

THE BEGINNING AND THE ENDING OF
THE JEWISH
SABBATH DAY



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For more than two years it has been in my mind and heart to write a booklet setting forth some Bible truths concerning the SABBATH; and now, at this time, I feel definitely led of the Lord to proceed in this matter.

Turning to Exodus 20:8, we read these words: "Remember the sabbath day, to keep it holy." Again we turn to 2 Tim. 2:15, and read: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Paul was here instructing Timothy, a young minister, to study and RIGHTLY divide the Word of God. This "instruction in righteousness" is still profitable to us. We, of ourselves, cannot "rightly" divide God's word, neither interpret its correct meaning. We hear Jesus saying: "... the words that I speak unto you, they are spirit, and they are life." Again: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . ." John 16:13. Again in John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." These scriptures make us to know that for us to be able to understand God's word and rightly divide it, we must be in possession of the Holy Spirit, and be led and directed by him. The

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Holy Ghost will not lead any one to put the wrong interpretation upon any part of God's holy word.

When Jesus spoke the above texts, he was not speaking to sinners: he was teaching his disciples, from whom he knew he was soon to be taken away. At this time they were not in possession of the Holy Ghost in their hearts and lives. Moreover, the printed Gospels, as we have them today, did not exist. They were written about seventy years later. Therefore it was essential that the disciples have the Holy Ghost "to bring all things to their remembrance" concerning Jesus' teaching and the kingdom of God.

Moreover, this great Teacher would lead them to understand the Law and the Prophets, and help them to preach the deep truths in such a way that the people would know and understand that Jesus was the promised Messiah. It is also true of today, that we, the people, surely do need the Holy Spirit in our hearts and lives, to direct our minds and help us to understand the word of God. We find from a natural standpoint in life that many times a misunderstanding, about even the smallest matter, causes heartaches and sorrow; sometimes real enemies are made between the best of friends because of a lack of understanding between them. How much more important it is that we understand God's holy word, and his will concerning our lives.

Let us further consider the Holy Ghost as a Teacher. Turning to Matt. 28:19, 20, we read: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Further instruction is also found in Luke 24:49: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on

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high.” Let us notice the first text stated. Jesus, speaking to his disciples, said: “Go ye . . . teach ALL NATIONS.” This they were not able to do at that time because there were many nations of people in the known world, and likewise, many languages. The disciples were all Galileans. Jesus, knowing the weakness of the flesh, further instructed them to tarry, or to wait in Jerusalem until this power from on high had come to them. Heretofore Jesus and his disciples had preached and taught only to the Jewish nation. We notice that the command to teach all nations was to begin AFTER they had been endued with power from on high—the same is the Holy Ghost.

Now we turn to the first chapter of the Acts, and learn that Jesus had already ascended back to the Father in the presence of his disciples, and they had returned to Jerusalem with great joy. Upon their return, they went up into an upper room where a number of Jesus’ disciples were already gathered together. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. The word continued implies the fact that some of the disciples had already gathered in the upper room and were praying when the others arrived from Bethany, and the prayer meeting went right on. Among these disciples were some WOMEN. Acts 2:1-6, “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues [Wilson’s Translation reads, languages], as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded [margin says: troubled in mind]

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because that every man heard them speak in his own language.” These verses are so plain in themselves that we feel they need little comment. However, we do want to notice that at this great gathering of people, there were representatives from “every nation under heaven.” Jesus had said, “Teach ALL NATIONS” after you be endued with power, and so on. He had also said, HE, the Holy Ghost, “shall teach you all things, and bring all things to your remembrance.” Here we see the power of the Holy Ghost to TEACH was fully demonstrated, for these Galilean disciples were able to teach, or preach, the Gospel to each of the THIRTEEN nationalities of people represented there. They were very definitely NOT speaking or preaching in an “unknown tongue,” as some folks believe, for EVERY man heard them speak in his OWN LANGUAGE. So great was this miracle wrought by the Holy Ghost, that they were all amazed and marveled, saying one to another, “Behold, are not all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born?” As they pondered these things in their hearts, Peter, being filled with the Holy Ghost, rose up and began to preach to them. First he called their attention to the prophecy of Joel, which scripture, it is supposed they were familiar with, and said: “These are not drunken as you suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.” Please read the entire 1st and 2nd chapters of Acts. This prophecy was being fulfilled right before their very eyes, and Peter let them know about it in no uncertain terms. Peter could not have had the power and boldness to preach

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such a message without the aid of the Holy Ghost, which also enlightened his understanding, and he began at this same scripture and preached unto them Jesus Christ and him crucified. Upon hearing such a powerful message, these wicked people were made to realize their lost and undone condition; and, being troubled and pricked in their hearts, inquired of Peter and the other apostles, “What shall we do?” Peter did not withhold the answer to their question. He said unto them: “REPENT, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” It is quite evident that this instruction was obeyed, for there were added unto them about THREE THOUSAND souls. The plain simple Gospel that was preached on the Day of Pentecost, under the anointing of the Holy Ghost, has been preached from that time until now, and every one who has believed it and received it, obtained SALVATION. And people are still being saved by the same process.

Much, indeed, could be said about the Holy Ghost being our Teacher and Leader, and how important He is in our lives; but we wish to bring one other instance and hasten on. We recall the incident where the eunuch was riding along in his chariot, having been to Jerusalem to worship. He was reading the prophecy of Christ as recorded in the 53rd chapter of Isaiah. This man had not received the Holy Ghost. He had not been “endued with power from on high,” therefore he could not rightly divide or interpret the scripture he was reading. Then the SPIRIT said unto Philip, “Go near, and join thyself to this chariot.” And Philip ran thither to him, and heard him read the prophet Esaias, and said, “Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so

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opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth and began at the same scripture, and preached unto him JESUS.” Praise the Lord. Please read Acts 8:29-35. Philip had been in that great meeting on the Day of Pentecost, and was filled with the Holy Ghost, therefore God could use him to his glory. How beautiful is the workings of the Holy Spirit in lives of consecrated people of God. Not only did the representatives of the different nations hear the gospel in their own language at Pentecost, but also later on when persecutions began to arise against the church, they were all scattered abroad, and went everywhere preaching the WORD. Acts 8:1-5. We believe that by the power of the Holy Ghost, they were able to preach the gospel in the language of the people and nation wheresoever they went, further carrying out Jesus’ command: Teach ALL NATIONS. We are glad for this great Teacher in our hearts, and for all he has revealed to us in the scriptures, and for leading us where he would have us to go.

Now to begin the discussion of the SABBATH DAY, we will begin where we first find it mentioned in the word of God; namely, the 16th chapter of the book of Exodus. Here we find the Children of Israel less than two months on their journey from Egypt to Canaan. While they were encamped in this wilderness place, the whole congregation of Israel murmured against Moses and Aaron, because there was no available food for them to eat; some even wished they had stayed in Egypt. God heard their murmurings and provided food for them to the full: bread in the morning and flesh in the evening, that they might know that God was leading them, and would care for them. Moreover, God also gave instructions concerning this food, thru his servant Moses. We will read verses

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16-19: “This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer [or measure], he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, ‘Let no man leave of it till the morning.’ ” In other words, they were to gather the manna each morning, enough for their needs at that time. It was not to be laid up for another day, or kept over night. Each morning there was a fresh supply and enough for all. But it came to pass that Moses instructed them to gather on the sixth day twice as much as on any other day; “for tomorrow,” said he, “is the REST of the holy sabbath unto the LORD: bake that which ye will bake to day and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.” They did so, and it retained its freshness. Then Moses said, “Eat that to day, for TO DAY is a SABBATH unto the Lord: to day ye shall not find it in the field. . . . abide ye every man in his place, let no man go out of his place on the SEVENTH day.”

It seems that from reading these texts, that they were to stay in their tents on the seventh day, and eat of the food previously gathered, for Moses had said: Today, ye shall not find it in the field. The word SABBATH in the Hebrew means, REST, cessation of all labor. Webster says: free from disturbance; quiet. Winston Dictionary says: The seventh day of the week, observed by the JEWS as a day of REST; commencing at sunset on Friday and ending at sunset on Saturday. The teaching of a sabbath day, yea, a rest day as found in this chapter is here mentioned for the first time in God’s word, and it was enjoined upon the children of Israel. The Israelite nation heretofore had been dwelling in the land of Egypt

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for over 400 years. They had become under bondage to the Egyptians, and were forced to work at hard labor for them, certainly they had no day of rest for their bodies. But while they were thus held in bondage, God heard their prayers, and in his great love and pity sent Moses to liberate them, and lead them to a land of Canaan; and giving them a day of rest for their bodies was merely one among many other rich blessings wherewith God blessed them during their forty years of wanderings.

Now let us bring forth other scriptures to further bring out the thought of the sabbath day being given only to the Jewish nation. Turning to Exodus 31, let us begin to read at the 12th verse. "And the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths YE shall keep: for it is a sign between ME and YOU throughout your generations; that ye may know that I am the Lord that doth sanctify YOU. YE shall keep the sabbath therefore; for it is holy unto YOU: every one that defileth it shall surely be put to death: for whosoever doeth ANY work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of REST, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. 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: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." So read verses 12 to 17 inclusive. These texts clearly show that the sabbath was specifically given to the Jews, and they were obligated to keep it under penalty of death.

Since God had fed Israel with manna in the wilderness, and given to them a day of rest, God instructed Moses to build a

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sanctuary, a tabernacle for God, that he may dwell among them. Please read chapters 25 through 31 where Moses is speaking to Israel concerning this building. Here again Moses is instructed of God to remind them of the importance of keeping the sabbath day holy. No work of any kind was to be done, not even on the Lord's tabernacle. For God had said: "The children of Israel SHALL keep the sabbath." Nothing was more important than that. Again in Deut. 5:12-15, "Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out hence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded THEE to keep the sabbath day." These texts show that God recognized strangers that had come to dwell among them, as one of THEM, and the sabbath was likewise binding on them, and also their servants and cattle. As long as they refrained from work of any kind, they kept the sabbath day; but to do ANY work therein, was to defile, or break it.

To bring another thought to our minds, let us notice some of the words of Jesus as he taught his disciples, concerning the coming of the Holy Ghost. "If I go not away, the Comforter will not come unto YOU;" " But the Comforter, which is the Holy Ghost, . . . he shall teach YOU all things to YOUR remembrance, whatsoever I have said unto YOU," " But when the Comforter is come, whom I will send unto YOU . . . he shall testify of me:" John 16:7; John 14:26; John 15:26. The promise of the Holy Ghost in Jesus' teaching here

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was directed to his disciples, and not to the Samaritans, Greeks, or the Romans: neither did these other nations “tarry in Jerusalem” expecting to receive it. After the Holy Ghost had come and the disciples had received him, then they preached to ALL nations the way of salvation. “For the promise is unto you, and to your children, and to ALL that are afar off, even as many as the Lord our God shall call.” Acts 2:39. We notice in this text that the Gospel is extended to ALL nations, regardless of nationality, race, or creed. We have searched the Scriptures, old and new, but have found NO text which leads us to believe that the JEWISH SABBATH DAY was ever imposed upon, or extended to, any other nation.

Let us look again at the sabbath day law from the standpoint of its literal meaning to the Jewish nation, and its spiritual application to the Christian nation. This day of rest, God gave to the Jews for a sign, or memorial, pointing their memory back to that time they were in bondage, and God, through his servant Moses, delivered them. It also typifies, or points to, the soul rest of the Christian, thru the sufferings of Jesus Christ on the cross. The Jews gathered manna fresh each morning for their food, to sustain their natural bodies that day; which is typical of the Christian gathering spiritual manna fresh each morning to supply their spiritual needs for that day. It should be the first thing on our minds when we awake from the night’s sleep and rest, to go before God in prayer and thanksgiving, and draw from the storehouse of heaven, grace and wisdom and strength; yea, all we need to feed our souls and help us to live that day pleasing in HIS sight. The “Weeping Prophet” hath said: “It is of the LORD’s mercies that we are not consumed, because his compassions fail not. They are new every morning: Great is thy faithfulness.” Lam. 3:22, 23. David also said: “Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.” Paul, writing in the 4th chapter of Hebrews, tells us many good things about the Christian’s

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rest: from which we will read the 9th and 10th verses: “There remaineth therefore a rest to the people of God. For he that is entered into HIS REST, he also hath ceased from his own works, as God did from his.” This takes our minds back to Genesis 2:1-2, and we read: “Thus the heavens and the earth were finished, and all the host of them. 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.” Notice the text said, “God ended ALL his work; FINISHED it, then he rested.” Is he not STILL RESTING? The apostle said, “He that is entered into his [GOD’S] rest hath [or has] ceased from his own works as God did from his.” His own works are the works of the flesh, or sinful practices in his life, as found in Gal. 5:19-21, and we read: “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” In other words, he that doeth these things cannot enter into God’s rest. His own works, these sinful practices, must come to an END. When he quits the sin business, repents of every known transgression, comes to the “Lamb of God which taketh away the sin of the world,” finds forgiveness there, yea, salvation of his soul, THEN he enters GOD’S REST. ‘Tis a spiritual rest, a rest for the soul, free from the bondage of SIN. It will continue throughout life if this glorious SABBATH is not broken by sin. The Jews’ rest was a temporal blessing; they were commanded to keep it, under penalty of death, even by stoning. Under their system of government, they never attained spiritual rest for their souls. “For it is not possible that the blood of bulls and of goats should take away sins.” Heb. 10:4. The Christian’s rest is not only ONE day in seven,

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nor any particular DAY, nor a temporal blessing, but a spiritual attainment, an experience of the SOUL, which is entered, by faith in the Lord and Savior Jesus Christ. “For we which have BELIEVED do enter into rest as he said, . . .” Heb. 4:3.

The Apostle Paul, writing to the saints at Colosse, in A. D. 64, warned them, or rather advised them thus: “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.” Col. 2:16-17. It seems from reading this discourse here that the people at this place, some at least, had accepted Christianity; but had a tendency to still adhere to some of the commandments of the law of Moses. The Christian does not respect one DAY above another, but lives a holy life every day. The Jews were to live holy on the seventh day; the same is to do no work therein. For the Christian to break his sabbath [not sabbath day] is to transgress God’s law, which is SIN. The apostle also said, “As ye HAVE therefore received Christ Jesus the Lord, so walk ye in him.” In other words, to walk in Christ, was to be free from the bondage of the Jewish laws. “If the Son therefore shall make you FREE, ye shall be free indeed.” (John 8:36)—free from ALL of it, not just a part. The apostle said again, “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” Gal. 5:1. In other words, there is liberty in Christ; while under the Law, was bondage. “For Christ is the END of the LAW for righteousness to every one that believeth.” Rom. 10:4. The apostle said of the holy days, new moons, and sabbath days that they were a shadow of things to come. There can be no SHADOW without an object of some kind to cast that shadow. But said he, “The BODY is CHRIST.” Now that he is come, there is no more shadow. “For the law having a shadow of good things to come, and NOT the very image of the things, can never with those

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sacrifices which they offered year by year continually make the corners thereunto perfect.” Heb. 10:1. Please read the whole chapter. The writer makes it very plain that the sacrifices they offered under the law did not satisfy their troubled souls, neither indeed could bring them SOUL rest. It took the precious blood of the Son of God.

We believe D. S. Warner was acquainted with the Christians’ sabbath, or rest for the soul, when he wrote the song in the “Evening Light” song book, No. 30, “The Home of the Soul.” Let us read the soul-stirring words:

“Let us sing a sweet song of the home of the Soul,
The glorious place of our REST;
It is not far away in the heavens untold,
But deep in the Infinite breast.

“He that dwelleth in love ever dwelleth in God,
Sweet home never clouded by fears;
And this heaven of love is our native abode,
Through TIME and ETERNITY’S years.

“We are only at home in the bosom of God,
On earth or in heaven above;
Every one who would enter must pass through the blood,
And reign in the kingdom of LOVE.

“Do not venture the hope that is waiting for death
To waft you to comfort and peace;
There’s no REST for a soul in this world or above,
Not saved in the Father’s embrace.

“We will enter no door that is opened by men
Who promise a home for the soul;
For in Christ we abide in the church that will stand
While ages eternally roll.”

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Chorus—

“I’m at home, blessed home,
I am safe in the bosom Divine;
Oh, the home of the soul,
Thy heaven of glory is mine.”

He bears out the same thought in his song that we have brought out by the above scriptures; namely, that the Christians’ rest is a glorious experience in the soul, beginning at salvation. It is indeed glorious and never clouded by fears. We have it, not only in this life, but also in the life to come. Yea, ‘tis the sweetest thing a soul can experience in this world—Complete Salvation. Let us notice another song in the same book, No. 136, written by C. W. Naylor, “It is True Within My Heart.” We will read only the third verse: “I have read how a believer, One who knows his wrongs forgiven, May be cleansed from sin completely, Made as pure and clean as heaven—Have the very root of evil from his being swept away, Leaving in his joyous bosom an UNENDING SABBATH DAY.” The thought is clearly set forth, that the soul who knows he is saved from all sin, the very root of evil being swept away by the infilling of the Holy Ghost, the same is a sanctified experience with God, experiences the joys of full salvation; not only ONE day, but also every day; which is, indeed, an unending sabbath day. We believe the two men who composed these songs were Christian men, and inspired of God, otherwise we would not have mentioned them here.

We will notice a few other writers who spoke of the Christians’ rest: Isa. 11:10, “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his REST shall be glorious.” The seventh day rest under the law could not be termed glorious. Moreover, it was kept only by the Jews. Here the prophet speaks of “that day,” meaning the gospel

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day; “the root of Jesse,” a prophecy of Christ, since Jesus was of the house and lineage of Jesse; “for an ensign,” meaning one of authority; and the Gentiles may seek for his REST. All nations as well as the Jews, may partake of this glorious REST for the soul. The Apostle Paul lived and wrote in the Gospel day; so we read from Rom. 15:8-11, “Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.” When salvation was extended to the Gentiles, all nations could rejoice with his people, the Jews, the barrier having been taken away by Jesus’ death on the cross, and thereafter: God is no respecter of persons (Acts 10:34). The prophet Jeremiah prophesied of SOUL REST: “Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find REST for your SOULS. . . .” Jer. 6:16. The prophet was pointing to salvation through Jesus, which bringeth rest to the troubled soul. Surely, surely it is a good way. Again in John 14: 5, 6, “Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the WAY? Jesus saith unto him, I AM THE WAY, the truth, and the life: no man cometh unto the Father, but by me.” Did not God say on the mount of transfiguration? “This is my beloved Son, . . . hear ye him.” Please read Matt. 17:1-6. It is only by obeying the gospel of the Son of God that salvation and sweet rest for the soul is obtained. Jesus himself spoke of soul rest in Matt. 11:28, 29, “Come unto me, all ye that labour and are heavy laden, and I will give you REST. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your SOULS.” The Jews were under bondage to

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the law of Moses. It was, “Thou shalt,” and “Thou shalt not”; yet, even to keep the whole of it did not bring REST to their SOULS. He did not say: “Stay under the YOKE of bondage, and learn of Moses”; but “take MY YOKE upon you and learn of me.” The Apostle Peter spoke of the YOKE of bondage, and said: “. . . which neither our fathers nor we were able to bear.” Read Acts 15:10.

Let us now take up the subject of the sabbath again, going back to where we found it, and follow it thru the scriptures to the END of it; for such is the burden of our heart. We found in the 16th chapter of Exodus that God, via his servant Moses, gave the Israelite nation a day of rest every seventh day, and called it a SABBATH day. We wish to mention the fact that people had been living on the earth since the time of creation, which was about 2500 years before this time. In speaking of time and dates in the scriptures, we might say there are two divisions of time. That period of time from Genesis to Matthew is dated so many years B. C., meaning so many years before Jesus was born. That period of time from Matthew to Revelation is dated as A. D., meaning in the year of our Lord, or the Christian era. In other words, since Jesus was born. Many Bibles give the date at the top of the page when that scripture was written; some do not. However, this information can be found in Smith’s Bible Dictionary and others, listed under “Bible Chronology.” Many Bibles have this information given in the Bible Appendix. It is generally agreed among writers, and Bible scholars that the period of time from Adam to Moses is about 2500 years; from the time of creation to the birth of Christ, about 4004 years. The writer’s Bible is the Authorized King James Version, and gives the dates at the top of the page. Going back to where we found the sabbath mentioned the first time in the scriptures, Exodus the 16th chapter, at the top of the page the date is given: 1491 B. C. Then subtract this date from 4004, the period of time from Genesis to Matthew, and we have

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2513, which is usually spoken of as about 2500 years. Therefore the question might arise, what about the people who lived on the earth during this period of time? Did God not give them a SABBATH? Abraham and Lot, for instance, wandering with their flocks and herds? Also Noah; God told him to build the ark, and we find it took him 120 years to complete this great work; but we have no record that God gave him a sabbath day. Many indeed were the people who lived in this period of time, who perhaps worked and rested all they wished to; but we have no record in God's word where such men as Adam, Abel, Abraham, Lot, Enoch, Noah, Melchisedec, and many others ever heard of a sabbath day; and certainly were not commanded to keep any. Moses' own teaching will further verify this fact. In the 5th chapter of Deuteronomy Moses reminds Israel of their covenant which they made with God at Mount Horeb. For said he, "The Lord made not this covenant with OUR FATHERS, but with US, even US, who are all of us here alive this day." Please read the entire chapter. Their fathers would certainly mean those who lived before them, whom we have just mentioned. The Apostle Paul has this to say about this period of time (Rom. 5:12-14): "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." We are quite content to accept Paul's teaching here, and leave the matter with God.

Let us turn again to Israel in the wilderness, Ex. 19th chapter. It was now in the third month since they had left Egypt, and they were at this time encamped in the wilderness of Sinai, before the mount. God called Moses unto the mount and said unto him, "Thus shalt

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thou say to the house of Jacob, and tell the CHILDREN of ISRAEL; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are words which thou shalt speak unto the CHILDREN OF ISRAEL." (verses 3-6). Here God speaks of a COVENANT he is about to make with ISRAEL. "Obey my voice, and keep my COVENANT." The word COVENANT means: a written agreement; to bind one's self by a contract; an agreement reached between two or more parties (Webster's dictionary). The Winston Dictionary defines a covenant as: The promises of God as "conditioned" and set forth in the Bible. So then the agreement of two or more parties to conditions of a written contract, constitute a covenant between them. Again we read: "And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken WE WILL DO." Moses returned the words of the people unto the LORD." God first advanced his part of the covenant, or contract, then ALL ISRAEL agreed to it, and the COVENANT was sealed between them, God and Israel. After the covenant was hereby sealed, God spake all these words, saying, "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: For I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third

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and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the LORD thy God in vain; . . . Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." Reading through the 18th verse is the voice of God speaking so all Israel could hear. God had "begun" making known to them his part of the COVENANT. Continuing now with the 18th verse: "And all the people saw the thunderings, and lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." Where upon, God heard and granted Israel this request. The people stood afar off, but Moses drew near where God was. He did not immediately come down from the mount, but stayed there with God for forty days and forty nights. Remember, it was Israel's request, that God speak to Moses, and Moses speak to them. They were so pleased to have it this way, that they promised they would hear of Moses ALL the things God gave him, concerning them, and would

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DO them, thus adding to, or enlarging their covenant with God. While Moses was in the mount with God, God gave him many judgments to set before Israel. The account of all these things for them to obey and do covers the entire chapters of 21, 22, and 23. We will read again Ex. 24:3-8: “And Moses came and told the people ALL the words of the LORD, and ALL the judgments: and ALL the people answered with one voice, and said, ALL the words which the LORD hath said will we DO. And Moses wrote ALL the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said ALL that the LORD hath said WE WILL DO, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the COVENANT, which the LORD hath made with you concerning ALL these words.” Let us notice in the reading here, that Moses when he was come down from the mount, he told the people, “All the words of the Lord,” and, “All the judgments”; not just “all the judgments” alone; which teaches us to believe that the FIRST ten-commandments, which Israel heard God speak, Moses also wrote in his book, which he called the Book of the Covenant; and rightfully so. Was it not a written agreement between the two parties? God and Israel? So then the sabbath day law becomes “imbedded” in the covenant; in other words, it was included in the Book. Notice, Moses took the blood and sprinkled it on the altar and on the people, thereby confirming, or sealing their covenant with God. These scriptures clearly bring out the thought that the covenant was made with Israel and God in the wilderness.

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The blood that Moses sprinkled on the altar and the people surely typifies the blood of the only begotten Son of God, who shed his precious blood on the cross of CALVARY, a sacrifice for the sins of the whole world. Oh, there was no greater sacrifice that God could give to liberate our souls from the bondage of sin and leave within our joyous bosom an UNENDING SABBATH DAY. We read from Jesus' own words: "And as they did eat, Jesus took bread, and blessed, and brake it, and gave it to them [his disciples], and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my BLOOD of the NEW TESTAMENT, which is shed for many." Mark 14:22-24. This precious blood that flowed so freely from Jesus' wounded side, my friend, has POWER to blot out every sin you ever committed, regardless of how deep in sin you may have gone, or how old or young you may be—free you entirely from the yoke of bondage and make you free; yes, free indeed. "Behold, what manner of LOVE the FATHER hath bestowed upon us, that we should be called the sons of GOD: . . ." 1 John 3:1.

When Moses had finished dedicating the Book of the Covenant with blood from the peace offering, the Lord said unto Moses, "Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them . . . And Moses went in the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights." Ex. 24:12, 18. "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of TESTIMONY, tables of stone, written with the finger of God." Ex. 31:18. Again: "And Moses turned, and went down from the mount, and the two tables of the TESTIMONY were in his hand: the tables were written on both their sides; on one side and on the other were they written." Ex. 32:15

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We notice in these texts, that the tables of stone were called tables of TESTIMONY. They were not given to Moses until God had finished talking with him in the mount. The same two tables of stone are spoken of as the Law and the Covenant. The thought arises, why did God call them the tables of the TESTIMONY? In the 5th chapter of Deut. we read where Moses reminds Israel of their fear and terror at the mount when God spoke the ten commandments in their hearing. "These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me." 22nd verse. Israel was so terrified at the scene which took place there at the mount when God was talking to them, they were afraid to be in the presence of God, and even said, "If we hear, the voice of the Lord our God any more then we shall die." So they desired Moses to go into the mount with God and get the message God had for them and come again and bring them word from God. Furthermore, they agreed to do all that God required of them. This lets us know that God had more things to say unto them; but was "interrupted" by their fears; nevertheless he granted their request. Notice here they agreed to do all God would say to Moses, though they knew not just what he would say. This is typical of our covenant we make with God when we seek him for salvation. Looking back to my personal experience with God, I remember that I promised him that if he would blot out my sins and transgressions and save my burdened soul, I surely would live for him and obey his word. God saved me on these conditions; then it was up to me to keep MY part of the COVENANT between us. Whether hearing the Word preached, or reading it myself, where it taught what Christians should do, that was for ME to do, and that love he had put in my heart for him made me glad and willing to keep his commandments and DO them. When

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I read in Rom. 12:1, thus: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." I was made to know that I was to DO this, too. I had read and studied Paul's epistle to the Thessalonians; especially 1 Thess. 5:22; also 1 Thess. 4:3, which reads: "For this is the will of God, even your sanctification, . . ." 7th verse: "For God hath not called us unto uncleanness, but unto holiness." Truly, I did want to live for God and keep my rich experience with him, and to do so meant to conform to ALL his precious word. So I found myself at an altar of prayer, giving myself to Him. It was not so easy. I thought the Holy Spirit would immediately move right into my being. Nay, verily; for I sought the Lord diligently for nearly two weeks, and prayed almost day and night. I thought surely no one will know WHY I am not gaining the victory; but in my heart I KNEW. From childhood, and especially during my school days, I was resolved to be a foreign missionary. I wanted to be a teacher in the missionary schools, and I had hopes of a career of this kind; but several years had gone by, and things were changed for me now. I was a wife and mother, and I loved my companion, my little girl, and my home. The enemy had been telling me these several days, "Suppose the Lord would call you NOW to be a missionary?" I also reasoned, What if He SHOULD? In my earnest pleadings with the Lord, I said, "Surely there must be some other way." The Lord had revealed my hindrance to others, and they confronted me thus: "Now see here, you are holding back something; there is something you are not willing to say 'yes' to; and YOU know what it is." The secret was out. All at once my weeping soul blurted out, "How can I COMPLETELY surrender to God, when I do not know what he may require of me in the future?" But I was made to know that we must wholly, completely, and unreservedly give ourselves to God; yea, a

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living sacrifice, to be used of him as he sees fit, if we expect the Holy Ghost to come in and rule and reign in our hearts and lives. I counted the cost and considered it well. Oh, the death I had to die! But I yielded my ALL to Him, and said from the depth of my very soul, “YES, Lord, I give myself to THEE, now, henceforth, and forevermore.” Then the Holy Ghost filled this earthen vessel. If I had only known the blessedness of this rich experience, it would have been so easy. By my obedience to God and the Holy Spirit, he has abode in my heart, lo, these fifteen years. During this time God has reminded me many times of my covenant with him—many times, indeed. But by His grace and help, I intend to keep my covenant with my Redeemer till I see his nail-pierced hands in glory.

Let us get back to the text. After God had spoken the ten commandments, he added no more; but granted Israel their request and they went to their tents; but Moses went into the mount where God was. And unto Moses, God said, “. . . 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 gave them to possess it.” Deut. 5:22, 31. These texts imply that the ten commandments were not ALL that God had for Israel to do. God called Moses there for a definite purpose, to give him commandments, laws, statutes, and judgments, to govern the Jewish nation. And the tables of stone were a testimony from God, to affirm and establish the fact that God was the author of all these things, and not Moses. The tables of stone testified to Israel that there were more laws, and things for them to observe and do, where the tables came from; namely, God himself. In the beginning of events at the mount, God at first was talking, and all Israel did hear. In conclusion, God was speaking only to Moses, but the laws which Israel did hear, God wrote in tables of stone, and Moses took them unto Israel, a testimony from God, that he had been

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in the mount with Moses, and was the author of ALL the laws, and so on, which were equally as important as the first TEN. We have not time and space here to state all that God told Moses during that period of time in the mount with him; but we do suggest the reader will read and study carefully the 24th chapter of Exodus through the 10th chapter of Deuteronomy, which account brings Israel's wanderings to the border of Canaan.

Moses is accredited with having written the first five books of the Old Testament, called the Pentateuch. This entire writing became known as the "Old Covenant," or Old Testament. The word covenant is often translated to mean Testament, or code of laws, which seems proper enough. The covenant was a code of laws, and the entire law system governing the Old Testament church was contained in these five books. In studying the scriptures from Genesis to Matthew, we find it referred to under three different headings: the Law, the Prophets, and the Psalms. We could verify this thought by different writers, but as Jesus recognized this, we will use his teaching here. John 5:46, 47, "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" In this text Jesus may have been referring to the text in Genesis 3:15: "And I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel." This is the first prophecy we find recorded of Jesus, and it was written by Moses, although there may be others in his entire writings. In the 16th chapter of Luke we find the account of the rich man and Lazarus. When the rich man, in hell, requested Abraham to send Lazarus back to preach to his five brethren, Abraham told him: "They have Moses AND the prophets, let them hear them." Jesus speaking in Luke 24:44, 45: "And he said unto them, These are the words which I spake unto you, . . . that all things must be fulfilled,

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which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures,” We notice that Jesus spoke of the Law, Prophets, and Psalms individually and collectively called them the Scriptures. Therefore the Law of Moses is used to mean Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, his entire writings, wherein was the government of the Old Testament church. This system of government did not prove successful with either God or man. The laws controlled a man by force, but could not take sin out of the heart—the thing that caused man to break God’s laws. Therefore, it came to pass that God thru his prophets began to prophesy against it and point to something better for his people. We shall mention a few.

Jeremiah 3:16, 17, “And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.” Here the prophet speaks of “those days,” meaning the gospel days, at which time the former things shall not be done nor even remembered. We believe he means that the entire system of tabernacle worship shall come to an END; even though he speaks of the “ark of the covenant,” since the ark of the covenant contained the decalogue, which was a testimony of the whole system of government. Remember the sabbath day law was in the covenant which was in the ark, which also means that in the gospel day; it, too, shall not be enforced any more. He said that they should walk no more after their evil heart.

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Let us again refer to the happenings on the day of Pentecost when 3,000 evil souls were made pure and white by faith in the Lord and Saviour Jesus Christ in obedience to the gospel. These saved souls were not gathered unto the literal city of Jerusalem, they were already there; but they were added to that NEW JERUSALEM, which John saw coming down out of heaven. Surely the prophet was prophesying of the NEW TESTAMENT CHURCH, which Jesus purchased with his own blood. Acts 20:28; Acts 2: 47. Let us notice the latter text, which says: “. . . And the Lord added to the CHURCH daily such as should be saved.” When did the LORD stop doing this? Peter and the other preachers did not “open the doors of God’s church,” and take them in; neither did he write their names in a class book. Jesus said, “I am the door, by me if any man enter in he shall be saved.” Please read the 10th chapter of John. No one gets into God’s church, that Jesus built, except by the door, and Jesus is the door. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16. God is still adding to his church such as will be saved on the terms of the gospel.

We read from the prophet Isa. 33:20-22: “Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.” God’s church in the wilderness consisted of the Israelite nation and their proselytes; that is, people who had come to live among them. Their place of worship and where God met with them was in the tabernacle they had built for this purpose. The tabernacle was

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constructed on the order of a tent in some respects, and had to be taken down and moved wherever Israel went. The ropes and cords had to be taken down and the stakes removed and gotten in readiness to travel; and when they stopped and encamped again, the whole thing had to be assembled and erected again. Read Exodus, chapters 25-40 for a complete description of the tabernacle and things concerning it. Therefore, the prophet was prophesying of the new testament church, something far better than the old. Since the government of the former could not take sin out of the heart, there was much trouble and confusion, of which sin is the author. Notice he said here of Jerusalem: “a quiet habitation”—a resting place, a place of contentment; no more tossed to and fro, no sin in the heart to start a row. Praise the Lord. The stakes thereof shall never be removed; nay, verily, for it is built on the ROCK CHRIST JESUS and the gates of hell shall not prevail against it. Matt. 16:18. The Lord is our judge and law-giver, and not Moses.

It came to pass that after Israel reached the land of Canaan, God continued to prosper them and they grew to be a mighty nation. And so it was, that while David was king over this nation he desired to build an house for God to dwell in among them. But because he had been a man of war and bloodshed, God allowed him not the privilege; but unto his son Solomon, God granted favor to build the house of the Lord. And David said: “. . . Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: . . . Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.” Read 1 Chron. chapter 28 thru chapter 7 of 2 Chron. Herein is an account of Solomon building the house of the Lord, and how he brought the ark of the covenant and other things that were in the tabernacle, and placed them in the house of the Lord he had built; an account of the dedication and prayer, and how the glory of God filled the HOUSE.

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And so God moved out of the “tent-style” tabernacle into the magnificent temple located in the city of Jerusalem. However, the system of government was not changed; and God met with Israel as before. It was a heavenly place to the Jews, since God met with them there.

In the beginning of this discourse we brought forth several thoughts about the importance of having the Holy Spirit in our hearts to lead us into the truth of God’s word. Rev. 1:10 John said he was in “the spirit” on the Lord’s day. The apostle gives honor to the Holy Spirit for the glorious things HE revealed to him while on the Island of Patmos. Paul said, “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the SPIRIT searcheth all things, yea, the deep things of God.” 1 Cor. 2:9-10. While John was “in the Spirit,” glorious visions were revealed to him; and he saw things past, present, and future. Rev. 21:1-4 we read: “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, . . . and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” Remember, John was in the SPIRIT and he saw SPIRITUAL things. “New heaven and new earth,” for the first were passed away. He did not see the heaven above where God dwells, and the earth upon which we live, passed away. The earth is a literal thing; and these things remain as they were. Paul has said: “Blessed

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be the God and Father of our Lord Jesus Christ, who hath blessed us with all SPIRITUAL blessings in HEAVENLY PLACES in Christ:" also: ". . . made us sit together in HEAVENLY PLACES in Christ Jesus:" Eph. 1:3 and 2:5, 6. Jesus also said: "For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20. Surely Jesus did not mean he would be present in PERSON; but rather, his SPIRIT meets with his people, which makes it a HEAVENLY PLACE. The heaven and earth John saw passed away was none other than the Jewish nation as God's chosen people, their place of worship, and system of government; for he said the former things are passed away. We are told that much of the book of Revelation is written in symbols, and to understand its meaning we must know the symbols used therein. The word SEA is used to denote people. John said, "There was no more SEA." He did not mean the Sea of Galilee, DEAD SEA, or the great MEDITERRANEAN. They are not passed away; but rather, the dispensation of the Jews, the OLD TESTAMENT CHURCH. At the same time John saw all these old things pass away he saw some NEW things coming into view. The NEW HEAVEN, HOLY CITY, TABERNACLE OF GOD, and the NEW JERUSALEM which the apostle saw are not in heaven above where God dwells, as some may believe; for he saw this coming down OUT of HEAVEN from God. It was coming to dwell on the earth, a HOLY CITY. The OLD JERUSALEM CHURCH was permeated with sin; no sacrifice they could offer was able to blot it out. We firmly believe the apostle saw in this vision the happenings on the day of Pentecost when 3,000 sinful souls were set free from sin, made clean and white by FAITH in the SON OF GOD. About two or three days later, 5,000 more souls were saved and added to the CHURCH. Was this not enough redeemed souls to make a HOLY CITY? He also said, there shall be NO MORE death, sorrow, crying, or pain. This did not mean

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literally, for people are dying every hour; but is the condition of a SINFUL SOUL. No more of this in the HOLY CITY, the NEW TESTAMENT CHURCH; “For whosoever shall call upon the name of the Lord shall be saved.” Rom. 10:13. “Casting ALL your care upon HIM; for he careth for you.” 1 Peter 5:7. “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up HIMSELF.” Heb. 7:25-27.

The OLD TESTAMENT church which embraced the entire Mosaic law system, with its hundreds of obligations had to be taken out of the way before the NEW TESTAMENT church could be fully established. Col. 2:13-15. We read: “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.” The apostle here refers to the hand writing of ordinances as being contrary to us and against us. “And the LORD delivered unto me two tables of stone written with the FINGER of GOD; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.” Deuteronomy 9:10. The hand writing of God was the ten-commandment law, of which was the commandment to remember the SABBATH DAY to keep it holy. This law, God had given to Israel a few weeks before the assembly at the mount. Moses copied these laws in a book, together

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with all the other ordinances and called it the book of the covenant. These are things that Jesus Christ nailed to the cross; and when he suffered and died, his LIFE came to an END; so did the JEWISH SABBATH DAY LAW. “For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the TWO COVENANTS; the one from the mount Sinai, which gendereth to BONDAGE, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. . . . Nevertheless what 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 freewoman. So then, brethren, WE are not children of the bondwoman, but of the FREE.” Read Gal. 4:22-31. The word allegory means: a description of one thing under the image of another. The apostle here speaks of Abraham’s two sons as the two covenants. The old covenant from the mount was a covenant of bondage. The new covenant as freedom; and James speaks of it as: “the perfect law of liberty.” James 1:25. At this time (A. D. 64) the literal city of Jerusalem was still standing; and those Jews who rejected Jesus as the Messiah continued their system of worship as before, though God had withdrawn his SPIRIT from meeting with them. The writer said of this Agar, which was cast out, “still answereth to Jerusalem, which now is” the ancient city, still in bondage to the LAW with her children, THE JEWS. Also the sons of the bondwoman “SHALL NOT be heirs with the sons of the free.” For, said Paul, “He taketh away the FIRST [covenant], that he may establish the SECOND [covenant].” Heb. 10:9. The ancient city of Jerusalem was completely destroyed and laid waste by Titus and his army in A. D.

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70; and the Jews which survived the siege were dispersed. Thus ended the dispensation of the Jews and their system of worship forever. Brethren, we are NOT children of the bondwoman. For further information concerning the destruction of the ancient city of Jerusalem we suggest you read Matt., chapter 24; Mark, chapter 13; Luke, chapter 23. Here Jesus foretells this great catastrophe, and an historical account of it can be found in the book written by Flavius Josephus, which bears his name. Please read Book Five and Six pages 707-761.

We will now refer to another prophet, Hosea (1:4), “And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.” Again in 2:11: “I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.” Notice he said, “yet a little while” and these things would take place. This prophecy was written only 785 years before Jesus was born. And he was crucified in A. D. 33, which makes it 818 years till the kingdom of Israel was brought to an end; the sabbath day law included. We will read from the prophet Isa. 9:6-7, “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no END, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.” The child to be born, was fulfilled in Luke 2:7: “And she [Mary] brought forth her firstborn son, and wrapped him in swaddling clothes [strips of clean white linen], and laid him in a manger; . . .” Matt. 1:21, “. . . thou shalt call his name JESUS: for he shall save his people FROM their SINS.”

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The mission of this child Jesus into this world was to “order and establish” his kingdom. Let us get a thought here: we know that when we “order” something from a mail order house or catalogue, it takes longer to get the merchandise than if we just purchased it at the store, paid for it over the counter and brought it home. First, a selection must be made of every item we wish to order; then the order blank must be carefully filled out, maybe a trip to the Post Office to buy a money order, get it all into the envelope, address and stamp it, deposit it in the mail box somewhere, and wait for the package to arrive. All this takes TIME. It may be weeks or months before we receive the order. It seems that the prophet was trying to convey the thought that it would take TIME for this child to grow up and establish his kingdom. Jesus, from all the account we have of his early life, was much like any normal boy’s life in his day. But at the tender age of twelve years we find him in the temple talking with the doctors (of the law), both hearing them and asking them questions. And when his parents found him, he said unto them, “. . . wist ye not that I must be about my FATHER’S business?” Read Luke 2: 42-52. Again John 5:36: “. . . the works which the Father hath given me to finish, the same works that I do, . . .” Also John 4:34: “Jesus saith unto them, My meat is to do the will of him that sent me, and to FINISH HIS work.” What was his work? God’s work? Was it not to “order and establish his kingdom”? God’s kingdom? Surely so. God gave Israel a system of government thru Moses, the mediator of that covenant. God gave the Christians a system of government through Jesus Christ, the mediator of a better covenant, and established upon better promises. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16. Jesus’ public ministry ended with his death on the cross after about three and a half years. He began his work with the text,

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“Repent, for the KINGDOM of HEAVEN is at hand.” He ended his mission from the cross, and said, “IT IS FINISHED.” Of the kingdom of Israel, God said, “I will cause it to cease.” Of the kingdom of GOD, he said, “There shall be NO END.” Daniel 2:44.

We believe the writer of the song No. 32 in the “Evening Light” song book knew something about this everlasting kingdom. Notice carefully the words:

“There’s a theme that is sweet to my memory,
There’s a joy that I cannot declare,
There’s a treasure that gladdens my being,
‘Tis the KINGDOM of RIGHTEOUSNESS HERE.

“There’s a scene of its grandness before me,
Of its greatness there can be no END;
It is JOY, it is PEACE, it is GLORY,
In my HEART, how these riches do blend.

“I am lost in its splendor and beauty,
To its ne’er fading heights I would rise,
Till I see the KING come to receive ME,
And explore it with him in the skies.

“What a pleasure in LIFE it is bringing,
What ASSURANCE and HOPE ever bright,
Oh, what rapture and bliss are awaiting,
When our faith shall be lost in the sight.

Chorus—

“‘Tis a kingdom of peace, it is reigning within,
It shall ever increase in my soul;
We possess it right here when HE SAVES FROM ALL SIN,
And ‘twill last while the ages shall roll.”

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We find in parenthesis under the title of this song, this text: Rom. 14:17, which reads: “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.”; which evidently inspired the writer, B. E. Warren, to compose this beautiful hymn.

The kingdom of Israel was a literal kingdom; they worshiped God in a literal way. The kingdom of God is a spiritual kingdom; we worship God in spirit and in truth; “. . . for the Father seeketh such to worship HIM.” John 4:23, 24. The kingdom of Israel was a worldly kingdom, had ordinances of divine service and a worldly sanctuary. Read Heb. 9:1. “Jesus answered, My kingdom is not of this world: if my kingdom WERE of this world, then would my servants fight, that I should not be delivered to the Jews: . . .” John 18:36. Let us get a thought from Jesus’ teaching his disciples to pray. Matt. 6:9-13: “After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. THY KINGDOM COME. Thy will be done IN earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.” We often hear the text quoted as: Thy will be done ON earth. Not so; they themselves were the “earth” or “earthen vessels” into which the kingdom of God was to come. Therefore Jesus told them to pray to that end. On the day of Pentecost that prayer was answered, when they were all FILLED with the HOLY GHOST. For Jesus had said: “He [the HOLY GHOST] dwelleth with you; and SHALL BE IN YOU, even the Spirit of truth whom the world cannot receive.” Paul said: “We have this treasure in EARTHEN vessels, . . .” 2 Cor. 4:7. “Give us this day our daily bread,” said Jesus. This did not mean altogether literal food, but also spiritual food for the soul as well. There are people in the world who do not understand

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that the kingdom of God is a SPIRITUAL kingdom, and they are looking forward to a time when Jesus will come again to this world and set up a LITERAL kingdom and reign for a thousand years. There were people of practically the same opinion when Jesus was here. That is why they did not receive him as the Messiah, but were still looking for him to come and set up a LITERAL kingdom. We read in Luke 17:20, 21: “And when he [Jesus] was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! Or, lo there! For, behold, the kingdom of God is within you.” Surely the kingdom of God cometh not by observation. We cannot see it with our natural eyes, but we do see the manifestations of it. Jesus, when talking to Nicodemus about the kingdom of God, said: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” Read John 3:1-8.

We deem these scriptures sufficient proof that the kingdom of Israel, which included the whole law system of government, came to an END, was nailed to the cross with the LAMB of GOD. The law did not fail, one jot or one tittle, but was all fulfilled in God’s dear Son. Paul verifies the fact that the kingdom of God is already established in Col. 1:2: “To the saints and faithful brethren in Christ which are at Colosse: . . .” (verses 12 and 13), “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the KINGDOM OF HIS dear SON:” So then, if God’s kingdom is still out there in the distant future somewhere, and Jesus is YET to come and set it up, pray tell me what the apostle was talking about here? Let us read where a certain ruler came to Jesus inquiring the way of eternal life.

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Jesus reminded him of the commandments: “Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.” Read Luke 18:18-23. In Jesus’ teaching this man, he did not tell him, “Remember the sabbath day to keep it holy.” Should this have been binding and necessary for him to have Eternal Life, surely Jesus would have told him about it. Jesus taught again: Matt. 22:36-40, “Master, which is the great commandment in the law? Jesus said unto 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 neighbor as thyself. On these two commandments hang all the law and the prophets.” Jesus did not tell him to remember the sabbath day to keep it holy. Neither did the apostles or any of the NEW TESTAMENT ministers teach the sabbath day law. In fact, not one time is it even mentioned in the whole of the NEW TESTAMENT scriptures. However we want to bear in mind that the RIGHTEOUSNESS of the law was carried over into the new Testament church. The two commandments which Jesus mentioned above are constructed upon LOVE, our love to GOD, our love to our neighbor. The Christian obeys these laws; moreover, we do not kill, steal, covet, or commit adultery, neither bear false witness; yea, the Christian keeps the SABBATH, and exceeds it by far—not the seventh day, only. We let no man persuade us to esteem one day above another, but keep every day an “holy day” by living free from sin, thus an UNENDING SABBATH DAY. The Jews were constrained by force to keep one day in seven holy. We are constrained to live every day alike (free from sin) by the love of God shed abroad in our hearts by the Holy Ghost. “For the law was given by Moses, but grace and truth came by Jesus Christ.” John 1:17. In Paul’s teaching of Christian living, he said: “For sin shall not have dominion over YOU: for ye are not under the LAW, but under

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GRACE.” Rom. 6:14. Again, “For, brethren, ye have been called unto liberty; . . . ” Gal. 5:13.

Let us get a thought here from Heb. 10:25: “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.” We notice the writer here did not mention any certain time or place. The sabbath was given to the Jews, pointing them back to their great deliverance from Egyptian bondage; and they observed it as a day of worship. So, then, the RESURRECTION day, the FIRST day of the week, the same being SUNDAY, which points us back to that glorious day when our blessed Lord arose from the dead; yea, the greatest event this world has ever known, we as Christians observe as a day of worship. It is quite evident, from a careful study of the New Testament Scriptures that the Christians of the early church did observe the first day of the week as a day of worship.

Let us notice again the happenings on the day of Pentecost, and we find that it was on Sunday, the first day of the week. Read Lev. 23:15-16. It is no small wonder that the disciples would choose to worship God on that day, for Jesus had told them that “where two or three of you are gathered together in my name, there am I in the midst” regardless of time or place. Mark 16:9, we read: “Now when Jesus was risen early the first day of the week, . . . ” and so on. Again in John 20:19-20: “Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.” It is quite evident that the apostles had met here for worship. And the risen Saviour appeared to them

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in bodily form, to comfort and strengthen, and encourage them. Truly they were glad when they saw the Lord. Please read the remaining chapter. We find that after eight days again the disciples had met at the same place. This time Thomas was with them. Jesus also appeared again, especially to Thomas, to whom he said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." To which Thomas replied, "My Lord and my God." Again we read from Acts 20:7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, . . ." Paul was in Troas at this time, and abode there five days; but on the first day he preached to them. Evidently it was their day of worship.

The first day of the week, which is our Sunday, became known as, and spoken of, as the Lord's DAY. John, on the Isle of Patmos, said he was in the Spirit on the Lord's Day. The terms "first day," "eighth day," and "Lord's Day," all correspond to our Sunday, which we observe as a day of worship. It is nowhere spoken of as a sabbath day. Neither are we instructed that if we do any manual labor on this day it becomes sin to us. Not at all. But it is a transgression of GOD'S LAW that puts us out of the kingdom. Therefore, to mend a tire, to buy gasoline, or purchase food for unexpected guests, and many other such things, does not break our UNENDING sabbath day; for to do such is not SIN. However, we as Christians do refrain from manual labor as much as is convenient, and reverence God, and worship him on the Lord's day.

"Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1-2. Amen.

