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No. 83—An Open Letter to a Seventh-Day Adventist

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An Open Letter to a Seventh-Day Adventist

DEAR SIR AND BROTHER:

Even though differing from you in my views of the Law, I feel constrained to express admiration for the zeal with which you and your co-workers have endeavored to promulgate what you believe to be the truth of God. If we believe anything to be right we must act upon it until the Lord grants us to see otherwise. I had far rather see this to be Scriptural thought heard which has dawned in our hearts with this comforting assurance will enable you to realize, that the Lord will be to the glory of God. We see eye to eye upon the nature of the soul, the penalty for sin, earth's restitution to Edenic conditions, the Babylonian state of so-called Christendom, and the impending time of trouble along financial, political and social lines. Then last, but not least, we each see the necessity of suffering with Christ if we would be glorified with him, and have already suffered a little of the anguish of Christ in his body upon earth, and the Day of Atonement. The remission of all these points on which we are agreed will enable you to realize that what I am about to say respecting our differences is not meant in a spirit of wrangling, but solely for the purpose of sharing with you the blessedness and joy which has dawned in our hearts with this comforting light; and with almost every sentence, I breathe a prayer that the dear Lord will bless and condescend to use this feeble ministry to his glory.

Our differences seem to hinge largely upon the Sabbath question, so I will come immediately to its consideration.

We agree with our Adventist friends that God never authorized anyone to change the Sabbath of the Decalogue from the seventh day of the week to the first, but we do believe that just as truly as the Christian has a greater High Priest, and a greater sacrifice, and a greater Tabernacle than Israel had, so, too, the follower of Christ has a much greater Sabbath than the follower of Moses. Everything under the Jewish dispensation was typical of "good things to come." (Heb. 10:1.) The Atonement Day, the passover, the sabbatic years, the jubilees, etc., were all figures of more important things, so why should it seem strange that the seventh or sabbatic year was typical any more than the seventh or sabbatic year? Notice our Lord's words in Matt. 5:17, 18, "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." Our Saviour did not say the Law should not pass away, but that it should not pass away until it was fulfilled. But he tells us that before he could fulfill it, so if it was fulfilled in him it has passed away. There is a vast difference between a thing being destroyed and passing away as a result of fulfilment. The law of circumcision was never destroyed, but it passed away and was abolished when that to which it pointed, circumcision of the heart, was set forth, and it is this higher circumcision we must observe. (Rom. 2:28, 29.) Thus the Law did not destroy the Law, or set it at naught, but his perfect life fulfilled its every requirement, as we imperfect creatures could not, and thus he became the great inheritor of all the promises of the Law, with the right to distribute what he inherited under the Law to all who would become his. Additionally the Law led to Christ and pointed him out as the holy One of whom Moses had said, "Hear ye him." (Acts 7:37; Gal. 3:24, 25.) Therefore to conform the Law run through Moses as binding upon the Christian is to doubt whether Christ has accomplished what he came for; "to fulfill" the Law. Of course the Christian must study that Law, and he finds jewels of inspired wisdom in it, but he studies it as a shadow of better things, as typical of the blessings promised un-
AN OPEN LETTER TO A SEVENTH-DAY ADVENTIST

Dear Brother,

I am writing to you as a fellow Adventist, and I believe our hearts and minds are united in the same common cause. In this letter, I wish to address some points of misunderstanding and clarification that I have observed.

Firstly, let me correct a common misunderstanding about the Sabbath. The Sabbath was not merely a day for rest, but a day to honor and worship God. The creation of the Sabbath was not just a commandment for labor but also a commandment for worship. It was a day to remember God’s marvelous work of creation.

Similarly, the Sabbath was not just a day of rest but also a day of sabbatic rest for God. This is mentioned in the Bible (Isa. 58:13). It is not enough to simply observe the Sabbath; we must also reverence it as a day to honor God.

Furthermore, the Sabbath is a day of pure joy and delight. It is not a time to labor or work, but rather a time to rejoice and find rest in the Lord. Therefore, we must honor the Sabbath not just outwardly but also inwardly.

In conclusion, let us remember that the Sabbath was not just a day of rest but a day of worship and remembrance of God’s miraculous work of creation. Let us honor the Sabbath as a day of rest and worship, and not as a day to labor or work.

Yours in Christ,
[Your Name]
a law which was not in the Decalogue (Ex. 21:17; Lev. 20:9), and yet attributes them both to Moses. He was not the author of either, but he was the agent through whom God delivered both commands. Furthermore, the fact that the Law, which was not given at Sinai (Luke 1:71; Matt. 11:13), included the Decalogue as well as the ceremonial features of the Law, is proved by Rom. 7:6, 7; for Paul, after saying, "we are delivered from the law," leaves no doubt as to what law is meant by quoting from the tenth commandment. And as his words show, we are no longer under the law (it was the letter which was on the stones), but under the spirit, the antitype, that which was shadowed forth in the words on stone, the greater law of love. (James 1:25; 2:8.) When we read, therefore, in the books from Acts to Revelation about the redeemed keeping "the commandments of God," we do not think of the letters in stone given through Moses, but of the magnified law of the spirit of life in Christ Jesus." (Rom. 8:2.) Notice another passage, viz., 2 Cor. 3:3-11. The expression, "written and engraven in stones," and the reference to Moses face shining at the time is evidence that Paul is speaking of the Decalogue. But verse 7 tells us how the Law was accompanied with such glory that it even caused Moses face to shine. Then in verse 8 he refers to something which would be accompanied with more glory, and following this up shows that when "the glory that excelleth" (v. 10) should come then that which was given with glory—i.e., the Law written and engraven on stones—was to be "done away." (v. 11). Note the remarkable similarity between the Revised Version and verse 11 and Matt. 5:18. Then in verses 12 to 18 Paul shows that while Israel had Moses cover his face so they could not see the glorious results of the giving of that glorious Law, yet we should refrain from covering our hearts with the veil of prejudice, etc., as we wish to see the more glorious results of this more glorious law upon the hearts and lives of our brethren, especially as it was reflected in our great Elder Brother, the Lord Jesus.—2 Cor. 3:18.

Dear brother, much more might be written, but I must refrain from more than one or two brief statements. Paul's preaching upon the seventh day, etc., is no endorsement of seventh-day Adventism. That was a day when the cessation from labor brought the Jews together in their synagogues and gave Paul an opportunity he gladly used. Wherever and whenever he found ears to hear he was ready to preach. There were sermons in the synagogues on the seventh day, so Paul went there, and there were numbers at the market every day, so Paul preached there on other days. (Acts 17:17.) So just as Paul esteemed those opportunities, so we esteem the opportunities afforded us on the first day, not because there is a divine command to consider that day a sabbath above other days, although we consider it a very appropriate day for meetings of the people of God, being our Lord's resurrection day. However, refraining from actual labor on the first day is not an endorsement of the wrong idea that many have held about it, any more than a belief in the Bible would mean an endorsement of the many wrong views which have been entertained of its teaching. I fear the seventh-day keepers have been putting the new wine into the old bottles; let us rather use the new bottles provided through our Saviour. (Matt. 9:17.) "Prove all things;" including these things, and if found in harmony with the Word of God may we have grace to act upon this fuller light, of which Sinai's light was but a type, and to rest in this better sense. It has been a great comfort to me to find that salvation did not hang upon such a slender cord as the keeping of a weekly rest day.

There are other features of the Sabbath, for instance its foreshadowing of the Millennium, which I have not touched upon at all. Pastor Chas. T. Russell, of Allegheny, Pa., has treated that phase of the subject most beautifully. Have you ever read his book, "The Divine Plan of the Ages"? It is a book of 386 pages, cloth bound, for 25 cents. The Watch Tower Bible and Tract Society, 612 Arch street, Allegheny, Pa., supplies them. It puts the Scriptures upon the Millennium in a new light by helping to lay aside that "veil" we have already referred to.

Truly, if you will be willing to receive this in the same spirit in which it was written, and asking our heavenly Father's blessing upon its mission, I subscribe myself,

Your Brother in the service of the King of kings,

B. H. Barton.

SABBATH QUESTIONS ANSWERED

Question 1.—Were two laws given to Israel, a ceremonial and a moral law; and was it the former only that was done away by Christ, while the moral law remains?

Answer.—There is no Scriptural authority for such a division. On the contrary, there was but one Law, its ceremonial features providing typically for the cleansing away of sins resulting from the violation of its moral precepts. If it could be seen as the Covenant mediated by Moses, it would be evident that all of its parts must stand or fall together. But after comparing Exodus 34:28; Deut. 4:13, 14, and Heb. 8:6-8, there should be no question on the part of any one that the Ten Commandments were a part of the law Covenant which is to be supplanted by the New Covenant sealed with the blood [death] of Christ, His Mediator—Jesus the Head and the Church his Body.

When the apostles wrote to the new Gentile converts respecting the Law—determined not to put upon them the yoke of the Law which they as Jews had been unable to keep—and contradicting certain teachers who had said that they "must be circumcised and keep the Law," James remarked incidentally that the Law of Moses to which they referred was that "read in the synagogue every Sabbath day."—Acts 15:9-11, 24, 28, 29, 19-21.

Question 2.—We Seventh-day keepers claim that God's commands are, that we labor six days and rest on the seventh; and many of us have gone to prison because of our conviction that it is our duty to labor on the first day and on all days except the seventh. And we believe that the time is coming when the keeping of Sunday will be a yet more severe test, and bring further suffering upon us.

Answer.—We have nothing to do with the making of the social laws which prohibit labor on the first day of the week; but we obey them as civil laws, as commanded in the Scriptures (Rom. 13:17; 1 Pet. 2:14); and we find it to be to our profit as well as to our pleasure. We sincerely sympathize with the poor people who are deluded by such an argument, and suffer therefor; and we admire their willingness to suffer for what they consider to be the truth. But they are mistaken. The laws of this land do not compel any man to violate his conscience by working on the seventh day or any other day.

And it is not sound reasoning to claim that a man must labor during the other six days. If so, are those days of twenty-four hours, or of how many hours? In such a case, for a man to be sick, or to go on a journey or on a visit, would be to violate the Law, and fall under its curse. What nonsense! False reasoning has
suredly blinded whoever cannot see that the Fourth Commandment of Moses' Law means, "[Within] six days shalt thou labor and do all thy work!"

As for future persecution on these lines, it is probably not because of any opposition to Seventh-day-keeping, but because, according to the Scriptures, God if long be a federation or union of religious systems which, gaining increased prestige and honor, will make the demands of popular religionists more arrogant—supposedly in the interest of peace and the cause of Christ.

Question 3.—We Seventh-Day Adventists claim that the Mosaic Covenant had a tabernacle, with a holy place in which the high priest offered for the sins of the people during the entire year, and a most holy in which he finished that work on the last day of the year, so there is a Holy and Most Holy in heaven; and that Christ has officiated for the sins of his people in the Holy during the Gospel Age, and will for a short time before its close officiate in the Most Holy. This we understand to be the "cleansing of the Sanctuary." We consequently used to teach that all probation ended about 1845, when Christ (we believe) went from the Holy into the Most Holy. We hold, therefore, that the judgment is all over, and that naught remains except for Christ to come forth and receive us Seventh-Day Adventists, and to destroy the "reminder of mankind."

We hold, too, that we Seventh-Day Adventists are fulfilling the "Third Angel's Message" of Rev. 14:9-12. In the expression, "Fear God and keep his commandments," we place the stress upon the Fourth Commandment.

Answer.—You err respecting the antitypes of the Jewish Atonement Day and Tabernacle. The antitypical Holy and Most Holy are "heavenly," in the sense of being higher (such is the meaning of the word heavenly). In Israel's typical service these were places: in the antitype they are conditions. All of the antitypical or "royal priesthood" have access to the Holy condition as soon as they consecrate themselves or present their bodies living sacrifices to God's service. (Heb. 9:6.) They at once have access to the antitypical "shewbread" (Lev. 24:9), "meat to eat that the world knoweth not of." They at once have the light of divine revelation, represented by the "golden candlestick," which the natural man perceiveth not. (1 Cor. 2:3, 7, 9-12.) They at once have access to the Incense Altar, and their prayers and services are acceptable to God through Christ as sweet incense. Thus the first apartment of the Tabernacle represents the present condition of the Church while still in the flesh; and thus we are now blest with Christ Jesus "in heavenly places [higher conditions]."—Eph. 1:3.

But the vail (death) still separates between us and the perfect spiritual condition—the divine nature into which Christ has entered; and into which he has promised to conduct all his faithful joint-sacrificers and joint-heirs at the close of the Antitypical Day of Atonement.

You err also in supposing that Israel's typical Day of Atonement was at the end of the year, to atone for past sins. It was, on the contrary, for the nation, and at the beginning of the year, to make atonement for the whole nation, to bring to the nation into God's favor for the year following it. And the thank-offerings, peace-offerings, and trespass-offerings, offered by individuals during the year following, were acceptable upon the basis of that Atonement Day offering. At the close of the year, for which the Atonement Day sacrifices applied, the people were again as defiled as the residue of Adam's race, and required a new Day of Atonement as a basis for another year's acceptance with God as a typically justified nation.

You err also in supposing that the coming out of the Great High priest at the close of the Day of Atonement will be for the blessing of Seventh-day keepers. He comes out to bless, first, the "royal priesthood,"—they that have made a covenant with him by sacrifice. (Psa. 50:5.) "They shall be mine, saith the Lord, in that day when I make up my jewels." (Mal. 3:17.) But, as in the type, not priests only were blessed, but "all the people," so in the antitype all the families of the earth shall be blessed at the revelation of Christ Jesus, when he shall come to be "glorified in his saints, and to be admired in all them that believe in that [Millennial] day." (2 Thess. 1:10.) The sacrifices and offerings subsequent to the typical Day of Atonement will find their antitypes in the Millennial Age, when all those who desire fellowship with God will come to him through the Royal Priesthood, who will offer their sacrifices for them.

You are in serious error also respecting the Cleansing of the Sanctuary; but for our view of this subject we must refer you to DAWN STUDIES, Vol. III., Chap. 4.

As to the Third Angel's message: Suppose we were to admit your claim, that you are fulfilling Rev. 14:9-12. That would prove nothing as to the truth or untruth of your message. The Book of Revelation is a symbolic prophecy, a history written in advance. What is occurring and what will occur are faithfully related, often without comment, just as the Old Testament prophecies related all things as well as good things, and often without comment. For instance, Daniel 7:8 tells about the Papal horn "speaking great things," but does not say whether they are great truths or great untruths. So, too, in Revelation, Papacy is described and its language quoted without adverse criticism.

Question 4.—Christ said that he came not to destroy the Law and the prophets, but to fulfill them.—Matt. 5:17.

Answer.—Yes, that is just what we hold: He fulfilled the Law Covenant, met all of its requirements, and obtained its reward, Life. That fulfilled it, for that was the end for which it was intended to be given.

Question 5.—Christ said, "The Sabbath was made for man, and not man for the Sabbath." (Mark 2:27.) We understand this to mean that the Sabbath was made for all mankind.

Answer.—Your inference is not reasonable. If the Sabbath were meant for all mankind, the fact should and would have been clearly stated to all mankind. But the facts are that it was commanded only of one nation, and that Christ and the apostles did not so command.

In this text our Lord is showing to the Jews, to whom the command was given, that they were putting an extreme construction upon the command when they refused to do good on that day—to a fellow creature, as well as an ox and an ass. The Sabbath was intended for the blessing of the men who were commanded to keep it: they were not created nor called as a nation simply to serve the day.
THE JEWISH LAW AND EARLY CHRISTIANITY

ANY Christians do not realize the conditions which existed in the Church in the beginning of the Gospel Age. The Jews as a nation had been typically justified by typical sacrifices, from the Adamic curse, or condemnation, and put under the Law given at Sinai, as a Covenant under which, if obedient, they were to have life. But the Law proved valueless to them so far as giving them the hoped-for life was concerned, though it taught them some good lessons. All the other nations, known as Gentiles (heathen) were still under the original condemnation of Eden. Consequently when our Lord came, both Jews and Gentiles were under condemnation to death, the Jew by the Law from which he had been released and the Gentile, which he was unable to comply, because of depravity, and the Gentile by the original sentence upon father Adam, from which he had no sense escaped, not even typically as the Jew had. But the Redeemer whom God provided was sufficient for both; for in the one sacrifice of himself he accomplished the redemption of both, and reconciled both unto God in one body by the cross.—Eph. 2:16.

The Jewish converts (and they composed the majority of the early Church) could scarcely realize the greatness of the new arrangement in Christ, and were continually adding Christ's teachings and his law of love to their Mosaic Law, thus adding to their already heavy burden, instead of accepting the sacrificial death of Christ as the atonement for their sins under the Law, and as the end of the condemnation of that Law Covenant. (Rom. 10:4, 3:20, 28.) It is not surprising when we remember their early prejudices in favor of the Law, that the spirit of truth was able to guide them but slowly into the full truth on the subject. Even the apostles were slow to learn, and we find St. Peter so slow to follow the lead of the spirit, that he had to be taught by a special vision that Gentiles needed no longer to become Jews and to conform to the Law of Moses before they could share divine favor, but that they had access to God through Christ regardless of the Law Covenant.

THE JEWISH LAW COVENANT NOT OURS

Some complained to the other apostles and brethren about St. Paul's recognition of Gentiles, and this brought the question before them all, and led to an investigation of God's dealings in the matter. "When they heard these things they held their peace and glorified God, saying, then hath God also to the Gentiles granted repentance unto life."—Acts 11:18.

St. Paul, most easily led of the spirit, got clear views on the subject earliest, and had to oppose others among the apostles less strong and less spiritually clear-sighted. (Gal. 2:11.) Jerusalem was long considered the center of the Christian religion, the largest number and oldest believers and apostles living there; and as St. Paul's views of the changed condition of things became clearer and clearer, and he did not hesitate to teach boldly what he saw to be dispensational truth, some prejudiced ones desired to know whether the brethren at Jerusalem would concur in the advanced views, and St. Paul and Barnabas and others went up to Jerusalem to lay the matter before them and to bring back a report.

A great debate and examination of the question on all sides followed. St. Peter and St. James, finally agreeing with St. Paul, induced the entire council of St. Peter's remnant of God's wonderful dealing with Cornelius, who was justified and made acceptable to God through faith in Christ, and not through keeping the Law, and urged, "Now, therefore, why tempt ye God, to put a yoke [Moses' Law] upon the neck of the disciples which neither our fathers nor we were able to bear?" St. James said, "My sentence is that we trouble not them which from among the Gentiles are turned to God." Then the Council so decided, and sent a written message to the confused Gentile believers, saying:—

"We have heard that certain ones who went out from us [here] have troubled you with words subverting your souls [destroying your faith], saying, 'Be circumcised according to the Law and keep the commandment.' . . . It seemed good to the holy Spirit and to us to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." (Acts 15:9-29.) And even these suggestions were given as advice, and not as so much of the Mosaic Law, with penalties attached.

THE LAW COVENANT A MINISTRATION OF DEATH

The Apostle Paul's epistle to the Galatians (who had been Gentiles) was written expressly to counteract the influence of the Judaizing teachers who mingled with the believers of Galatia and endeavored to subvert the true faith in Christ by pointing them away from the cross of Christ to a hope of acceptance with God by keeping the Law of Moses in connection with faith in Christ; thus making Christianity merely an addition to the Law Covenant and not instead of it. He calls another gospel, yet really not another, for there can be but one; hence it was a perversion of the real Gospel. (Gal. 1:7-9.) And here St. Paul indicates that he knew that the apostles at Jerusalem had at first only a mixed Gospel, and that he went up to see them on the occasion mentioned in Acts 15:4, by revelation, to communicate to them that fuller, purer, unmixed Gospel which he had already been able to receive, and which he taught, but not, he says, he communicated it to them privately, lest their reputation should hinder them from receiving the truth—and even then some false brethren, spies, sought to compel Titus (a Greek) to be circumcised.—Gal 2:2-5.

It is further along in the same epistle that St. Paul tells of St. Peter's vacillation on the question of the Law (chap. 2:11-16) and his words of reproof to Peter—

"We who are Jews by nature, knowing that a man is not justified by the works of the Law, but on account of faith in Christ, even saying that we might be justified by faith in Christ, and not by obedience to the Law. Why, then, should we attempt to fetter others, or longer bind ourselves, by that which has served its purpose, in bringing us to Christ and the New Covenant? If foolish Galatians! who has deluded you? As many as are trusting to obedience to the Law are under its condemnation or curse. "Christ hath redeemed us [Israelites] from the curse of the Law, that the blessing of Abraham might come to the Gentiles through Christ Jesus, and that we [Israelites] might receive the promise of the spirit through faith." And surely God's Covenant with Abraham, made four hundred and thirty years before the Law was given, cannot be annulled by that Law.—Gal. 3:11, 10, 13, 17.

Next, the apostle answers a supposed inquiry as to what was the object of the Law, and why it was given, if not necessary to the attainment of the Abrahamic promises. He says the Law was added because of sin, to manifest sin in its true light; that sin might be seen to be a great and deep-seated malady. The Law was a pedagogue, or servant, to bring to Christ all Israelites who desired to learn the true way of life.—Gal. 3:14; Matt. 11:28-30.

As children are under nursery laws and subject to teachers until an appointed time, so were we (Israelites) under the Law, and treated as servants rather than as sons. We were kept under restraints, though we were
the heirs through whom, according to the promise, others were to be blessed. But in the fulness of time
God sent forth his Son, made of a woman, made under the
Law, to redeem them that were under the Law that
we (Israelites), being liberated, might receive the adoption
of sons. And so also "because ye [who were not
under the Law, but were Gentiles or heathen] are
(also now) sons, [therefore] God hath sent forth the
Spirit of his Son into your hearts." We were sons under
tutelage, and you were aliens, foreigners and
strangers, but now you and we, who are accepted of
Christ in God, are fully received into sonship and heirship,
and neither of us is subject to the Law.—Gal. 4:1-7.

Tell me, you that desire to be under the Law
Covenant, Do you not understand what it is? It is a bond-
age, as allegorically shown in Abraham's two sons.
Abraham, here, is a figure of God; and Sarah, the real
wife, is a figure of the real Covenant of Blessing, out
of which the Christ should come as heir of all, to bless
the world. For a long time Sarah was barren; so, too,
for a long time the original Covenant of God, made with
Abraham. In the Seed should all the nations of the world be
blessed—brought forth no fruit, until Christ Jesus.
Hagar, the servant of Sarah, in the meantime was
treated as Sarah's representative, and her son as the
representative of Sarah's son. Hagar represented the
Law Covenant, and fleshly Israel was represented by her
child, Ishmael. For the time they represented the true
Covenant and the true seed of blessing, though they
were always really servants—child, as well as
mother. When the true son of the seed was born, it was manifest that the son of the bondwoman was
not the heir of promise. And to show typically that the
Law Covenant was not to have any rule over the spiritual
sons of God, Hagar was not allowed to become the
governess of Isaac, but in his interest was dismissed
entirely.—Gal. 4:21-31; Gen. 21:10.

The Apostle's argument, based on this allegory, is,
that we, brethren, as Isaac was, are the Seed to whom
the promise was made; we are not children of the
bondwoman, the Law Covenant, but children of the original
Abram, here, is a figure of God; Abraham, the
Covenant, born freely from the slavery and conditions of the Law Covenant. And not only so born, but the Law is entirely put away from
us, and has nothing whatever to do with us—"Stand
fast, therefore, in the liberty wherewith Christ hath
made us free, and be not entangled again with the yoke of bondage"—the Law Covenant. "If ye be led of the
spirit, ye are not under the Law [Covenant]."—Gal.
5:1, 18.

But Paul asks—"Shall we continue in sin [wilfully],
because we are not under the Law [Covenant]?" (Rom.
5:15.) Shall we take advantage of our liberty to break
away into more sin—because we are sons and heirs,
and no longer commanded as servants.—Thou shalt, and
thou shalt not? No, no; as sons, begotten of the spirit;
partakers of the spirit of holiness, the spirit of the truth,
we delight to do our Father's will; and the law of obedi-
ence to his will is deeply engraven upon our hearts.
(Heb. 8:10; 10:15, 16.) We gladly sacrifice all, even
our lives, in opposing sin and error, and in forwarding righteousness and truth; hence we answer emo-
tively, "God forbid." We will not take advantage of
our liberty from the Jewish Law Covenant, to com-
mis sin. But if any man should think to do so, let him
remember that only those led by the spirit of God are
the sons of God.—Rom. 8:14.

We are not under the Law Covenant, but under di-
vine favor, and not only so, but being justified and
reconciled to God in Christ, we have gone further and
accepted the "high calling," the "heavenly calling," and
consecrated our justified lives—"even unto death"—and
been accepted as members of the Body of Christ and are
thus heirs of the Abrahamic (Sarah) Covenant. (Gal.
3:29.) Hence, so far from desiring to use our liberty
to indulge in sin, we, having God's spirit, detest sin and
love righteousness and delight ourselves in the "Law of
Christ"—Love. Christ's love is our Law—not a law of
bondage, but of Liberty. Who so looketh into the per-
fected law of liberty and continueth therein [free], being
not a forgetful hearer, but one who exercises his liberty,
this man shall be truly blessed thereby. Such fulfil
the royal law, the law of love.—Jas. 1:25.

THE LAW OF LOVE

If we have proved that the Ten Commandments were
given to Israel, and to Israel only, and that as the basis of a Covenant made only with that nation, and if we
have shown that the other nations of the world have
been left by God without any Law except such traces
as yet remain of the original Law, written in the na-
ture of the first perfect man, who was created in God's
image, and that to the Church our Lord gave the law
of Love, then we have proved that the Ten Command-
ments should not be recognized by the Gospel Church,
except as they are in harmony with the law of Love.
Our Lord has a standard for all who accept him, as
Moses, the Mediator of the Law Covenant, had ten com-
mands for a standard. The Master said, "A New Com-
mandment I give unto you, that ye love one another, as I
have loved you." (John 13:34.) It is the same law that
was expressed in the Ten Commandments, but a more
refined and more comprehensive statement of that Law,
designed for a more advanced class. The people put un-
der the Law Covenant and baptized into Moses were a
household of Servants, while the people of the Law of
Love are a household of God's sons. Thus we read,
"Moses verily was faithful as a servant over all his
House [of Servants], but Christ [was faithful] as a son
over his own House [of sons], whose house are we,
if..."—Heb. 3:6.

The expression of the Divine Law given at Sinai was
exactly suited to the House of Servants to whom it was
given: it was a series of instructions—Thou shalt, and
Thou shalt not. The expression of the Law of Love is
very different, and implies much more liberty. It sim-
ply tells those who are God's sons, and who therefore
are begotten of his spirit, You may do or say anything
in harmony with love. Pure love for God will lead not
only to obedience to his will, but to the study of his
will, in his Word. Pure love governing our conduct to-
ward our fellow-men and the lower animals will seldom
work to their injury. It will come more and more under
the guidance of the Lord's Word, and thus we shall be
perfected in love. But from the first it is a safe Law: it
is a "Law of Liberty," in that it requires us merely to
act out, according to our own judgments, that which we
voluntarily consecrate ourselves to do, our own wishes
as New Creatures.

Since this Royal Law of Love is made only with
those whose desires are changed, who no longer love sin
but are seeking escape from it as well as from its
penalty, who now love God and his righteousness, it
would be manifestly improper to give these "sons of God"
the statement of God's Law or will in the same form
that it was expressed to the House of "Servants." The
sons are granted a Law of Liberty, the servants a Law
of Bondage. The servants were told what they might
and might not do; because they were servants, not sons,
not begotten of the Father's spirit; hence they needed
positive commands, restraints and penalties. This is
forcibly expressed by the Apostle in his exposition of
this very subject in Galatians 3.

How strange you would think it if we were to say,
We feel it our duty to tell the readers of this journal
who are saints, that they should not make or worship
images, that they should not blaspheme God's name,
that they should not steal from their neighbors, that,
they should not murder their neighbors, nor slander them, nor bear false witness against them. The intelligent and consecrated reader would feel offended, and that justly. He would say, The Editor has a very low opinion of his readers, or he would not so address them. Just so it would be strange indeed if God or Christ had given the Ten Commandments to the Gospel Church as the basis of the Law of Love. And the truly consecrated and spirit-of-love-begotten ones, would have been justified in questioning the wisdom and love of putting them under an expression of the Divine Law so far below nature and wish and covenant as to be almost an insult.

But the Law of Love, while it is a Law of Liberty and an "easy yoke" to such as have the Lord's spirit, is nevertheless a most searching Law—discerning, scrutinizing, judging the very thoughts and intents of our hearts, as well as our actions and words. In that one word Love is expressed the very essence of the Divine Law. Love to God implies full obedience, full recognition of divine character, wisdom, love, justice and power, and as a reason for the exaltation of the human will and service of God, and the exercise of those qualities of character in all our thoughts, words and deeds.

THE "LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS"

This Law of Love to God and our fellowmen, which we delight to obey to the extent of our ability, not of compulsion, but of a willing mind, as partakers of the spirit of Christ, is the only Law with which we have to do. While it entirely ignores the Mosaic Law, its "thou shalt," and "thou shalt not," it really accomplishes far more than the Mosaic Law; for, with his heart ruled by love for God and man, who would desire to dishonor God or to injure his fellowman?

But as of the Mosaic Law it was true that its utterances were only to those under it—Israelites—for "whosoever the Law saith it saith to them who are under the Law" (Rom. 3:19), so it is true of the Law of Love; it speaks only to those who are under it, and these are not only the consecrated believers in Christ. It is a law of liberty, in that all who are under it are under it from choice. They came under it voluntarily, and may leave it when they please. In this it differs greatly from the Law put upon fleshly Israel as a nation, in which they had no individual liberty or choice, being born under bondage to that Law Covenant. Our Law is the Royal Law; because the "little flock," developed under this Law of Liberty and love, is the royal family—the divine family, selected under their Lord and Head to be heirs of God, joint-heirs with Jesus Christ, partakers of the divine nature.—Rom. 8:17; 2 Pet. 1:4.

Those now being selected as members for the Body of Christ, are only such as delight to do God's will, sons of God and "brethren of Christ," having this likeness to Christ. And at the close of the Millennial Age, when the rod of iron shall have broken the proud hearts, and shall have caused the stiff knees to bend in obedience, and when the obstinate and incorrigible, wilful sinners, then the Law of Love and liberty will again be virtually in force over all God's creatures. All who shall be permitted to enter upon that grand age of perfection following the Millennial reign of Christ will first have been tested, and will have given abundant proof that they delight to do God's will and that his righteous law is continually their hearts' desire.

ALIVE WITHOUT THE LAW ONCE

In his letter to the Romans (chapter 7), the Apostle reasons to Jewish converts to Christianity: "For," he says, "I speak to them that know the Law."

He then represents the Law Covenant as a husband, and Israelites bound by it as a wife to a husband. He shows that as it would be a sin for the woman to unite in marriage to another man whom she would be wrong for Israel to leave Moses and his Covenant of the Law, and to unite with Christ unless released by death;—either the death of the Law Covenant or their death to the Law Covenant.

It is a common mistake to suppose the Scriptures to teach that the Law Covenant died, or was destroyed by our Lord. It still lives; and all the children of Jacob are still bound by it, unless they have died to it. Only two things are necessary for the law to realize that they could not gain everlasting life through their union with Moses and the Law Covenant) are ready to abandon all hope of saving their life by that union with Moses, to become dead to all such expectations, and to accept the death of Christ, the ransom for Adam and all his race, as the basis of a new hope of a new life. Hence, only such Israelites as by faith reckoned themselves hopelessly dead under the Law Covenant, and as risen with Christ to a new life secured by his sacrifice, and who in will are dead to sin,—only such could be united to Christ as the New Husband. Thus, according to the Apostle's reasoning, the thought of blending the two Covenants, and being united to both Moses and Christ, was wholly out of the question.—Compare Rom. 6:2.

The text, "Christ is the end [or fulfilment] of the Law [Covenant] for righteousness to everyone [under it] that believeth" (Rom. 10:4), does not conflict with the above, because only believers are specified. (Compare Rom. 3:31; Gal. 2:19.) Eph. 2:15 should be read: 3:13. "Having abolished in his flesh the enmity of the law of commandments contained in ordinances," etc. Col. 2:13, 14 refers to "quickened" Jewish believers for whom the handwritings of ordinances is blotted out. Verse 20 refers to the Gentile converts who had to become dead to the "rudiments of the world," before becoming members of Christ, the heir of the original Abrahamic Covenant typified by Sarah, even as the Jews must become dead to the rudiments of their Law Covenant, typified by Hagar.

THE LAW COVENANT NOT DEAD

That the Law Covenant with Israel is still binding upon that nation is further evident from the fact that upon their national rejection of Christ they were nationally blinded until the end of the Gospel Age (Rom. 11:7), and that God declares that he has "not cast away his people" of that Covenant, but that under that Covenant he will yet open their eyes to see Christ as the only door of hope, and that of a new life purchased with his own. (Rom. 11:2, 27, 29; compare Deut. 30:1-10.) Meanwhile, we have the evidence that their Covenant continues in force in the fact that, as a nation, they have for centuries been receiving the very "curses" specified under their Covenant.—See Deut. 28:15-67. Verses 49-53 describe the Roman siege, and verse 58 gives the condition of Israel in the latter days. As heretofore shown*, the Lord in Leviticus (26:18-34; 45) declared the symbolic "seven times," 2520 years, of Israel's subjection to the Gentiles; and their deliverance—A. D. 1914. Thus their present experience was foretold as a part of their Covenant.

Rom. 7:6 is not out of harmony with this explanation (that the Israelite who would unite with Christ must die to his nation's Covenant, and that the Law Covenant is not yet dead); for, properly rendered, it reads, "But now we are delivered from the Law [Covenant], being dead to that wherein we were held; that we should serve in newness of spirit [with our minds, our wills]," and not [be required to serve] the very letter of the old, Law Covenant, which has passed away.

*See DAWN STUDIES, Vol. II., pages 88-93.

†See marginal reading, Revised Version and Diaglott.
What was defective in the old or Law Covenant? Was it sinful or bad? No. How came it then that under that Covenant we learned so much about sin?

Because, previous to receiving the Law, Israelites were like the remainder of the world—dead in trespasses and sins; and, being already under sentence of death, we were like the remainder, unrecognized of God, and without any special commands; and hence we could not disobey our sin by disobedience, until the Law Covenant began to command us.

But, notwithstanding that death sentence under which we and all the world rested, we Israelites were "alive" before the Law Covenant came, because God had promised our father Abraham that somehow and at some time he would bless his Seed, and through it all the families of earth. Thus, in God's promise to Abraham, a future life was assured to us all, before the Mosaic Covenant was made; but just as soon as that Law Covenant went into force, and required that we must obey its every command, in order to secure life, that soon we found that we could not absolutely control our poor, fallen bodies, however much we willed to do so with our minds. And, as sin developed, we die—our hopes of life expired, because we could not keep that Law Covenant, I speak for, or as representing, our whole nation. Thus we found that the Law Covenant, promising life to the obedient, really sentenced us to death, because we could not obey its requirements.

Thus we acknowledge that the Law and the Covenant were good in themselves, but not helpful to us, because we were fallen beings. But God intended that it should show us how imperfect we really are. (Verse 13.) For the Law is adapted to all who are in full harmony with God's spirit—perfect beings—and this we Israelites were not; we were and are by nature carnal, depraved, even as others. And if our hearts be right, we can and will admit that we are unable to obey God's perfect law and that perfection is not to be found in our fallen flesh, even though in our mind we approve God's Law and would gladly obey it.

This is the wretched condition in which we find ourselves (verse 24), wanting to obey God's Law, and to have his favor and the everlasting life promised to them that love and obey him, and yet unable to do so because of our dead bodies—fallen and sentenced through Adam's transgression. Oh! How can we get release from this, our difficulty? We cannot obey God's Law, and God cannot give us an imperfect Law to suit our fallen condition. Oh, wretched, hopeless condition! But no, brethren, there is hope in Christ! Not a hope of our fulfilling the Law Covenant—no hope of doing those things commanded, and living as a result; nor any hope of saving anything out of the wreck of Adam's fall and sentence. That must all be abandoned. We Israelites must die under the Law Covenant, as unsaved by it as we were before it was made, as unsaved as the Gentiles who never had a share in it! But as we realize ourselves dead under the terms of the Law Covenant, we see that Christ has died for Adam's sin, paid his penalty and thus redeemed him and all—lost through his disobedience—Jew and Gentile, bond and free, male and female. And this relieves us Jews, because Christ was a Jew, "born under the Law Covenant," that he might redeem those who were under it. (Gal. 4:4, 5.) In consequence, therefore, God can be just and accept all who serve his Law in their minds and wills, and whose only hindrance from perfect obedience is the weakness of the fallen flesh.

Thanks be unto God for his unspeakable gift—Christ—through whom we become heirs of the chiefest of God's blessings on the divine plane and members of the Medi­ator of the New Covenant (typified in Keturah, Abra­ham's third wife) by which many will be blest with Restitution during the Millennium.—Acts 3:19.

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