

SABBATH UNDER THE THREE COVENANTS

(Discourse by Horace E. Hollister, Saturday, June 25, 1910 Convention Report, starting on page 138.)

Our subject this morning is “Sabbath Under the Three Covenants.” Briefly stating our theme, man’s original condition of oneness or harmony with his Father and Creator was lost through disobedience, through the condemnation which passed on Father Adam, and by inheritance, this condemnation passed on all his posterity. The whole race, then, is involved in death. The Scripture, which is the Word of God, presents three ways of possible escape from this death condition in which all mankind are, and three ways of return to harmony with the Creator. These three ways are and will be offered by the Creator at different times and to different members of the race. They are not all universal offers.

The first of these offers was under Israel’s law covenant, and it was to Israel only—descendants of Abraham, Isaac and Jacob. We read in Exodus 20, “And 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.” And these commandments which are the basis of the law covenant are only to those whom he brought by his hand out of the land of Egypt, out of the house of bondage—fleshly Israel. Any offer of life is only to these. Deut. 5:1-6 further confirms this statement: “And Moses called all Israel, and said unto them, Hear O Israel the statutes and judgments which I speak in your ears this day, that you may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us who are all of us here alive this day. The Lord talked with you face to face on the mount out of the midst of the fire (I stood between the Lord and you at that time, to show you the word of the Lord—[here he stands in the position of a mediator] for ye were afraid by reason of the fire, and went not up into the mount); saying I am the Lord thy God which brought thee out of the land of Egypt, from the house of bondage.” It is to fleshly Israel, then, only.

Amos 3:1, 2, 3 also confirms this statement: “Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth; therefore I will punish you for all your iniquities. Can two walk together except they be agreed—except they keep the covenant agreement which is between them?” Psalms 147:19, 20, “He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them.”

Now the terms of this agreement under which life was promised to Israel are briefly stated in Lev. 18:5: “Ye shall therefore keep my statutes, and my judgments: this if a man do, he shall live in them. I am the Lord.” But as it is literally, leaving out the “am”

which is supplied by the translators, it is simply a signature, “I, Jehovah.” When we see anything in the Scripture that is signed in that way, as several Scriptures are signed, “I, Jehovah,” we may be sure they are very important and that they mean exactly what they say. Had any Jew been able to keep this law covenant he would have been alive today, because we have the signature of Jehovah to that effect.

Deut. 30:19: “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life that both thou and thy seed may live.” Not to go to heaven, but just continue right on living where they were in their own land of Palestine, which God had given to their fathers. “That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him, for he is thy *life* and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.” This was recognized by the Apostle in Rom. 10:5, “For Moses described the righteousness which is of the law, That the man which doeth those things shall live by them.”

This covenant which Israel believed was to bring life to them, and which they so gladly accepted was, so far as they were concerned, a miserable failure, and did not give life to a single Jew. Was it a good law? Certainly. Why, then, didn't it accomplish its ostensible object and give the Jew life? Because he could not keep the law; he thought he could, but he could not. So the Apostle says in Rom. 7:10: “And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me and by it slew me.” How did it deceive him? Why the Jew said, certainly I will keep those ten commandments; they are simply a statement of what I ought to do any way; certainly I will keep them, and then I will live on and enjoy the beautiful land of Palestine. When he found he could not keep them, he found himself under a double condemnation, because it says if you do not keep this law, you shall die. So he was deceived by the law; he thought it was going to give him life and instead of so doing it gave him a double condemnation to death—his already inherited condemnation to death and that also under the law. Gal. 3:10, 11: “For as many as are of the works of the law are under the curse; for it is written, cursed is everyone that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God is evident: for the just shall live by faith.” God would not have said that the just shall live by faith if he had expected any of the people to keep this law and live thereby. He says, the just, those who are right with me, and who will continue to live, shall live not by keeping this law covenant, but by faith. Vs. 21: “Is the law, then, against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.”

But this law covenant was not a failure from God's standpoint, as we have already intimated. God knew the Jew would not be able to keep it. He did not give it to him for the purpose of giving him life. He did not intend he should obtain life in that way,

although he would have received it had he been able to keep the law covenant. What, then, was God's intention and desire in this matter? 1 Tim. 2:3, 4, "For this is good and acceptable in the sight of God, our Savior, who will have all men to be saved, and come unto the knowledge of the truth." Much of God's plans and operations that have been mysteries, and hard to understand, become clear to us when we appreciate that God is giving mankind a series of lessons for the purpose of bringing them to what the Apostle here calls "the exact knowledge of the truth" on all points in order that he may intelligently choose between obedience and life and disobedience and death. Israel's law covenant was intended to be a part of this educational process. But what part did it accomplish? What did it do for the Jew? First, it showed the helplessness of man in his fallen condition coming up to the requirements of the perfect law. It showed mankind helpless as far as their own efforts are concerned, and not only showed Israel that, but all of us to whom Israel is a spectacle. We must recognize the fact that no imperfect man can by any effort keep a perfect law; therefore he cannot commend himself to a perfect Father for eternal life. It inculcates humility, which is the beginning of wisdom. "The fear of the Lord is the beginning of wisdom." Again, it typified and foreshadowed the better things to come. We will not deal with that phase of the matter; we are all familiar with it. Again, it prepared a class to receive a second offer of life on different terms. As we read in this same third chapter of Gal. Vss. 23-25, "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." That is a poor translation of the Greek. The word which was translated schoolmaster, pedagogue, refers to a slave who cared for the children and took them to school—not the schoolmaster under whom they learned after they reached the school. And so we see that the law covenant was to Israel indeed a slave, or rather an overseer, who brought them to Christ, for the life which he had to offer. It prepared a class to receive a second offer of life. "Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Our Seventh Day Adventist friends tell us we are still under the schoolmaster, but the Apostle tells us that having come to the true teacher, the slave's duty is ended; we are no longer under the law covenant if we are under the faith covenant.

So now we will consider this second offer of life, the Abrahamic, or faith, or grace, covenant, which became operative to the favored ones after the resurrection of our Lord and the coming of the Holy Spirit. "For ye are all the children of God by faith in Christ Jesus." Who are the children of God by faith in Christ Jesus? To the faithful members of the Church, to the believers, "For as many of you as have been baptized unto Christ [by the submission of your will to his, by accepting his will as yours and accepting the Lord as your head] have put on Christ" (have been baptized into his death). There is neither Jew, nor Greek, nor bond, nor free, nor male, nor female—they are all one in Christ Jesus. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the

promise.” Vs. 9: “So then they that be of faith are blessed with faithful Abraham.” The offer of life under this covenant, then, is based on faith, not obedience to the law. But how, may we ask, does faith operate in this matter? The apostle gives us a little sermonette on the subject in the 10th chapter of Romans, which we find to be largely a quotation from one given by Moses in the 30th chapter of Deut., 11th to 14th verses. He simply transfers it and applies it to the antitypical spiritual Israel. “Brethren, my heart’s desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness which is of faith speaketh in this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above).” For anyone to say that God does not know or care anything about us, he is too great a being to pay any attention to us, who are worms of the dust, whose sphere is so limited, is not the language of faith. “Or who shall descend into the deep? [that is, to bring up Christ again from the dead].”

“Why, Christ died 1,800 years ago. How is it he is going to bring him up from the dead? He was a good man, a reformer, he stood for truth, but like all good men and reformers, he was a martyr to his faith, and he died. Don’t tell us of Christ, he is dead.” That is not the language of faith, is it? No, indeed. “But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved.” Because God is going to work in you powerfully to do his good will, transform you, and bring you to a full, complete likeness of the Lord, the full stature of a man in Christ Jesus; but unless you have faith he cannot accomplish it, because faith is the foundation.

Our Lord’s covenant with his followers is simply a restatement of this faith covenant, as we see in Luke 22:28-30. Like one of our modern legal documents, the parties to the covenant are first carefully stated. Now to the party of the second part of this covenant he says, “Ye are they who have fellowship with me in my sufferings.” You are interested in this covenant if you have fellowship with him in his sufferings, and if you do not, you are not interested in it at all; you have no part nor lot in it. “Ye are they which have *continued* with me.” It is stronger than I stated—continue with me in my sufferings, in my temptations, in my trials, as the Greek word would indicate. “And I appoint unto you [and the word here is the same as covenant or testament] a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.” As he explains in other Scriptures, twelve thousand of each of the twelve tribes, on twelve thrones, judging twelve tribes of Israel, and through them the twelve tribes of mankind.

This, beloved, is the legal document on which we may base our hopes. It is the strongest, the plainest, the simplest statement of what we may hope for, and the terms and conditions on which we may receive life, of which know I in the Scriptures. It is straight from the lips of the Lord himself. But does the faith covenant abolish or destroy the law covenant? We reply, no, God does not destroy that which is good, and the law covenant was good. Rom. 7:7: “What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet.” Rom. 3:31: “Do we then make void the law through faith? God forbid: Yea, we establish the law.” Then how are we better off than Israel, if the law is good and our faith establishes the law? We reply from the words of the Apostle, Rom. 7:6, “But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter.” You see there is a difference between the letter and the spirit of the law. The letter of the law is, Do this or you shall suffer the penalty of the law. The spirit of the law is, God gave his law to accomplish a certain thing, to accomplish righteousness in those to whom it is given, and if the law’s object is accomplished in your heart in any other way than by the direct commandment, the spirit of the law is accomplished—the object of the one who gave it, the inner force or power of the law covenant will make those who keep it righteous; if God makes you righteous in some other way the law’s spirit is fulfilled. If you are caused to keep the law in some other way than by his saying, “I will whip you if you don’t,” then the law’s spirit is fulfilled.

We have Jesus’ digest of the spirit of Israel’s law: “Then one of them which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law?” He passed right over the ten commandments, the basis of the law covenant, and quoted another commandment. 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. This is our Lord’s digest of the spirit of the law covenant.

How does faith establish the law covenant? Simply by using love as an incentive to accomplish the desired end of that law covenant, righteousness in those who receive it, instead of using the incentive of selfishness, the fear which the penalty attached to the law was likely to develop in those who received it. There is nothing said about love in the law covenant with Israel, but Jesus substituted for it the royal law of love, and declared that in keeping that royal law of love, the spirit of the law would be accomplished.

Examining Israel’s decalogue in comparison with the royal law of love, we find the latter confirms nine out of the former’s ten precepts, categorically. Let us see for a moment:

“Thou shalt have no other gods before me.” John 4:24: “God is a spirit and they that worship him must worship him in spirit and in truth.” Your heart must bow to him intelligently, if you offer acceptable worship. Does not that cover the first commandment? Mark 12:30: “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” “Thou shalt have no other gods before me.” If we love him with all our heart, and with all our soul, and with all our mind, and with all our strength, we could not have any other gods before him.

“Thou shalt not make unto thee any graven image”—any likeness, any idol. And the Apostle John in his first epistle, 5th chapter, 20th and 21st verses, says, “This is the true God [telling about the Father and his work through the Son] and eternal life. Little children keep yourselves from idols”—from any images or imitations. Here is the second commandment confirmed as part of the royal law of love.

Then the third commandment: “Thou shalt not take the name of the Lord, thy God, in vain.” If we love him we are not going to take his name in vain, but the Apostle James, in order to call attention to this fact, that we may not forget it, says, “Swear not, neither by heaven, neither by earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation.” If we reverence God above all else, we are not going to take his name lightly, of course.

And the fifth commandment, “Honor thy father and thy mother.” Eph. 6:1: “Children, obey your parents in the Lord, for this is right; honor thy father and mother; which is the first commandment with promise.” So the fifth commandment is confirmed in the New Testament.

And the sixth, seventh, eighth, ninth and tenth commandments are confirmed in Rom. 13:8-10: “Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: Therefore love is the fulfilling of the law.”

So we see that nine of these ten commandments, which were given in Israel’s decalogue will be automatically fulfilled by those who are possessed by the law of love, perfect and supreme love to God and his kind of love toward all his creatures. Keeping the spirit would therefore mean keeping the letter, excepting the fourth commandment—and what about it? The Scriptures declare that the followers of Jesus were released from its literal observance. Col. 2:16, 17: “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 Christ.”

Our Adventist friends argue that the Sabbath here referred to and translated holy day, or Sabbath day, is not the weekly Sabbath, but other days of rest—holy days. That we are not to keep the atonement day, the feast of unleavened bread, etc., of the old law arrangement, but that this is the moral law which is contained in the ten commandments, although they cannot tell us how the keeping of the Sabbath day has any part in loving our Lord or our neighbor. Yet they say that it is a part of the moral law and if we do not keep it we have broken the whole law and are condemned. And in answer to this Scripture they argue that the Apostle here did not mean the weekly Sabbath. We have four proofs to offer, briefly, that he did mean the weekly Sabbath day in this Scripture.

First, the word translated Sabbath is never used of any other day or week of the year in the New Testament. Secondly, when the day so referred to was also a yearly feast day, the fact is noted. John 19:31: “The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away.” You see when something more than a weekly Sabbath is meant, it is stated that it was a Sabbath day and also a high day, one of the yearly feast days. Third, note the language of Paul. He here makes a distinction between feast day, which is yearly, between the new moon, which is monthly, and between the Sabbath day, which is weekly. Fourth, the correspondence of Paul’s language with the Old Testament. In 2 Chron. 8:13 and other Scriptures the same distinction is made, and in practically the same language, between the yearly holy days, the monthly holy days, and the weekly holy days. Col. 2:16: “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.”

Is there, then, no Sabbath for God’s people of the Gospel age, those under the faith covenant of Abraham? In Heb. 4:9 we read, “There remaineth therefore a rest [which would be properly translated ‘Sabbath keeping’] to the people of God.” The Apostle enters into quite a lengthy argument in the third and fourth chapters of Hebrews on the subject of Sabbath rest for the people of God. In brief, the gist of his argument is this: God rested from his labor on the seventh day, and promises that his people shall enter into his rest as a great favor or blessing. This was not fulfilled in the typical seventh day of rest of the law covenant, for the Scriptures state that the Jews who perished in the wilderness could not enter into his rest, because of unbelief. They were keeping the seventh day, yet they could not enter into his rest. So resting on the seventh literal day did not mean entering into his rest. It was not fulfilled to those who entered Canaan with Joshua, because hundreds of years later, through David in the Psalms, he still holds out the promise of entering into his rest which had not yet been fulfilled.

What is this mysterious Sabbath rest of God, so desirable, so long promised and yet seemingly so elusive? Is it the Nirvana of the Brahmin which he considers the greatest

possible blessing, having his personality merged with that of the divinity? So that in his theory of theology, a grasshopper sitting on a leaf looks up and says, I would enter into Nirvana, then commences the process of millions of years of transmigrations through animal forms of life, and if that purpose is held to, gets a little higher, and a little higher, and a little higher, until finally the creature developed through millions of years is privileged to enter into Nirvana, which is, as far as anybody is able to find out—nothing at all. Is that God's rest—what a late President of the United States called innocuous desuetude—harmless idleness, doing nothing? Certainly not. Or is it the heaven of some Christians, walking the golden streets and going to a continual prayer meeting, singing songs and playing harps? No, brethren, that is not it, either. It is not idleness certainly, because God in this seventh day of his has been working continually, as our brother said yesterday afternoon. What does it mean? Paul tells us, "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also has ceased from *his own works* as God did from his." Or, as a more literal Greek translation, he that has entered into his rest of Sabbath-keeping, he also has ceased from "*his own works*" as emphasized in the Greek, as God did from his. It is emphasized as strongly as possible, the thought being that he did not cease from work, but ceased from *his own* work; and if we cease from our own work, then we enter into the rest which God has entered.

How did God cease from his own work? In this way: All the creation previous to the seventh day was for his glory. How was it to his glory? Because it never disobeyed his law. You never heard of one of the stars going out of its course contrary to God's law. Their movements are most marvelous. They do not collide. They never disobey God's law. They follow in the path appointed, year after year, century after century, age after age. God's law is visible in its workings through his inanimate creation. It is to his glory that this is the case. But on the seventh day he created man and man turned his glory into shame by rebellion, as the Psalmist says, "Thou hast turned my glory into shame." How? By disobedience, by defiling his work, by changing the use for which he created it to something else, by misrepresenting the Heavenly Father, by degrading his image, by covering the earth with shame instead of with glory. What would have been to God's immediate glory under such circumstances? That he wipe the whole shameful race out. It would have indicated his power, wouldn't it? Why did he not do it? The Scripture says he still loved mankind, "God so loved the world." "God commended his love to us, in that while we were yet sinners, Christ died for us." While we were yet shameless rebels against his divine authority, he commenced his work on our behalf.

That this understanding of the meaning of "God's Rest" or Sabbath is the proper one, has strong confirmation in the 58th chapter of Isaiah, where, through the prophet, the Lord holds up in contrast the formal observance of fast days and holy days and sabbaths, with their true observance and significance as intended by him. Comparing the language of verses 6 and 7 with that other Messianic prophecy of Isaiah, in part quoted by our Lord himself (Isa. 61:1, 2; Luke 4:17-19), and with our Lord's own prophecy of his coming

kingdom in the parable of the sheep and goats, we see that this chapter (Isa. 58) also has unmistakable reference to that Millennial Age Kingdom, during the seven thousand years of man's existence—the great antitypical Sabbath Day for all the earth.

What a beautiful type, then, should this fourth commandment be of the Millennial Age work of blessing, to those who give themselves unto this Sabbath-keeping, this entering into rest, this ceasing from their own work, this doing of work for others! “Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.” The Father thinks it is more blessed to give than to receive, and so He has entered into this rest of working for others. The Lord thinks it more blessed to give than to receive, because he also has followed in the Father's footsteps by working for others at greatest cost to himself, and he gives us the inestimable privilege of following in his footsteps, giving our all in behalf of others and trusting to his bounty, to his grace.

In John 13:34, 35, our Lord said: “A new commandment I give unto you [going far beyond the ten commandments of the law covenant, an interpretation of the fourth commandment, which simply foreshadowed this statement that the Lord made] that ye love one another; as I have loved you, that ye also love one another [without regard to cost to ourselves].” “For, loving his own, he loved them unto the end.” “By this shall all men know that ye are my disciples, if you have love, one to another”—because there will not be any other men who find out how to enter into this rest; you will not find any other men working for others with this spirit of the Lord—by this shall all men know ye are my disciples, if you possess the Sabbath spirit, if you have entered into this rest of working for others. “Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren.” (1 John 3:16 R.V.) In so doing we will have the perfect peace, the peace of God that passeth all understanding, wherein we are not worrying any more about what we shall eat or drink or wear, or wherewithal we shall be clothed, or what our position is going to be, or what we are going to get or have. We do not have any of those thoughts to bother us any more, for we have entered into this rest; we are only thinking of how much good we can do to others; we are thinking about the other one first. That is not the wisdom of this world. The wisdom of this world says, “Every man for himself, and the devil take the hindmost.” “Look out for number one.” But God's wisdom is different. It is diametrically opposed to that spirit. How much can I do for others? not how much can I get for myself. So to the one who enters into this rest comes the perfect peace. “Thou wilt keep him in perfect peace, whose mind is stayed on thee.” If we continue unto the end we shall receive the promised glory, honor and immortality, the abundant entrance into the everlasting kingdom.

Now, briefly, what is the new law covenant and its Sabbath? There is confusion in regard to the difference between it and the second covenant, but the difference is plainly seen when we study its provisions. Jer. 31:31 is the usual statement of that covenant. “Behold, the days come, saith the Lord, that I will make a new covenant with the house

of Israel and with the house of Judah”—confined still to the seed of Abraham. Rev. 20:11, 12 is a plain statement of this law covenant. “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.” The Lamb’s book of life is open during the Gospel Age, then it is closed and all whose names are written in it receive life with the Lamb. Then there is a new book of life opened. “And I saw the dead, small and great, stand before God, and the books were opened”—the books of the law, that which is to be the basis of the government of the next age. “And another book was opened, which is the book of life [or, another book of life is opened for the Millennial Age] and the dead were judged out of those things which were written in the book according to their works”—not according to their faith.

Rev. 22:17: “And the Spirit and the Bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”—by doing the will of this King upon his throne. How does this differ from the old law covenant? Moses tells us in prophecy in Deut. 18:15, 18, 19, “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken.” “The Lord said unto me, I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever shall not hearken unto my words which he shall speak in my name, I will require it of him.” The Apostle in translating this in Acts says, “Every soul which will not hear that prophet shall be destroyed from among the people.” That Prophet will have authority to apply the law as leniently or as severely as he deems necessary. Why? Because God has so trained him that he knows he is going to do it exactly as God would do it himself—not only the Head, but every member of that anointed company who are to constitute the king, and priest, and judge, in the new age, who are to exercise the executive, legislative, judicial and sacerdotal functions of government for all mankind, and they will rule, and reign, and make laws and apply the laws, exactly as the Heavenly Father himself would do it, because every member is a copy of the Heavenly Father in character. How will this new law covenant operate? We would refer you to the 18th chapter of Ezekiel for the answer to that question. It is the most complete settlement I know of, as to how this new covenant will operate.

After the race has been brought up to the standard of physical and mental perfection exemplified in Father Adam, the final judgment will be based on the spirit of this fourth commandment—its spirit of self-sacrificing love. A picture of this is given in the 25th chapter of Matthew by our Lord in the parable of the sheep and goats, which covers the whole period of the thousand year reign, and the final judgment when the sheep will be separated from the goats. During the Millennial Age, not only the Church, and the Great

Company, and the Ancient Worthies, but every member of the race who desires to join in this work of serving others, and in bringing blessings to others, will have the opportunity of cooperation, and if they thus cooperate, they will develop the same kind of character that the Lord has and the members of his body have; but if they shut up their hearts, if they merely accept blessings of the Lord selfishly, if they refuse to cooperate, refuse to trouble themselves about others, and look out only for “number one,” although physically and mentally perfect, the result will be they will fail in the final test and be destroyed, because they did not form the right kind of characters—because they did not “enter into his rest.”

We will read two verses from the 65th chapter of Isaiah (vss. 22 and 23) “For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.” The promise is that the Lord would magnify the law and make it honorable. Isaiah 42:21: “The Lord is well pleased for his righteousness’ sake; he will magnify the law and make it honorable.” Has he magnified this law and made it honorable in our sight? We have not time to enter into details to prove this, but from the world’s standpoint, the seventh 1,000 years of this present period is a Sabbath day in which all mankind is going to have the privilege of entering into his rest. As far as the new covenant is concerned, the Sabbath of the new covenant is the seventh 1,000 year period of this creative day. Take your pencils for a moment and figure how much larger a seven thousand year day is than a twenty-four day, and you will find just how much the Lord has magnified the Sabbath day, this fourth commandment. As far as the world of mankind is concerned, it is exactly 8,766,000 diameters. But that is not all. He magnified it a great deal more for us, because we recognize the fact that this whole 7,000 years is the Lord’s rest in which he is working for others, and that is the rest which we are permitted to enter by faith with him, and actually in the first resurrection; so far as his Church is concerned, we should magnify that law 61,362,000 times. Verily he had magnified the law and made it honorable. He has made it the dearest, the most precious, the sweetest thing in the world to his people, and he will yet do so to the world of mankind, the faithful and obedient—this Sabbath law, this entering into his rest.

“Great and marvelous are thy works, O Lord God Almighty, just and true are thy ways, thou King of Saints.”