therefore conclude from the account in Luke that the portion of the Law which prescribed ceremonial observances was as much a part of the "Law of the Lord" as were the portions relating to moral conduct. This is **FURTHER CONFIRMED** by Luke 2:39, "And when they had performed all things **ACCORDING TO THE LAW OF THE LORD** they returned to their own city, Nazareth".

No. 37. ONE OF THE TEN —A LAW OF MOSES. It is difficult to believe that anyone professing to be a teacher of Biblical truth will make unfounded assertions. The only way we can explain it, apart from wilful misrepresentation, is that they have taken someone else's word for it and have **never personally** looked into the matter. Anyone taking a concordance and finding in his Bible all the texts containing "**Law of the Lord**", "**Law of Moses**", "Moses spake", etc., cannot fail to see that these expressions are used **INTERCHANGEABLY** of the **WHOLE LAW** given to Israel. Our Lord, whose knowledge and authority cannot be questioned, spoke of the Law as **ONE UNDIVIDED WHOLE**. Proof: "Honour thy father and thy mother" is the **FIFTH** commandment of the Decalogue. Yet, when quoting it, Jesus attributed it to Moses. He also joined with it as of equal authority the **PENALTY**, not contained in the fifth commandment itself, "Full well ye reject (margin, frustrate) the commandment of God that ye may keep your own tradition, for Moses said, Honour thy father and thy mother, and whoso curseth father and mother let him die the death". Moses said both of these things, and **BOTH** were equally the commandment of God, though one was included in the ten and one was not. To stone a man to death was a ceremonial and not a moral action (Mark 7:9-10). A few sentences further on (v. 13) the Lord called what Moses had said "the Word of God". The same might be said of the sixth, seventh, and eighth commandments. No penalty was directly attached. But elsewhere Moses gave very explicit commands regarding the punishment of murderers, thieves, and other transgressors. These penalties were as much a part of God's law as were the commands and prohibitions of the Decalogue (Lev 6:1-6; Exodus 21:12-14; ch. 22:1-4; Numbers 35 and Deut 19, etc.). It should also be remembered that, though God wrote the Ten Commandments on the two tables of stone, He gave them to Moses to preserve. Moses was not only the Lawgiver, but also the custodian of the Law and the executor of it, for we read that Moses judged Israel forty years. The term, "Moses' Law", is therefore a proper term whereby to designate the Ten Commandments as well as the other commandments given through him (Deut 1:3; ch. 8:2; ch. 29:6; Acts 7:35-36).

No. 38. "HE ADDED NO MORE". Now note that if the later commandments given through Moses to the people had equal authority with the Ten Commandments what is the purport of the statement of Deuteronomy 5:22, "and **he added no more**"? The purport of this statement is that God began to deliver to the children of Israel the Law on which their covenant relation with Him would rest, and that the people requested

to be spared from hearing the remainder of what He had to tell them. Of this Moses goes on to remind the people, for he says (vs. 23-24), “And it came to pass when ye heard the voice out of the midst of the darkness (for the mountain did burn with fire) that ye came near unto me, even all the heads of your tribes and your elders, and ye said, “ etc. **He** then recounts their reasons for not wanting to hear more, which reasons God accepted, and then said to Moses, “But as for thee, stand thou here by Me and I will speak unto thee all the commandments, and the statutes and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it” (Deut 5:22-23; Exodus 20:18-21). Thus we see that the purport of the statement “and He added no more” is that God added no more to the Great Voice out of the midst of the fire and darkness; but He added much more, using instead the voice of Moses of which the people were not afraid.

No. 39. WHY THE TABLES OF STONE? If all the Law had equal authority, it may be asked, why were the Ten Commandments written on the tables of stone and none of the other commandments? (It has already been shown that Moses wrote in a book the Ten Commandments as well as the other commandments.) The reader will recall the circumstances under which Moses received the two tablets of stone. If not, the account can be found in Exodus 24:12; 31:18; 32:15-16; Deut 5:22; ch. 9:10-11. The whole of these chapters can be read with profit. Exodus 32: 16 says definitely, “the tables (of stone) were the work of God, graven upon the tables”. Both tables were written on both sides — different from the familiar representation of our day — of an open book with five commandments on one page and five on the other (see Exodus 32: 15). Now why did God write these ten on the tables of stone and not the others? To us it appears that there were several good reasons. **FIRST** — God had given the Israelites the honour of speaking to them in a voice from heaven, writing those words on stone tablets, which was in the nature of a memorial or souvenir of the wonder-event. It was also a confirmation of the heavenly origin of the whole arrangement entered into with the Israelites. **SECOND** — To have had the whole Law written on tables of stone would have been cumbersome, for the children of Israel were on the march. **THIRD** — the possession of the two tables would be a constant reminder that they were bound by covenant to keep God’s Law; that these words had been heard by them in terrifying surroundings, and that if they did not keep them the mighty God of Sinai would punish their laxity and perversity. **FOURTH** — The ten commandments were among the simplest that could be framed. Most of them required a not very high degree of holiness, such, for instance, as to refrain from murder and theft and other gross forms of sin. The people would see at a glance that the God who delivered them from the bondage of Egypt was very reasonable in His demands.

No. 40. THE LAW —A MINISTRATION OF DEATH. Although “written and engraven in stones”, the Law was a “ministration of death”. Whatever permanency might have been in the stones, there was none in the life of the people to whom they were given. It was good to tell a man not to kill, not to steal, not to bear false witness, etc., but if kindness, honesty, and truthfulness be not graven in the heart, there is no guarantee that the mere prohibition of sin will prevent it. The Apostle does not mince words. Whilst referring to the glory associated with the giving of the Law, and remembering that **IT WAS THE TEN COMMANDMENTS** which were spoken from the Mount by the great voice that shook the earth, so that even Moses trembled (Hebrews 12:21; Exodus 19:16-18), he unhesitatingly asserts that **IT IS ABOLISHED**. That whole ministration, he says, was to condemnation, and hence, is

made inglorious by the NEW COVENANT, which is a MINISTRATION OF LIFE, under which the Spirit of Christ inscribes His image on our hearts (2 Cor 3:13-15).

No. 41. “ON THESE TWO COMMANDMENTS” (Matthew 22:37-40). “The works of the Law” include the Ten Commandments with the other commandments, and are frequently referred to by the Apostles in their arguments with the Jews, “Knowing that a man is not justified by the works of the Law” (Galatians 2:16). Was not the keeping of the commandments one of the “works” by which the Jews sought to justify themselves? The young man said to Jesus, “All these things have I kept from my youth up”. Jesus answered, “If thou wilt be perfect go and sell... AND COME AND FOLLOW ME” (Matthew 19:16-22). Again, “cursed is everyone that continueth not in all things which are written in the Book of the Law to do them” (Galatians 3:10). Was there a curse against ceremonial default and not against breaking the Ten Commandments? Evidently in the “works of the Law” and “the things which are written in the book of the Law” the Apostle includes **both** the Ten Commandments and ALL the other commandments given by God at the hand of Moses. The whole Law was taken as ONE, as is shown also by the Apostle John, who says, “For the Law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17). So, the TWO COMPREHENSIVE MORAL COMMANDMENTS of greatest importance were NOT WRITTEN on the Tables of Stone. They are found in Deuteronomy 6:5 and Leviticus 19:18, “And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might”. “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord”. Our Lord’s opinion of the relative importance of the several commandments given in the Law differs from that since adopted by S.D.S. teachers, as is shown by His comments in the Sermon on the Mount. First, He shows the inadequacy of the Sixth commandment, “Thou shalt not kill” as a test of character, and gives a more searching test — the angry thoughts of the heart. The Seventh Commandment likewise touched only an extreme act of sin, and said nothing about the desire of the heart. With no suggestion that the subsequent commandments were any less the commandments of God, the Lord refers to two ordinances of the Law, one dealing with oaths or vows (therefore ceremonial) and the other with retributive justice (Matthew 5:21-42). And He then gives a higher law for, instead of seeking to “get even” for offences, to turn the other cheek. Then He takes up two commandments, “Thou shalt love thy neighbour and hate thine enemy” (though not in the Old Testament expressed so concisely), and gives a higher and more searching command, to love our enemies, even as God does good to all (Matthew 5:43-48; Deut 23:6; Psalm 41:10-11). And then came His great answer to the lawyer, embodying these new commands, the Law of Christ and of Love, ““On these two commandments hang **ALL THE LAW AND THE PROPHETS**”. What could be more explicit?

42. WHAT WAS TAKEN AWAY AT THE CROSS? (Colossians 2:14). Was it the Ten Commandments? Was it the ceremonial system? Or was it both? S.D.S. teachers say it was the so-called “ceremonial law” that was taken away and not the Ten Commandments. By this they show a lack of perception of human nature and human capabilities. The thing that was most contrary to the Israelites was nine of the Ten Commandments and the two commandments quoted by our Lord. The ceremonial arrangements, including the Sabbath, were far easier to carry out than were those commandments relating to morals. It is a common mistake to regard “ordinances” as referring only to ceremonial commands. The Greek word translated “ordinances” in

Colossians 2:14 and Ephesians 2:15 is DOGMA, and means, according to Strong's Exhaustive Concordance: "A law (civil, ceremonial, or ecclesiastical)." The handwriting of the Law that was against the Jews was the **WHOLE** of their Law, for they were condemned by the **WHOLE** of it, not being able to keep it. So the New Testament shows an ending of the Law as definite as was its introduction at Sinai, shown in Exodus and Deuteronomy.

No. 43. THE LAW'S TIME LIMIT. A contract or covenant may have a time limit, and therefore ceases when the time limit is reached. So did the **LAW** covenant have a time limit. From Galatians 3: 19-21 and ch. 23: 4 we learnt that the Law "was **ADDED** because of transgressions" till the promised Seed should come, which was **JESUS CHRIST** (Galatians 3: 16). **THUS WE SEE THAT THE LAW WAS TO SERVE ONLY TILL CHRIST CAME**, thus showing the time limit; and in verse 24 we learn that the Law also served to bring the Hebrews to Christ, that they might be justified by faith. For by the deeds of the Law no one could be justified (Galatians 2:16; 3:11). We see that the Hebrew nation could not become righteous by trying to keep the Law, neither could they get life by the Law (Galatians 3:21). Hence we see that the Law covenant must have passed away for the above reasons. (1) It was broken. (2) Its types were fulfilled (Matthew 5:17) and other objects were served. (3) It passed away by effluxion of time. (4) Moreover, **IT WAS NAILED TO THE CROSS**. By His death on the Cross our Lord both put an end to the Law covenant and liberated the Jews from its curse, being made a curse for them (Galatians 3:10-13).

No. 44. THE NEW COVENANT CONTRASTED WITH THE OLD. As already stated, long before the Law covenant came to its end the Lord had predicted its termination. Jeremiah wrote of the making of a new covenant (ch. 31:31-34), and says the Apostle Paul (Hebrews 8:13), by speaking of a new one, the Lord had made the first one old. If we talk of buying a pair of new shoes, the pair we last bought becomes old. **So** the Law covenant was old in Jeremiah's day, and it was only a question of time and of the bringing in of the new one till it would "vanish away". Under the Law covenant God's commandments were written on stones and in books. But under the New Covenant God's Law as expressed in the commandments given by Christ is written in the minds and hearts of His people as they render faithful service to Him (Hebrews 8:10; 10:16, and 2 Corinthians 3:18). The Mosaic Law Covenant was a "ministration of death". The new covenant is a "ministration of life" (2 Corinthians 3:6-7).

No. 45. ONE SACRIFICE TERMINATED ALL OTHERS. Under the Law covenant a system of sacrifices was instituted for the forgiveness of sins, but they could not take away sin, nor the Adamic condemnation. Under the New Covenant the **ONE SACRIFICE** for sins "**once and for all**" was offered when Christ was crucified, and complete forgiveness is now possible in His name; and there is now **no condemnation** to those who are in Christ Jesus (Hebrews 8:12; ch. 10:17; Romans 5:8-10, and ch. 8:14). The Mosaic Law Covenant was made with a **whole nation** collectively who were assembled **AT ONCE PLACE** on the earth's surface (**SINAI**) and **AT ONE TIME**, and the whole nation answered, "All that the Lord hath said will we do". **THE NEW COVENANT** is made with individuals out of **ALL NATIONS**, beginning with the Jews. "To the Jew first" was the rule, but the Gospel message is, "For **WHOSOEVER** shall call upon the Name of the Lord shall be saved" (Romans 1:16; ch. 2:9-10; ch. 11:13, and Acts 2:21).

No. 46. S.D.S. TEACHERS INCONSISTENT. We now show that these teachers are not consistent in their teaching, for whenever a Scripture is shown stating that the Law is done away or abolished they say, “Oh, that was the ceremonial Law that was done away at the Cross”. Now when they admit this, why do they still teach that the **law of tithing** is still binding on mankind, and that to withhold the tithe is a sin? The command to tithe was certainly a **CEREMONIAL** law. This is another inconsistency in resurrecting a past law which went out with the Levitical priesthood (see Hebrews 7:12). Neither was this tithing given to the whole of mankind, but **only** to the children of Israel, and was binding **only** on the **Hebrew nation**, for the Levites, to whom the tithes were to be paid, could demand tithes only from their brethren. Hebrews 7:5 says, “And verily they that are of the sons of Levi, who receive the office of the priesthood have a commandment to take tithes of the people, according to the Law, that is, of their brethren”. The commandments concerning tithes may be found in Numbers 18:20-24 and Leviticus 27:30-32. Now the law of tithing certainly was **not** one of the Ten commandments; hence even from the S.D.S. standpoint it was among the ordinances **nailed to the Cross**, and therefore abolished. No command is given in the New Testament to Christians to practise tithing, nor is any section or class of believers designated to receive tithes from their brethren, yet S.D.S. teachers and their pastors teach that God gave the tithe to them, which is undoubtedly an **untruth**. For, except anyone could trace his genealogy from the tribe of Levi, to whom God gave the tithe, he had no right to it whatever. It may be argued that the tithe existed before the Law, and therefore was not nailed to the Cross with the other laws given to Israel. But this argument fails so far as compulsory tithing is concerned, for Jacob’s tithe was a purely voluntary one, as was Abraham’s tithe to Melchisedek. The Apostle Paul’s recommendation to Christians was that every believer should “lay him in store” on the **first day** of the week “as God hath prospered him” — nothing about “**a tenth**” (1 Corinthians 16:2). Yet Paul claimed none of this for himself, though if anyone had reason to expect aid from the Gentile brethren it was **he** who was their “father” in Christ (1 Corinthians 4:15).

No. 47. THE SABBATH REST. Right here we might remark that the major portion of religious folk think that the sum total of religion consists in the keeping of a day which they call a Sabbath, and we note that this is a strong point with the S.D.S. keepers. We will now show what is the **true Sabbath**, and that it does not consist in the keeping of a day of twenty-four hours. The meaning of the word “Sabbath” is “**rest**”, and we find that the two words are used **interchangeably** in the Bible. First, we inquire, Why was the Sabbath given to the children of Israel? Moses, after quoting the fourth commandment, gives the reason thus: “And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day” (Deuteronomy 5:15). Because in Egypt they were under very hard taskmasters and were made to serve with rigour, the Sabbath was a symbol of the rest that God designed for them **in the Land** of Promise (Deuteronomy 6:18) and is further typical of the **true rest** or Sabbath that the children of faith receive **from Christ**, the Seed of Promise. Hebrews 4: 8 shows that if Joshua had given the children of Israel rest, or Sabbath, there would have been no need to speak of another day, as David did under inspiration hundreds of years later (Hebrews 4:7; Psalm 95:7). We further learn from the epistle to the Hebrews that the true Sabbath rest is obtained only through Jesus Christ by faith (4:2-6), and is also by

promise (vs. 1). Chapter 3:17-18 shows that although the Hebrews outwardly kept the Sabbath during every week during the whole period of forty years that they sojourned in the wilderness, yet they did not, and could not, keep the **true Sabbath**; for God had sworn that they should not enter into His **rest**, or Sabbath, and vs. 19 tells us why. It says that they could not enter in **because of unbelief**. Chapter 4:6 says the same thing; this verse also says that some must enter in, and v. 9 tells us that those that **do** enter in are the **people of God**, who enter in **by faith** (vs. 3). In verse 10 Paul says that he that has entered into God's rest through Jesus must **FIRST HAVE CEASED FROM HIS OWN WORKS**" (e. g., trying to keep the Law) as God ceased or rested from His works in the seventh day of Creation (compare Romans 10:1-4). Romans 10:4 says that "Christ is the **end of the Law** for righteousness to everyone that believeth". Jesus also says, "Come unto Me, all ye that labour and are heavy laden, and I will give you **rest**". So we see that the true Sabbath is the **rest** and peace we get by exercising faith in Jesus Christ, and is not the keeping of any **DAY OR DAYS** (Galatians 4:9-11; Romans 14:5; Colossians 2:16-17). Paul said to the Galatians (chapter 4), "But now, after that ye have known God, or rather are known of God, how turn ye again to the **weak and beggarly elements** (of the Law), whereunto ye desire again to be in bondage"? Vs. 10, "Ye observe **days**", etc. Vs. 11, "I am afraid of you, lest I have bestowed upon you labour in vain".

No. 48. DID PAUL MEAN THE KEEPING OF "DAYS" OTHER THAN THE SABBATH? S.D.S. keepers claim that when the Apostle criticised the keeping of "Days" he meant other than the weekly Sabbath day, such as the yearly Sabbath and various feast days. But **there is no authority** in the Scripture for discriminating between the weekly Sabbath and the other holy days. The children of Israel were under compulsion to observe **ALL** the days set apart in their Law. They were not told that one was more necessary to be observed than another. And when Paul, who was learned in the Law, was fearful upon hearing that they observed "days", lest his preaching of liberty in Christ had been in vain, we are certain that he would somewhere in his writings have made an exception of the seventh day if the Lord intended the keeping of that day to continue beyond the Jewish age and the Jewish people.

No. 49. HOW DID THE APOSTLE PAUL REGARD THE JEWISH SABBATH? How little did the Apostle Paul regard the Jewish Sabbath from the Christian point of view is shown in his letter to the Romans (ch. 14). Vs. 5, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind". If the keeping of **one particular day** had been compulsory for Christians, surely he would have said so instead of placing observers and non-observers on a level as in verse 6, where, in accordance with the terms of the new covenant, the **heart attitude** towards the Lord is made the **main factor**, and (vs. 10) the judgment-seat of Christ the authority, **not Moses** and the Law.

No. 50. THE "YOKE OF BONDAGE". Now what saith the Scripture on this point? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman" (Galatians 4:30). In chapter 5:1-4 Paul continues, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage". This "yoke of bondage" was **bondage to the Law**, from which they had been set free; for he says (vs. 2), that if they became "**entangled again**" Christ would profit them nothing. In the last mentioned passage

the Apostle was referring to circumcision as an entanglement that would profit them nothing, but it is the same principle that he applies to the keeping of the Sabbath. Both were **ceremonials** commanded by the Law given to Israel; one included in the Ten, the other not; but now he shows that in Christ they **profit nothing** —neither the Sabbath nor circumcision. The profit to the believing Jew in coming to Christ was that it freed him from the whole Law — **both MORAL and CEREMONIAL**.

No. 50. HOW OUR LORD OBSERVED THE LAW. Our Lord, as a Jew, observed the Sabbath day, though not in the rigid way prescribed by the traditions of the Pharisees and Doctors of the Law. But He left His disciples no command to continue its observance, for He knew that the Sabbath with all other provisions of the Law would be nailed to His Cross. The disciples preached to Jews on the Sabbath because it was **a most convenient time** to reach them, but they themselves made a practice of meeting together on the **first day** of the week — the day of our Lord's resurrection (Acts 16:13; ch. 17:1-2; ch. 20:7).

No. 51. MANNA AND SINAI. S.D.S. keepers claim that the Sabbath was observed **before** Sinai. True, the raining of manna from heaven was given in such a way as to distinguish the seventh day from the other six days; but this fact is **no proof** that the **seventh** day was an established institution **before** the children of Israel entered into the wilderness. It was, at most, a slight anticipation of the command given at Sinai, for they were already in the wilderness when the first of the manna fell (Exodus 16:1). That the children of Israel had observed **no seventh day** rest or **Sabbath UNTIL THE TIME OF GIVING OF THE MANNA** is indicated by the surprise of all, when a double portion fell on the sixth day. Had they been in the habit of observing the Sabbath day they would have been also in the habit of providing more food on the sixth day to last over the seventh day. It was not only the people in general who were **surprised** and **perplexed**, but the **rulers** of the groups and companies into which the people were divided. So "all the rulers of the congregation came and told Moses" (Exodus 16:22). Then Moses explained what they were to do. They were to bake or seethe it all, and reserve a portion cooked for the seventh day because "Tomorrow is the rest of the holy Sabbath unto the Lord". "Today ye shall **not** find it in the field (verses 23-25). We claim that this was the **FIRST TIME** the children of Israel had heard about a SABBATH or REST DAY to the Lord. This is further proved by the fact that some of the people went out on the seventh day to gather manna, but found none.

No. 52. THE SABBATH A SIGN BETWEEN GOD AND ISRAEL ONLY. God told Moses to tell the people that the Sabbath was "a sign between Me and you throughout your generations" — not generations past, but themselves and their posterity, who would by birth come under the necessity of keeping the Law. "Wherefore, the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for **a perpetual covenant**. It is a SIGN between **Me and the children of Israel** for ever" (Exodus 31:13-17). Here, "perpetual" and "forever" refer to time then onward; that is, continuous without interruption from the time it was given to the children of Israel in the wilderness. This perpetual period lasted for 1,600 years until our Lord **MADE AN END OF THE LAW** by nailing it to His Cross. Thenceforth, the Lord's children have been privileged to have the constant rest of faith (Hebrews 4). Certain other forms, such as the Passover observance, preceded the giving of the Law by a few months, and yet no one claims **that** as **a** proof that the

Passover ALWAYS WAS; both the Passover and the Sabbath were a memorial of Egyptian bondage and of the wonderful deliverance wrought by the arm of Jehovah their God.

No. 53. THE CLAIM THAT THE SABBATH WAS GIVEN IN EDEN. S.D.S. teachers' claim that the Sabbath was given in Eden is based, **wrongly, on** Genesis 2:1-3. Our answer to this is, that verse 1 states the fact **that the** six days (or epochs of time) employed in Creation completed the work, man having been created in the latter part of the sixth day, the day in which the animal creation had been brought forth. Consequently, man being the crowning act, God rested from further creative work (Genesis 2:2); but God has been by no means idle since then, as **the** outworking of His glorious plan of redemption proves. What, then, does verse 3 mean, "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"? This **DOES NOT** mean that God sanctified the seventh day of **the** week **AT THAT TIME**. It means that when He desired to give **Israel a day of REST as a reminder** of their bondage and hard labour **in** Egypt, He chose the seventh day rather than some other day; the reason for the choice being that He himself had worked **SIX DAYS** in creation and then rested. Thus, the Sabbath became to the Jew, **a** reminder that God was the Creator of all things as well as the One who had led them forth from the house of bondage. Of His right as Creator God often reminded the Jews, but there is no evidence whatever **of the seventh day** as an obligatory rest day **before** God had called the Israelites out of Egypt.

No. 54. MOSES AND GENESIS CHAPTER 2:2. How, then, came these words about the Sabbath to be included in Genesis 2 if the Sabbath did not begin in the wilderness? The answer is, that Moses was the historian who **WROTE THE BOOK OF GENESIS**. He knew all about when, and how, the Sabbath had been given to the Israelites, hence his statement in Genesis 2:3 is **a** comment for their information; and since all Scripture is profitable to Christians, he wrote for our information as well (2 Timothy 3:16-17), Genesis ch. 2 is in exact harmony with Exodus **20:10-11**, also written by Moses.

No. 55. THE IMPOSSIBILITY OF THE TEN COMMANDMENTS IN EDEN. The **unsuitability** of the ten commandments to the Garden of Eden is evident after a moment's thought. The commandment to honour father and mother could have no application to Adam and Eve for they had **no** parents. It would likewise have been impossible for him to commit adultery for there was only the **one** woman in Eden. It would have been equally impossible for him to covet his neighbour's house, or his wife, etc., etc., as he had **no neighbour**, he being lord over the whole earth, God having so placed him (Psalm 8:4-8).

No. 56. THE FIRST DAY OF THE WEEK. Christians find the **first day** of the week a suitable time to meet together to study God's Word and to remember the Great Sacrifice of the Lord Jesus, who rose from the dead on that day; and it is quite obvious that **this Day** was selected by God as a memorial of a **new era** — the Christian dispensation, which **terminated** the Mosaic order. In the Age to come the **first day of the week**, or the "**eighth day**", is seen to have special place in the priestly order of the Kingdom of our Lord Jesus Christ (Ezekiel 43:27), and we have already pointed out the significance of the **First** day of the week, or the eighth day (see paragraph 25). On that **first day** of the week the great victory of our Lord was shown

to the world — **A GLORIOUS DAY TO BE REMEMBERED** — for on that day the Lord manifested himself to the disciples. God’s arrangements that our Lord Jesus Christ should lie in the grave over the Sabbath was in harmony with no feature of the Sabbath, except cessation of labour. **It was out of harmony** with those features of the Sabbath law which required the Israelites to assemble themselves for worship, for “in death there **is no** remembrance of Thee: in the grave who shall give Thee thanks” (Psalm 6:5). For the disciples it was a day of sadness, instead of rejoicing, as intended originally. Their joy came on the **FIRST DAY OF THE WEEK**, when their Master appeared in their midst. To observe the seventh day after all this was unnecessary. The Sabbath **ceased** as a God-required institution, having been carried by our Lord to His Cross with the remainder of the Law. The Apostles laboured mightily to show this **freedom** from “**DAYS**” to their Jewish brethren; sometimes with indifferent success because of their prejudice and ignorance (Romans 14:1-6; Galatians 4:9-11). Today, with all the Scriptures before us and the Apostolic teaching to guide us, we should **not** fall into the same mistake as those blinded Jews. Let us **stand fast** in the liberty wherewith Christ makes us free.

No. 57. CHRIST’S WORDS, “IT IS FINISHED!” Now, when Christ on the Cross declared “It is finished!” the veil of the Temple was rent from the top to the bottom (John 19:28-30; Matthew 27:51), showing that this was the work of angels and not of men, or the rending would have been **from the bottom upwards**. God thus showed that He and His glory had **left the Law** and departed from the Holy of Holies, which was the compartment of the Temple that was set aside for the Ark. So, just as the tearing of a contract makes it void, so the tearing of the Temple veil brought to an **end, the Law**. Thus, in rending the veil and exposing the sacred place to the public view, God showed in a most impressive manner that the Law and its ministry were **finished** and **done away with**. Also, that now men may have access to God the Father “By a new and Living Way” through the veil, which is the flesh of His well beloved and only begotten Son (Hebrews 10:19-20).

No. 58. THE PERSONAL EFFECT. Whilst the Old Tabernacle, which represented and ministered the **old Law**, was standing no man could or dared go through this veil (Hebrews 9:8) and all were therefore shut out from God’s presence by the Law (because of sin); but thank God, Jesus has opened up a **new and living way**, or a **new way** of life, through the blood of the **New Covenant**. So now we who believe in Him may come boldly into God’s presence and call Him “Father”. Then why, dear friends, keep a veil between you and God by contending for the Old Law. Why not be converted to the Lord Jesus (**and not to the Law**) and have this veil, or blindness, taken away from your minds and hearts? (2 Corinthians 3:14-16). God invited the Jews to a higher place — from the **house of servants** to the **house of sons** (Hebrews 3:1-6; Galatians 4:5; John 1:11; 1 John 3:1); from the Law covenant represented by Hagar to the New Covenant represented by Sarah (Galatians 4:21-31). So friends, let us learn the lesson of the allegory, as saith the Scripture, “Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman. We, as followers of Jesus — **the real church of Christ** — are the Sons of the New Jerusalem which is above, that is to say, we are the children of the New Covenant in Christ Jesus. That is **PERSONAL, REAL, SATISFYING, AND ETERNAL**. No other substitute will do.

No. 59. DOES THE LAW OF THE TEN COMMANDMENTS GOVERN THE ANGELS? S.D.S. keepers' contention that the Law of the Ten commandments **governs the angels** and all other heavenly beings is just as fallacious as all their other contentions in respect of this Law. We know from Christ's own statement that the angels are **spirit beings** and **SEXLESS** (Matthew 22:30). Therefore, of what use would be the ten commandments to such beings? Let us refer to a few and see how **utterly ridiculous** it would be to apply such laws to spirit beings for they could **not** commit adultery. Neither have they men and maidservants, nor animals nor children to break the Sabbath. The Fifth commandment also shows clearly that the Law given to Israel was **EARTHLY**, for it says "that thy days may be long upon the land" (**this earth**), not heaven (Exodus 20:12).

No. 60. S.D.S. TEACHERS AND THEIR CRITICS. S.D.S. teachers are prone to say that those who criticise them do not understand their position and teaching. We are not, however, amongst those who misrepresent their views in order to have something to criticise. There **is enough error** in their own published teachings to point to without our imagining or inventing things they do not teach. We are personally acquainted with S.D.S. keepers who we are confident are sincerely trusting in the Lord Jesus Christ for justification and redemption and salvation; but again we say, it is **not a question** of **sincerity** of belief but of **accuracy of interpreting the Scriptures**. Their greatest mistake is, **HOW** Christ is made unto them righteousness. They do not see that the **cardinal principle is**, that faith in the Lord Jesus Christ is **COUNTED TO US FOR RIGHTEOUSNESS**—quite apart from the Ten commandments, or any other commandments given at Sinai.

No. 61. S.D. TEACHINGS ON THE MILLENNIUM. One of the great errors taught by S.D.S. keepers is that the Millennium, or the One Thousand Years' Reign of our Lord Jesus Christ, is **in** heaven, and **not** on this earth. Those who have read their theories on this Millennial era of glory will note that they teach that it is in heaven above. The earth, meanwhile, is to be cast down in chains of darkness — **not a human being** on the earth during the thousand years — **desolation everywhere**. The unscripturalness of this should be apparent to any reasonable student of the Word, for **it flatly contradicts** the most obvious and clear statements of the Prophets of Israel, the Psalmist, the Lord Jesus Christ, and the Apostles. Firstly, the Millennial reign of Jesus on the earth is shown in Revelation ch. 20:4, "and they lived and reigned with Christ a thousand years", and in verse 6, "they shall be priests of God and of Christ, **and shall reign with Him a thousand years**". **Where?** The very same book answers the question, definitely, in Revelation ch. 5:10, "and hast made us unto our God kings and priests, **AND WE SHALL REIGN ON THE EARTH**". **When?** During the thousand years, for it is obvious that kings cannot, and **do not, reign in heaven**. Even S.D.S. teachers will admit that at the **end** of the **thousand years** the kingdom will be given up to God — death is abolished, and so is all nationality, kingship, sex and inequality. All people then will be deathless, immortal, and equal unto the angels. 1 Corinthians 15 is very clear on these points. Where, then, could these "kings and priests" reign, and over whom? There would be no one over whom they could reign. Even the Lord Jesus Christ, whom we are told will be "king over all the earth" (Zechariah 14:9), will give up the kingdom **to** His Father (1 Corinthians 15:24). How, then, would "kings and priests" reign **AFTER** that time? Now let us see the results of contradicting God's Word in claiming that the Millennium is **in** heaven, and that the earth during the thousand years' reign of Christ is desolate; in inky blackness, with no

human beings on it except the devil (as claimed by S.D.S. teachers).

1. After the Great Flood which God brought upon the earth, God set His bow in the clouds for a token that He would never again destroy “all flesh” (Genesis 9: 12-17). Now look at ch. 8 and verse 22. NOTE THIS SPECIALLY — “While the earth remaineth (and it does, “for ever” — Ecclesiastes 1: 4) seedtime and harvest, and cold and heat, and summer and winter, and day and night SHALL NOT CEASE”. Note the awful contradiction between this and S.D.S. teaching. If darkness covers the earth for one thousand years, then seedtime would be useless; harvests would never happen; cold and heat would cease by reason of the sun never shining and the moon never illuminating this planet. Summer and winter would be **no more**, and day and night would never occur. WHAT A FEARFUL CONTRADICTION of the Word of God.
2. The Covenant made with Abraham that he would inherit the land of Canaan (Genesis 12: 3) could **not** be implemented, nor could the nations be blessed under it. **Nor** could the Gentiles come to trust in the Lord (Matthew 12: 21), **nor** could the nations go up to worship Him (Zechariah 14: 17). **Nor** could the kings of the earth “bring the glory and honour into the City” (Revelation ch. 21: 24). **Nor** could He judge the poor of the people (Psalm 72: 4); **nor** could “the kings of Tarshish and of the isles bring presents” (v. 10); nor would there be any “corn in the tops of the mountains” (vs. 16); **nor** could the nations “fear Thee as long as the sun and moon endure” (v. 5). Why not? Because there would be NO NATIONS in that day. All would be ONE. There would be NO **POOR**. There would be no kings of Tarshish. Corn would **not** be needed. There could **not** be any fear, because the S.D.S. keepers claim that at the end of the thousand years all would be perfect, so nationality, kingship, poor, corn, etc., would be abolished. Here, S.D. **contradiction is very obvious**.

No. 62. THE GREAT COVENANT. Now consider the great Covenant of God to Israel, that as He had scattered them into all lands, He would bring them back in the latter days, ready to meet their King — Jesus, who would come to save them (Jeremiah 31:7-10; 32:37-40; 33:14-18; Ezekiel 28:25-26; 36:24-30; Isaiah 43:6-8; Isaiah 60:9-12, and more similar passages). **Note** these speak of a people being brought back again to their land; of their enemies being overthrown by the Lord; of nations rebuked; of wastes being builded; of prosperity in the lands; of dances; of rejoicing by Israel; of ships bringing back the dispersed of Israel, and of God being sanctified in the nation of Israel in that day when their enemies are destroyed by the Lord (Ezekiel 39:25-28). Now, if **darkness** covers the earth for **1, 000** years, as claimed by S.D. teachers, how could Israel’s glory be restored and her people gathered from **all** parts of the earth? Do we not see the beginnings of it today in the State of Israel, the miracle of the “latter days”. Is God, then, going to **wipe out** this State, when He has sworn by the ordinances of “the sun, moon, and stars” (Jeremiah 33:25-26). How could anyone **in their** sane senses read such prophecies — see them beginning to come to pass — and then, **deny** the Word? God has **not** regathered Israel to destroy them. How could the Law go forth from Zion? How could the nations be taught? How could He judge the nations and rebuke many people? How could all nations flow unto Jerusalem? How could the promise to David be fulfilled (2 Samuel 7:14; Isaiah 2:1-4)? How could Jesus judge with righteousness the poor? How could the wolf dwell with the lamb? How could there be an Ensign for the people, and how

could the Gentiles come to it (Isaiah 11:1-12)? And note what follows: **The Lord gathers the outcasts of Israel from the nations, and spoils Edom and Moab.** When is all this? Is this not a picture of the Millennial reign of Jesus on the earth? How, then, can S.D.S. teachers persist in their blindness not to recognise it? Is it not the **GLORIOUS SABBATH REST** of the Lord, to which the Law pointed — **One thousand years of peace ON THE EARTH?** How many other Scriptures could be adduced to prove this? And do not the “kingdoms of this world” become the kingdom of our Lord and of His Christ (Revelation 11:15-18), and do not their kings and governors bow down before Him? When? During the Millennium — Yes! Did not the prophecy of Daniel 2:44 show that when the kingdoms of men were broken to pieces another kingdom — that of Christ, was set up in their place — not in heaven, but **“UNDER the whole heaven”** (Daniel 7:27)? So the Word of God assures us that Jesus is about to return to rescue Israel from her foes (Micah 4:11); sanctify the Name of God in that nation that all nations may know; raise the dead and gather His saints, and give eternal life to those who are worthy.

No. 63. HOW S.D.S. TEACHERS MAKE VOID THE VERY BASIS OF THE GOSPEL. The Gospel —that is, **“THE ORIGINAL GOSPEL”** —for there are many corruptions of that Gospel, is that Gospel which was preached unto Abraham (Galatians 3:8). That Gospel concerned the **blessing of all nations** (Genesis 12:3; 13:15-18). It also concerned the throne of David to be restored in Jerusalem (2 Samuel 7:12-14 — confirmed in the annunciation (Luke 1:32; again in v. 33), and then **sealed** by the blood of Jesus on Calvary’s hill (Romans 15:8). It was visualised by the Psalmist in Psa 22:27-28, and in Psalm 67:2-5 he draws a picture “nations” being ruled by One who would **judge the people in righteousness** (Psalm 72:1-2). That same One is Jesus, **WHO RULES WITH “A ROD OF IRON”** (Revelation 2:27). Can anyone imagine that this is a picture of rulership IN HEAVEN? No! **It is on the earth**, and further, Jesus gives to His accepted ones **“power over the nations”** (v. 26). **NOW THIS IS THE VERY BASIS** of the Kingdom — nations and peoples being ruled over by Jesus, for He “comes to judge the earth” (Psalm 95:13) **AT HIS RETURN.** Even His own people, ISRAEL (now waiting for Him in Israel unknowingly), fall down before Him with weeping and contrition (Zechariah 12:10-14). Truly an **earthly scene** and not a heavenly one, and remarkably similar to Joseph and his brethren (Genesis 50:18), and many more instances of the earthly nature of the **ONE THOUSAND YEARS’ REIGN** of Jesus. **THIS IS THE VERY FOUNDATION STONE OF THE GOSPEL.** **THIS GOSPEL SCENE OF THE FUTURE IS DENIED** by S.D.S. keepers and teachers, and by so doing they set aside the Word of God and **deny** the Glorious Reign of Jesus **upon the earth.** Such teachings constitute **“another Gospel”**, which, says the Apostle Paul, bring down God’s **curse** upon such: “But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed” (Galatians 1:8-9).

No. 64. EXAMINE THE EVIDENCE. In conclusion, we appeal to all S.D.S. teachers to examine the foregoing Bible evidence. One who was a leader of such teachers concludes his account of 28 years’ service with S.D.S. teachings thus: “Years passed. Then it came about that I used every minute I could get, for several weeks, carefully and prayerfully examining all the evidence on the Sabbath, the Law, the Sanctuary, the Visions, etc., till I had **no doubt** that the **S.D.’s** faith was a **delusion.** I laid the matter before the leading men of _____, resigned all the positions I

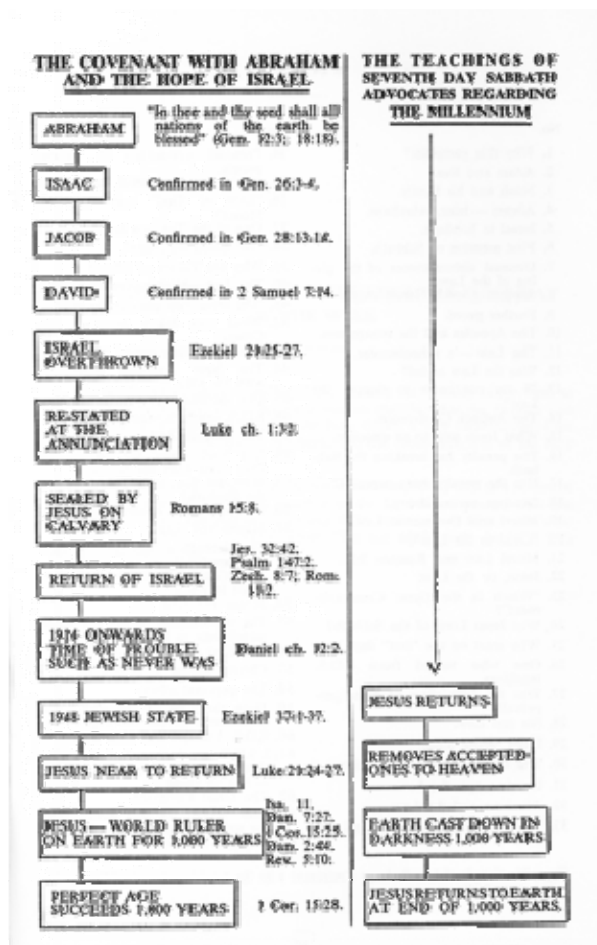
held, and asked to be dismissed from the Church. As soon as I took my stand firmly, to be a free man and to think for myself, **a great burden** which I carried all these years **rolled off**. I felt like a new man. **At last I was out of bondage. I have never regretted** the step I took. After keeping it twenty-eight years; after having persuaded **more than a thousand others** to keep it; after having read my Bible through verse by verse more than twenty times; after having scrutinised to the very best of my ability, every text, line and word in the Bible having the remotest bearing upon the Sabbath question; after having looked up **ALL THESE**, both in the original and many translations; after having searched in lexicons, concordances, commentaries and dictionaries; after having read armfuls of books on both sides of the question; after having read every and all the early church fathers upon this point, and having written several works in favour of the S.D. movement, which were satisfactory to my brethren; after having debated the question more than a dozen times; after seeing the fruits of keeping it and weighing all the evidence, in the fear of God, **I AM FULLY SETTLED IN MY OWN MIND AND CONSCIENCE THAT THE EVIDENCE IS AGAINST THE KEEPING OF THE SEVENTH DAY.** (D.M.C., in the “Good News”). And so we say — **READER, do the same!** Search the Scriptures and **you will come to the same conclusion.**

**THE GOSPEL PUBLICITY LEAGUE,
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THREE VITAL QUESTIONS

for those who hold the view that the Millennial Reign of Jesus is in heaven:

1. In 1 Corinthians 15:25 we read of Jesus, “For He must reign till He hath put all enemies under His feet” (similar to Luke 19:27; also Revelation 2:27). There are **no enemies** in heaven. Where, then, could this take place?
2. Jesus promised His twelve disciples that they would reign over the twelve tribes of Israel (Luke 22:28-30). As this involves the regathering and restoration of Israel (as also shown in Acts 1:6) and the Throne of David (as shown in Luke 1:32-33), **how could this be in heaven?**
3. In Zechariah 14 we read of the sudden return of Jesus, who goes into battle at Jerusalem, and “in that day” becomes King over all the earth (v. 9), whilst nations come up to Jerusalem to “worship the King” — and if they refuse, they are visited with plagues (v. 18). **How could this be in heaven** when the chapter **definitely names the City**, the confederacy of nations, **the earthquake (vs. 4-5)**, and **the result**, whilst in chapter 12 it pictures the same scene at Jerusalem and the subsequent mourning of Israel.



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WHY THE FOLLOWERS OF JESUS KEEP THE FIRST DAY OF THE WEEK

As mentioned in paragraphs 25 and 26, we keep the first day of the week as a memorial day for our Lord because it was on that day that the Saviour rose and became the Foundation Stone of the New Order, a new dispensation — the **Eighth Day**, or the **First Day** of the week, and the commencement of the New Law — The Law of Christ.

Further, all lovers of God and His Son should keep every day as a memorial to God's goodness and the Great Sacrifice of the Lord Jesus, placing God **first** in their lives, asking His guidance on rising daily, and thanking Him at the close of each day, and as the Psalmist wrote, "Let the whole earth be filled with His glory" (Psa 72:19).

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