

April 26

*He that is entered into His rest, he also hath ceased from his own works, as God did from His. Hebrews 4:10*

INSTEAD of demanding one day of the seven the law of love really controls,

### IMPORTANT NEW COVENANT CLARIFICATIONS

*When considering R3037, keep these clarifications & the 6<sup>th</sup> Vol. foreword in mind:*

#### CHURCH (BOTH JEWS & GENTILES) NOT UNDER THE NEW COVENANT

Fii "Inadvertently, the name New Covenant, which belongs to God's dealings with the world during the Millennium, has been used in respect to the Covenant which is now in operation during this Gospel Age with the Church. Our Covenant, of course, is a new covenant in the sense that it is different from the Jewish Covenant of Mt. Sinai, but it is not THE New Covenant. The Church's Covenant is referred to in the Bible as a "Covenant by Sacrifice."

NEW COVENANT WILL BE WITH IN NATION OF ISRAEL ONLY (Jer 31:31-32)  
R4321 "As the old Law Covenant was with Israel only, so the New (Law) Covenant will

regulate our entire time; seven days of the week we are to love the Lord our God with all our heart, mind, soul and strength; and seven days of the week we are to love our neighbor as ourselves; and seven days in the week we are to rest also--rest from our own

be with Israel only. Other nations will share it by becoming Israelites, "Proselytes of the gate," not under the old but under the New Covenant. (Ezek. 16:60,61.) "He that hath an ear to hear, let him hear." [Proselytes at the gate: Isa 56:6-7]

#### THE NEW COVENANT HAS NOT YET BEEN SEALED

R4477 "The New Covenant is not yet sealed. The blood of Jesus -- the merit of his sacrifice -- which will eventually seal the New Covenant at the end of this age, is now being *otherwise used*. It has been applied to the Church for her Justification, in order that she might have justified human rights to sacrifice and thereby might come into membership in the Body of Christ, the great Mediator, the antitype of Moses, whom God has been raising up during this Gospel Age. (Acts 3:23.) So far from telling us that Christ sealed the New Covenant, the Scrip-

tures tell us the very reverse, namely, that he became the "surety" of it. (Heb. 7:22.) A sealed Covenant needs no "surety," but an unsealed Covenant does need a "surety."  
CHURCH HAS AN ADVOCATE  
NOT A MEDIATOR (1John 2:1)

SM720 "Our Lord Jesus is not the Church's Mediator before the Father, but the Church's Advocate. There is a sharp distinction to be drawn between the two thoughts. A mediator implies a hostility between two principals, requiring the intervention of a third party; and this is not the case with the Church. We are not rebels. We are not alienated from God, but now through faith in the blood we are children of God, and our Redeemer assures us, "The Father Himself loveth you." (John 16:27.)... There is no need of a Mediator between the Father who loves His children and the children who love their Father."

### R3037 (From Harvest Truth Database V5.0 2006) GOD FIRST--IN THE DECALOGUE

--EXOD. 20:1-11--JULY 13, 1902--

*Golden Text:--"Thou shalt love the Lord thy God with all thy heart."--Luke 10:27*

AFTER LEAVING ELIM, in our last lesson, the journey of the Israelites led to Mt. Sinai; but before reaching it their faith in the Lord was tested severely by a conflict with the Amalekites, a warlike tribe of the desert. Unused to military matters and encumbered with their families, flocks and herds, the men of Israel were forced to a conflict, and, strange to say, their leader, Moses, who some forty years previously had been a notable Egyptian general, did not attempt now to take charge of the battle, but entrusted it to Joshua, while he went to the top of a hill overlooking the field of battle, and there in the sight of the contending peoples, engaged in prayer with uplifted hands. It was here that Aaron, Moses' brother, and Hur, his brother-in-law (husband of Miriam), upheld the hands of Moses in prayer; because it was noticed that the Lord's special blessing attended the Israelites when Moses' hands were upheld. Thus Israel vanquished the foe, and thus it was demonstrated that it was the Lord who fought with Israel and conquered their enemies. No doubt Israel learned a lesson of faith in the Lord, and through Moses' example learned to trust, not in Moses, but in the Lord as their Leader. And the humble conduct of Aaron and Hur in this incident became the groundwork of a great lesson of helpfulness in the Lord's service--showing how assistance in the service is recognized of the Lord and such co-operation acceptable. So with spiritual Israelites. In all the trials and conflicts with our Adversary and his deluded followers, we are to learn distinctly the lesson that all our trust is to be in the Lord, our Leader, the antitype of Moses, Captain of our Salvation; who does not, in an earthly sense, actually lead us in the conflict, but is in the Mountain, in the Kingdom: his merit prevails for our blessing and succor, and all of his faithful servants in turn recognize themselves as merely co-operating with him.

Another incident worthy of notice occurred about this time: Jethro, Moses' father-in-law, came to meet him here, bringing Moses' family (Ex. 18); moreover, the Lord used this man for giving Moses some valuable suggestions respecting the government of the Israelites; and Moses was humble enough to receive such instruction as of the Lord, notwithstanding the fact that it came from an Ethiopian, one who was not of the seed of Abraham, and who did not join himself to them. Thus God sometimes even now uses outsiders to give suggestions and lessons to his covenant people; and wise is the man or woman humble enough to receive instruction from any quarter--when found to be in harmony with the divine will. The advice given to Moses,--that he should no longer attempt to be the law-giver for the people in all the minutiae of their affairs, but a sort of supreme judge, and Mediator between God and the people, was a wise suggestion, evidently from the Lord, by whomsoever given. So also was the next suggestion, that the people be organized according

to their tribes and families, and that each tribe should thus have, in itself, its own proper servants and officers and judges for minor details. Of this arrangement some one has said, "This [arrangement] became the basis (Kalisch) of Alfred the Great's Saxon constitution, and thus the basis of the constitution of modern England and America"--a government of the people, by the people, through their own representatives.

#### THE GIVING OF THE LAW

The transaction at Mt. Sinai was so arranged as deeply to impress all who were present. It was to be another lesson for the people respecting God, his right to control them and his will concerning them. Boundary marks were fixed around the mountain, which was declared holy because of the Lord's presence in it; a man or beast trespassing upon it was subject to death: meantime the mountain shook with earthquakes, and fire and smoke, thunders and lightnings, and trumpet-like sounds and voices manifested to the Israelites the importance of the event at hand. But if the Lord thus impressed them by the solemnity of their surroundings with the importance of the covenant which he was about to make with them, his message to them, introducing the commandments, was very gracious and gentle. In this preamble he reminds them that he, the Lord, had brought them out of the land of Egypt: they had by this time gotten beyond any desire to return to Egypt; they were learning to trust in the Lord, to realize his care and protection and deliverance from enemies and from want.

Meantime, the people, in obedience to the Lord's direction, had purified themselves, their clothing and their camp; and, as directed, they were endeavoring to abstain from all impurities, as a prerequisite to their meeting with and entering into covenant relationship with the Lord of Hosts. The spiritual Israelite also has something analogous to this. First he must realize the justice of God and the greatness of God, and his own unworthiness and weaknesses; he must see something of the terrors of Sinai before he will be in the proper condition to receive the favors which our Lord desires to bestow. Properly, he too will seek to purge himself so far as possible from all filth of the flesh; properly also, he will seek a mediator, and as the Israelites said to Moses, so will he say to Christ, "Entreat the Lord for us, that we may speak to thee, and speak thou to him." We realize our need of a mediator through whom the Word of the Lord will come to us, and by whose merit and grace we shall be helped in satisfying the demands of the divine law.

But a greater lesson is included in this type. In this still larger view Moses typified Christ Jesus the Head, and the Church, his body, complete; in this larger view Israel typifies so many of the world of mankind as are desirous of entering covenant relationship

with God; in this larger view the fire and smoke and voices and trumpets and earthquakes of Mt. Sinai represent the great time of trouble and manifestations of divine power which are to come in the end of this Gospel age to convince the world of its need of the Lord's help and to make the world ready to enter into the New Covenant. In this larger view the three days of purification, setting bounds about the Mount, etc., represent the period of this Gospel age from the first advent down to the glorification of the Church--typified in the going up of Moses into the mountain, to be the representative of the people, to receive the Lord's Law and to bring it down to the people. Thus counting the matter according to the days of the week,--a thousand years to each day,-- our Lord's first advent occurred early on the fifth day;--the fifth day has passed, the sixth day has passed, and we are now in the early morning of the seventh or "Millennial" day; and it is in this third day "early in the morning" that the antitypical Moses [Christ and the Church] is to ascend into the mountain, Kingdom of the Lord. It is in this third day, and very shortly now we believe, that the great and terrible manifestations of divine dignity and majesty are to be made known to the world in general.

This is in full accord with the statement of the Apostle referring to this time, and to this same type. (Heb. 12:22-29.) For some time the Lord has been dealing with the world with a view to the bringing in of this New Covenant. Two (thousand year) days ago we approached the mountain, the Kingdom of God; there God, through the antitype of Moses, began to mark out the bounds of the Kingdom class, who might and who might not approach, come into the Kingdom. From that time the proclamation of purification has been made, the people being commanded to cleanse themselves; or, as the Apostle again says, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained" --Christ.--Acts 17:30,31.

The instruction to purify and to get ready has been more or less heard and more or less heeded throughout the world; and now, shortly, we may expect the marshaling of the people as described in Ex. 19:17-20, so graphically described by the Apostle as picturing the events with which the present age is to close: "Yet once more I shake not the earth only, but also heaven." He explains that in the great changes now at hand the transformation will be a complete one, which will thoroughly shake out and remove everything in connection with the civil, religious and social affairs of man that is not in harmony with the laws of the Kingdom--the Millennial Kingdom. Only the faithful who shall constitute the Kingdom-class shall stand the shaking of this time.-- Heb. 12:26-28.

#### THE FIRST FOUR COMMANDMENTS

The law delivered to Moses was upon two tables of stone. Although not so specified, it is a generally accepted opinion that the first four commandments were upon one stone and the remaining six upon the other. This would make about an even division as respects the matter; but more particularly it divides as between the duties of Israel toward God and toward men. Although the Decalogue (the law in ten commandments) was given to fleshly Israel and not to spiritual Israel, nevertheless, the latter may learn from it some very valuable lessons respecting the divine will. God does not address the house of Sons as he addresses the house of servants,--ours are not commands as to what we shall not do; ours is one command respecting our duty toward God, and it is so comprehensive that it takes in all that was said to Israel in the ten commandments, and as we shall presently see, much more.

(1) "Thou shalt have no other gods before me." The thought is not that they were prohibited from having other gods before Jehovah, in the sense of superiority, implying that they might have some gods on an equality with or inferior to him. Rather, the thought is that they should have no other gods in his presence--that so long as they recognized Jehovah as their God, none others were to be recognized in any sense or degree.

(2) The Second Commandment is an elaboration of the first, lest the people might say, 'We will have no other gods, but we will make for us images to represent our one God so that they may help the mind through the eye. But the Lord prohibits this, and we can readily see the wisdom of the prohibition. Many Christian people have felt that they could pray before pictures of the Lord or while looking at a crucifix, better than without such an aid: indeed we know that Greek and Roman Catholics throughout the world (nearly three times as numerous as those termed Protestants) continually use images, pictures, beads, etc., as reminders and helps to the mind and faith; but we believe that the effect has been seriously injurious; the tendency downward rather than upward, and that this, to some extent, accounts for the fact that the races using images, etc., are infe-

rior to those not using them, but practicing the higher and purer worship of God which recognizes no intermediary, no crucifix, no image, no picture, but communes directly with the Lord.

The Gospel Church has a still higher thought than was given to the Jews on this subject. Our Master's words suggest that even fathers and mothers and wives and children might intrude upon our love and devotion and take the place of the Lord in our affections; and that this must not be permitted by any who would be of the elect. In comparison we must love less than God all other beings, so that the first strength of our love and devotion may be given to our Creator. "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength." This would also include the thought that wealth, or self or ambition must not be permitted to take the chief place in those who would be the Lord's. Many seem to be in danger along these lines. We cannot read their hearts, but the vast majority not only of the world, but of those who profess devotion to the Lord, are bowing themselves down to idols of wealth, social ambition, personal ambition, etc., and serving these with all the strength and time and means and knowledge which they have consecrated to the Lord. We are not saying a word against the procuring of "things needful" in a manner "honest in the sight of all men;" we refer to something beyond this,-- the attempt to lay up riches, honor, etc., with the time and knowledge and talents consecrated to the Lord. Is not this idol worship from the standpoint of the New Covenant?

The Lord announces himself as a jealous God who wants all of our affections, all of our confidence, our entire trust. He wants that we should be so fully in accord with him that his will shall be supreme in all the affairs of life. This is not to be considered selfishness on the part of the Almighty; because this, under his overruling providences, means to his creatures the largest amount of happiness, the largest amount of success in the duties and affairs of the present life, and the largest amount of preparation for the blessings which the Lord has prepared for and promised to those who love him.

The declaration that the Lord will visit the iniquities of the fathers upon the children unto the third and fourth generation of those that hate him, and show mercy unto thousands of them that love him and keep his commandments, does not represent anger, bitterness, resentment, selfishness;-- rather these words express the law of nature, under which in wisdom God has placed humanity. Every one who uses his mind and his talents in accord with the Lord's will, brings a blessing not only upon himself but extends, in a natural way, that blessing to his children and theirs. On the contrary, those who live contrary to the Lord, who mind earthly things, become more and more "earthly", "sensual," "devilish," and surely transmit these groveling and deficient tendencies to their children, influencing and injuring them unto the third and fourth generation, in a perfectly natural manner.

The Apostle points out to us that this is the secret of the extreme degradation that we see about us in various parts of the world today. There was a start to all this degradation. Of course the original start to degradation and sin was in the disobedience of father Adam, and in the death-sentence upon him. But in proportion as people since have disregarded the Lord's will and arrangement and laws, so far as they knew them, in the same proportion have they injured and degraded themselves and their posterity. The Apostle's words are, "When they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to fourfooted beasts and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator."--Rom. 1:21-31.

It has been suggested that the original of vs. 6 might be rendered a thousand generations, and that this would imply a continuation of present conditions of imperfection and need for divine mercy for a period of at least 20,000 years, instead of one thousand--the Millennium. We disagree with such an interpretation entirely, suggesting that in a very proper sense of the word every child is *generated*, and hence might not improperly be spoken of as a generation. This is in accord with the translation given in the common version which we approve.

The command to the Israelite that he should not take God's name in vain, did not signify that he should not name the name of the Lord, yet going to an extreme in the matter the Israelites avoided the covenant name of God,--Jehovah. The expression, "in vain," evidently signified lightly, frivolously or in any other than a sacred or reverential manner. No such command is needed by the "new

creature in Christ." How could he willingly or intentionally speak lightly or irreverently of his Heavenly Father, after being begotten of the holy spirit? To have a will to speak otherwise than reverently would be sure indication that he had not been begotten of the holy spirit;--that he was a bastard and not a son. However there is a sense in which we may well take a lesson from this command to Israel, a sense in which it is applicable to spiritual as well as natural Israel. As a people Israel had taken God's name,--they had professed themselves to be God's people, under his guidance and leadership; it was their duty to see to it that this should not be a vain, empty, or meaningless covenant, or agreement; that it should be carried out to the full. So with us spiritual Israelites, we have entered into a covenant with God; we have named the name of the Lord upon us, calling ourselves his people, claiming him as our Father, and confessing Jesus as our Redeemer. It is proper for us to remember that this solemn profession or obligation or covenant is not a vain, frivolous matter; that it should be entered into with solemnity, and with full appreciation of its importance and of our responsibilities under it. The Lord will not hold us guiltless, if, having taken his name upon us and receiving his benediction as his children, we then either sin wilfully or in any degree reflect dishonor upon him whose name we bear.

#### "REMEMBER THE SABBATH DAY"

The fourth commandment designates the seventh day of the week for rest, not only for the head of the family but for every member of it, including servants and cattle and visitors. It was made the duty of the head of the family to see to it that this divine command was carried out in his home, for the blessing of himself as well as for the comfort and good of those under his care. The new law, Love, the basis of the <sup>(\*)</sup>New Covenant into which we spiritual Israelites, as the "house of sons," have entered, has no command respecting the seventh day of the week, nor indeed respecting any day. If it was good that the Israelites should rest, would it not be good also that we should rest one day in the seven? Yes, surely; on general principles it is advisable that all men observe such a rule of physical rest from toil one day in seven. Is there any reason why we should object to the seventh day of the week for such a rest? None whatever so far as the Christian is concerned.

Being left without a specific law on the subject, he is at liberty to make such arrangements for his rest as will be most profitable to him under the general law of Love. Being without a specific law on the subject Christian people, desiring to have one day of seven for worship, gradually fixed upon the first day of the week as being the one which to them would have the largest meaning, because of its being the Memorial of the Lord's resurrection, and hence, the Memorial of the Christian's joy and faith and hope with respect to the eternal life promised through our Redeemer. Do you consider the choice of the first day of the week a good one? We certainly are glad that throughout the civilized lands the first day of the week is so observed; we are glad, too, that it is not observed according to the Jewish law, merely as a day of physical rest, but rather that it is much used by Christians as a day of fellowship of spirit and growth in grace, knowledge and love.

But why did the Lord not put in the law of the New Covenant some mention respecting some day of the week, first, seventh or some other day? We answer because the entire law is a "Law of Liberty," --designed to test by its liberty those to whom it is given. It leaves each one unfettered that he may the more abundantly show the kind and extent of his devotion to the Lord. <sup>(1)</sup>Instead of de-

manding one day of the seven the Law of Love really controls, regulates our entire time; seven days in the week we are to love the Lord our God with all our heart, mind, soul and strength; and seven days of the week we are to love our neighbor as ourselves; and seven days in the week we are to rest also--rest from our own works--rest by faith in the finished work of Christ--rest in the love of God--rest in the peace of God which passeth all understanding, ruling in our hearts continually. The seventh day commanded to the Jew as his rest day, while it was beneficial to him, was also typical: it typified the Christians' rest of faith, this heart relationship to the Lord, in which, as children of God, all such may continually rejoice--every day and every night. So the Apostle explains the matter (Heb. 4:4-11), declaring further that there is a still larger rest remaining; namely, the eternal life condition to be entered into on the great seventh day,--the Millennial age.

Some have suggested that in the expression "Remember the Sabbath day to keep it holy" the word *remember* implies that the Sabbath day had been previously instituted and commanded; and that this was merely a reminder of it. From this we dissent. There was no law given previous to Israel's arrival at Sinai; there was no mention of the keeping of a Sabbath previous to Israel's arrival at the wilderness of Sin of which Mt. Sinai is the center. It was instituted in connection with the giving of the manna. (Exod. 16:23.) We are not to read into the Lord's Word what is not there. The words of the text signify that Israel should be careful continually to remember this injunction put upon them, respecting the seventh day, and that thenceforth it should be kept holy, sacred, free from work, as unto the Lord. All this is implied further in the declaration of the *11th* verse respecting God's having rested on the seventh day; and the explanation is that similarly, now, in the giving of the law, God was blessing the seventh day and honoring it as a reminder of the six days of creation, and the seventh day in which God rested from creative work.

We have heretofore explained why the days of creation should not be understood as literal days of twenty-four hours each, but as larger days of seven thousand years each; and this subject we hope to treat still more at length (D.V.) in *Millennial Dawn*, Vol. 6. We merely note here, that the seventh day which God observed was one of these larger days of seven thousand years; and that it began just after the creation of our first parents and that since then God has rested from any creative work, and has merely permitted, as far as earth is concerned, that things already created should take their course;--many of them a downward course, as in the case of man in his fall from primeval perfection into sin and death. The Apostle explains that God is still resting, and waiting for something,--leaving a further work for the Lord Jesus to do,--the work of redemption and restitution. The redemptive work he has already accomplished; the restitution work he will begin as soon as the election of his Church--the "bride," the "Lamb's wife" is accomplished. Meantime God rests, leaving the matter in the hands of him whom he hath ordained to be "Lord of all," and to whom he has decreed all things shall be subject, for the purposes of restitution,--so far as possible. And as God is thus resting and leaving the matter in the hands of Christ, so all who come to a knowledge of the truth, to a knowledge of God's plan, are to rest similarly,--leaving the case in the hands of our glorious Redeemer and seeking so far as we may be able, not to direct him, not to do the work for him, but to co-operate with him in the work which he is now doing in selecting the Church; and by and by, to co-operate as he has promised we may, in the work of blessing and restoring all the families of the earth who will hear his voice and become obedient to his law.

{\*} Important: See previous section for clarification on New Covenant.

{1} April 26 Manna, Heb. 4:10

QB759 "CREATIVE "Day" -- How Long is the Seventh? *QUESTION -- Please give the Scripture evidence for the statement that the seventh creative "day" is a period of 7,000 years(Questioner.) Harmonize with the fourth commandment. (R.M.)*

ANSWER -- The Scriptural evidence that this is a period of 7,000 years is clear. "God rested (from His work of creation) on the seventh day." When 'Psalm 95' was written God was still resting; nor had any change taken place when the Epistle to the Hebrews was written, for there (ch. 4.) is held out to the Church the offer of sharing in God's rest. Even when the Kingdom of Heaven is established God's rest continues, for the work of

the Kingdom is committed into the hands of the Son. At the close of that reign of 1,000 years (Rev. 20') the Son will deliver up the Kingdom to the Father, "That God may be all in all." Since there are about 6,000 years from the creation to the second coming of Christ, and 1,000 years of Christ's Presence, it follows that God's day of rest is about 7,000 years long. During His long "day" God has not been entirely idle, but has done such Sabbath-day works as have in His wisdom been deemed works of necessity. The work of restoring the human race from its degradation -- during the last part of that day will also be Sabbath work. Like the ox or ass, it has fallen into a pit, and God has made

provision for its restoration. The fourth commandment does not say that God worked six days of twenty-four hours and then rested the other twenty-four. The Jewish Sabbath and its system of Sabbaths are types of the greater Sabbath -- the heavenly."

(Col 2:16-17 MKJV) "Therefore let no one judge you in food or in drink, or in respect of a feast, or of the new moon, or of the sabbaths. (17) For these are a shadow of things to come..."

F391-393 "The seventh day, the seventh month, and the seventh year were all prominent under the Law. The seventh day, as a

period of cessation from toil, a period of physical rest; the seventh month as the one in which the atonement for sin was effected, that they might have rest from sin; and the seventh year, the one in which came release from bondage, servitude. In addition, as we have already seen, the seventh year multiplied by itself (7 x 7 equals 49) led up to the fiftieth or Jubilee Year, in which all mortgages, liens and judgments against persons and lands were canceled, and every family was permitted to return to its own estate -- relieved from all the burdens of the previous errors, wrongdoings, etc. We have already seen that the antitype of Israel's Jubilee year will be the Millennial Kingdom, and its general "times of restitution of all things which God hath spoken by the mouth of all the holy prophets," the antitype being immensely larger than the type, and applicable to mankind in general.

Let us now notice particularly the typical seventh day. Like the seventh year it leads (7 x 7 equals 49) to a fiftieth or Jubilee Day, which expresses the same thought as the seventh day; viz., *rest*, but emphasizes it.

What blessing to spiritual Israel, the New Creation, was typified by natural Israel's seventh day Sabbath, or rest? The Apostle answers this question (Heb. 4:1-11\*), when he says, "Let us, therefore, fear lest a promise having been left us of entering into his rest [Sabbath] any of you should [F392] seem to come short of it...For we which have believed do enter into rest [the keeping of the Sabbath]...Seeing, therefore, it remaineth that some must enter therein, and that they to whom it was first preached entered not in because of unbelief...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. Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." Here the Apostle sets before us a double lesson: (1) That it is our privilege now to enter into rest... (2)...In order to maintain this present rest, and to insure entrance into the eternal Sabbath...it will be necessary for us to abide in the Lord's favor--continually to exercise toward him faith and obedience...

The *perfect rest*, or Sabbath enjoyment, came when we submitted our *all* to the Lord, accepting joyfully his promised guidance through a "narrow way" to the Kingdom. There we *rested from our own works*, from all effort to justify ourselves; we confessed ourselves imperfect and unworthy of divine grace, and unable to make ourselves worthy. There we gratefully accepted divine [F393] mercy extended toward us in the redemption which is in Christ Jesus our Lord and the promised "grace to help in every time of need," and undertook to be disciples of Jesus -- followers in his steps, "even unto death."

The Apostle declares that we entered into rest *as God rested* from his works. We have already seen that God rested from the creative work when he had finished it by making man in his own likeness. He has since permitted sin and death to mar his fair creation; yet has not raised his arm of power to prevent that work from going forward, nor to bind or restrain Satan, the great deceiver. God is resting, waiting -- leaving the entire matter for Messiah to accomplish. We enter

by faith into God's rest when we discern Christ to be God's Anointed One, fully empowered to do this entire work, not for us (the New Creation, the members of his body) only, but a work of blessing and restitution for the world of mankind -- for whomsoever will accept divine mercy through him."

R4015 "As elsewhere more fully pointed out,\* Israel's day Sabbaths every year pointed to a culmination, for following the Passover they counted seven times seven days, which brought them to the fiftieth day or Pentecost. As the Passover typified the death of Christ, so their fiftieth day pointed out the full complete rest or Sabbath of the present time, into which the Spiritual Israelites entered at Pentecost, when they received from the Father through the Lord Jesus the holy Spirit, which indicated that their sins were covered and that they were accepted of the Father as New Creatures, begotten of the holy Spirit. So all followers of Jesus from that time to the present, when begotten of the holy Spirit, are accepted into this rest of faith, and, ceasing from all hope of self-justification, accept Christ as the end of the Law for righteousness, and the imputation of his merit as the full satisfaction for their sins and reconciliation with the Father. Only those who have had this experience have ever kept the real antitypical Sabbath. And so long as they maintain this faith and trust they are fulfilling the antitype of the Sabbath day given to Natural Israel.

This, as the Apostle explains, excludes works and the Jewish Law as a basis of reconciliation to God, and accepts instead the blood of Christ; but it does not exclude works as manifestations of our love, thankfulness and devotion to God in view of his mercy in the forgiveness of our sins. On the contrary, our faith and hope and trust without the works of thankfulness would, the Apostle assures us, soon die, for a faith not manifested by endeavors to do right would not have the divine approval. Indeed, the measure of our rest in the Lord and his finished work will depend largely upon the measure of our thankfulness and appreciation, and the latter will manifest itself in loving devotion to him and the righteousness which he represents.

Thus has God bound together our faith and obedience to the extent of our ability and the rest or Sabbath which we may enjoy."

R1734 We that are strong ought to bear the infirmities of the weak, and not to please ourselves.--Rom. 15:1\*.

Take care that others are not injured by our use of liberty; for this would be condemned by our law of Love. The Apostle clearly emphasizes this in his letter to the Romans.--Chap. 14:1 to 15:7\*...

The Apostle does not here teach, as so many suppose from the common translation, that each should make up his mind and stick to it, whether right or wrong; nor does he teach that one is as right as the other. On the contrary, he urges *growth* into the full liberty of Christ, but counsels patience and consideration on the part of the stronger for the weaker. He approves the stronger, and plainly states that the brother who thinks himself under a *bondage* regarding meat, or Sabbath days, fast days, etc., is the *weak* brother...

And those strong ones who enter fully into the spirit of the Apostle's remark...and deny themselves what their own consciences permit, have the greater blessing. They can realize in an additional degree that they are following in the Master's steps; for "Even Christ pleased not himself."--Rom. 14:21\*; 15:2,3\*.

For if the stronger brethren by sarcasm and influence were to force the weaker ones to use a liberty they did not realize, it would be forcing them into sin; for any violation of conscience is sin. (Rom. 14:23\*.) Therefore the weaker brethren should be left to the *liberty* of their *consciences*. They should be received as brethren, the influences of love and truth alone being brought to bear upon them, in the hope of gradually educating them to an appreciation of their full privileges as free men in Christ. Thus the body may be full of charity and unity, each one carrying out the convictions of his own mind as to the Lord's will, and each seeking to grow in grace and knowledge, out of childhood's weakness into manhood's strength, as rapidly as possible; being developed as he feeds upon God's Word.

The Apostle again refers specially to the observance of days as a sign of weakness, childishness and lack of development, saying (Gal. 4:10,11\*): "Ye observe days, and months, and times, and years. I am anxious on your behalf, lest my labor for you has been in vain..."

In Col. 2:14-17\*, the Apostle declares the same truth with reference to the liberty of all who are in Christ, in respect to the Law: especially singling out the festivals, new moons and Sabbaths... "Therefore," reasons the apostle, because our Lord has made both you Gentiles and us Jews free, "*permit* no man to judge you in meat or drink, or in respect to a holyday, or of the new moon, or of the Sabbaths, which are *shadows* of future things, the *substance* [or antitypes] of which appertain to the Anointed [Head and Body]."

Glorious is the liberty of the sons of God! Let us stand fast in it! And let us enjoy to the full our rest of faith; for we can rest (enjoy Sabbath) whether the world has a Sabbath or not: whether any day or no day is commanded by human law, our rest abides. It lasts seven days in each week and twenty-four hours in each day, and is not broken by physical labor, nor is it dependent on physical ease. It is a deep and lasting rest, and can be broken only by doubt -- by a rejection of the basis on which it must abide, the ransom,--or by living after the flesh, and thus disturbing conscience and our relationship toward God.

How blessed is the state of all in Christ, as mature sons of God under favor, not servants nor infants under Laws! (John 15:15\*; Rom. 8:15\*; Gal. 4:1-6\*.) How blessed to us is the true *rest* of faith in Christ's finished work, which rest neither the world nor the Law could give, and which, from us that are free, they cannot take away. We realize that Israel's Sabbath (not only their weekly Sabbath, but also their yearly Sabbath and their Jubilee\*) was as far inferior to the real as was their Passover inferior to our Passover, and their sacrifices to our sacrifices, and their altar and candle-stick and table of shew-bread to ours. The realities, in all these, are a thousand times grander than their shadows."

\* Vol. II, Chap. vi.

\* MILLENNIAL DAWN, Vol. VI.

\* See M. DAWN, Vol. II., Chap. 6.