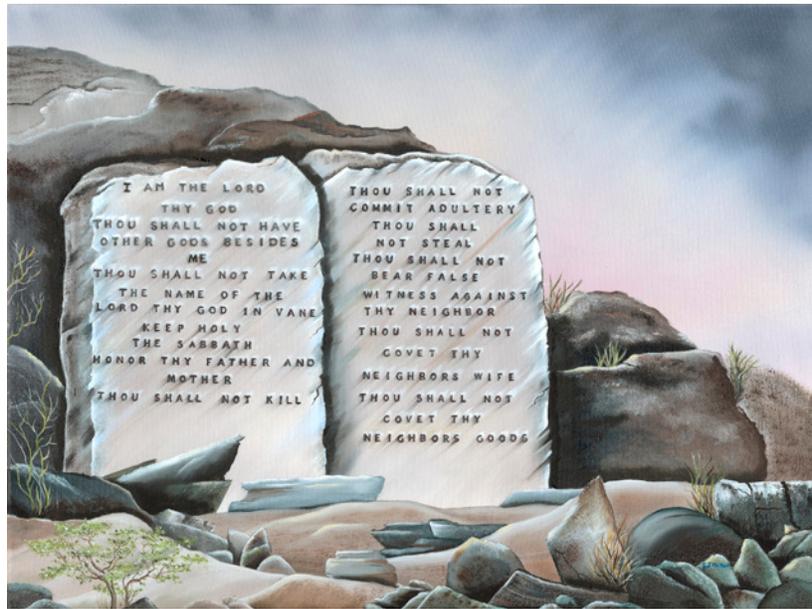


THE VALUE OF THE LAW AND THE SABBATH



"Ten Commandments"

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HOW THE FALSE JUSTIFICATION MAKES EVANGELICALS HATE THE SABBATH

1. Here is an account of the Evangelicals' false justification doctrine of begin justified and yet remaining in sin.

"Like Paul, every true believer struggles with indwelling sin ... No believer is able to understand why he sins; it is a mystery beyond his reach ... The renewed man condemns himself, and justifies God, even while he confesses and mourns his inability to conform to the divine requisitions ... Every believer is assured of deliverance from indwelling sin through Christ Jesus, but not while living in this body of sin ... Paul looked for deliverance from indwelling sin but not while in the flesh, and neither can we." **D. N. Steele, C. C. Thomas, Romans, An Interpreted Outline, pg. 60,61.**

2. The Sabbath is a fruit - sign of Sanctification. Ex. 31:13.
3. It is kept through the whole of its twenty-four hours being involved in keeping the Law, or being sinless. Isa. 58:13; Isa. 56:2,4,6.
4. Keeping the Law means that we love God. Ex. 20:6; 1 Jn. 5: 3.
5. Justification gives us the spiritual mind. (Rom. 8:6; Rom. 5: 1).
6. When we are Justified the old man of sin is slain and the body of sins is inactivated (passions) so that we are separated from sin. Rom. 6:6,7,11.
7. Thus Justification separates us from sin or sanctifies us initially. (Tit. 3:5-7; 1 Jn. 3:9).
8. Also, It makes us keep the Law of works. Rom. 3:28,30,31.
9. And this is exactly what the keeping of the Sabbath day is all about. Ex. 35:1-3.
10. Thus Justification, by changing us, makes us love God or keep the Law which is the experience of keeping the seventh day Sabbath.
11. Whosoever therefore loves God through Justification will love to keep the Sabbath - day. (Rom. 3:28,30,31; 1 Jn. 5:3; Ex. 31:13).
12. Thus it is sin that are in their lives that causes Evangelicals to not love sinlessness, and thus not love to keep the Sabbath, but hate it.

THE END

THE SABBATH - THE CHRISTIAN'S SIGN OF THE TRUE GOD.

1. The Sabbath is God's sign. Lev. 19:3,30; Lev. 26:2; Isa. 58: 13.
2. The Sabbath is given to man to keep. Ex. 16:28-30; Ex. 35: 2.
3. The Sabbath is God's sign that he is the creator. Ex. 20:8-11.
4. The Sabbath is a sign between God and man, thus the Sabbath is the Christian's sign also. Ex. 31:13-17.
5. The Sabbath shows that God is the sanctifier of the Christian. Eze. 20:12.
6. To sanctify is to make holy. Lev. 20:8.
7. Since the Law is holy, to be made holy is to be made obedient to the Law of God. (Rom. 7:12; Heb. 8:10).
8. Thus while the Sabbath is a sign of God's work, it is also given to man for his benefit. Mk. 2:24,27.
9. To profane is to give an evil knowledge about something that causes people to think a certain way about something it is propaganda. Lev. 18:21.

"Profane, Irreverent towards God or holy things; ... implying contempt of religious things through speech or action; blasphemous ..." **The Lexicon Webster Dictionary, Vol. 2, pg. 760.**
10. The Sabbath could be profaned. Eze. 20:13,16,24.
11. To profane the Sabbath is to change the Knowledge that it gives about god. Eze. 22:26.
12. Since man can profane the Sabbath, then the Sabbath can speak for man. How? He has it as his sign as to whom is the true God. Eze. 20:20.
13. What it means to keep the Sabbath? The Sabbath rest is God dwelling in man on that day to make man keep it holy. (Heb. 4:3-5; Ps. 132:13,14).
14. Thus in he whom God dwells, will be seen obedience to God, thus the Sabbath is man's sign of the true God. (1 Cor. 3:16,17; 2 Cor. 5:16; 1 Jn. 2:29; 1 Jn. 3:24).

THE END

THE SABBATH AND MARRIAGE.

1. There were only two institutions set up at the creation of the world; they are:
 - a. The Sabbath. Gen. 2:1-3.
 - b. Marriage. Gen. 2:18-24.
2. The two institutions relate to each other in the sense of one (the Sabbath) giving blessings to the other. Thus to those who keep the Sabbath blessings come to their marriage because the Lord of the Sabbath is the Lord of marriage. (Mk. 2:27, 28; Matt. 19:3-6).
3. What is the nature of marriage?.
 - a. A unity of two persons of the opposite sex. Gen. 2:24.
 - b. The unity must be based upon holy mutual purpose. Amos. 3:3.
 - c. The unity must be for sanctification. Eph. 5:25-27.
 - d. The unity must be for the sake of expressing love. Eph. 5:25,28,29.
 - e. And the wife must be subjected to the husband. Eph. 5:22-24.
4. What is the nature of the Sabbath?.
 - a. It begin a memorial of creation, teaches the creatorship of God. Ex. 20:8-11.
 - b. As an institution, it teaches deliverance from Egypt (a type of the world). Deut. 5:12-15.
 - c. In keeping it through Christ, one enters into the experience of spiritual rest. Heb. 4:3,4.
5. All these truths about the Sabbath put together teach justification and sanctification.
 - a. The Sabbath, pointing to God's creative ability shows that God makes husband and wife a new creation. (2 Cor. 5:17; Eph. 2:10).
 - b. They are taken or delivered out of spiritual Egypt, the world. (1 Jn. 2:15-17; 1 Jn. 5:4,5).
 - c. They have spiritual rest. (Matt. 11:28-30; Ps. 132:13, 14).
6. Thus the Sabbath reveals God (YAHWEH) as the true sanctifier. Ex. 31:13; Eze. 20:12.

7. Thus the Sabbath contributes sanctification to the marriage of the married couple. Isa. 56:6,7.
8. Thus the sanctificative purpose of the couple could be fulfilled. Eph. 5:33.
9. Christ the Lord of the Sabbath will be the Lord of their marriage so that they cannot be put asunder. (Mk. 2:28; Mk. 10: 9).

THE END

VARIOUS SCRIPTURE POINTS ON THE SABBATH.

1. Gen. 1:31; Gen. 2:1-3 Shows:

- a. Perfect creation.
- b. God made it, creation.
- c. God's exemplary rest to indicate completion (perfection).

2. Ex. 16:23,25 Shows:

- a. YAHWEH'S Sabbath.
- b. And that it is holy rest.

3. Ex. 16:27,28 Shows:

- a. That Sabbath breaking is breaking all the Laws.

4. Ex. 20:8-11 Shows:

- a. To keep holy the Sabbath.
- b. For God created.

5. Ex. 31:13-17 Shows:

- a. That the Sabbath is a sign of YAHWEH and of sanctification.
- b. That defiling the Sabbath is presenting it as an ordinary working day, this takes away its significance.
- c. The death penalty for Sabbath breaking means, those who take away its significance commit murder (Num. 15:32-36).
- d. The Sabbath is the everlasting covenant.
- e. The Sabbath is a sign of God created, God rested and that God was refreshed.

6. Ex. 35:2,3 Shows:

- a. That the Sabbath is a holy rest.
- b. The death penalty for disobedience.

7. Lev. 19:3 Shows:

- a. To respect parents.
- b. To keep the Sabbath.
- c. I YAHWEH your God.

8. Lev. 19:30 Shows:

- a. To keep the Sabbath.
- b. To reverence the Sanctuary.
- c. I YAHWEH.

9. Lev. 26:2 Shows:

- a. To keep the Sabbath.
- b. To reverence the sanctuary.
- c. I YAHWEH.

10. Deut. 5:12-15 Shows:

- a. That we must keep the Sabbath to Sanctify it, that is, to present its salvific significance.
- b. To keep the Sabbath because of the Egyptian deliverance (this shows YAHWEH'S control over the world and its forces).

11. Isa. 56:2 Shows:

- a. Keep the Sabbath, for polluting it (not keeping it) is an evil.

12. Isa. 56:6 Shows:

- a. That loving YAHWEH'S name and serving Him is keeping the Sabbath from polluting its significance.
- b. That keeping the significance of the Sabbath is keeping YAHWEH'S Covenant.

13. Isa. 58:13,14 Shows:

- a. Prophecy of a Sabbath reform that eventually came in Adventism.

14. Eze. 20:12 Shows:

- a. The Sabbath is a sign from YAHWEH and us (signification comes from both).
- b. The Sign? is I YAHWEH and Sanctification.

15. Eze. 20:16-24 Shows:

- a. That going after idols in heart pollutes the Sabbath.

16. Eze. 22:26 Shows:

- a. That in Sabbath breaking they have brought the Sabbath down to the common and unclean.
- b. This is profaning the Sabbath or polluting its significance.
- c. And since the Sabbath signifies the I YAHWEH, then they have profaned God.

17. Eze. 23:37-39 Shows:

- a. Example of the Sabbath being profaned or its significance being polluted.

18. Mk. 2:27,28 Shows:

- a. That man is to gain from the Sabbath.
- b. The YAHWEH of the Sabbath is Jesus.
- c. Since it is YAHWEH that makes men gain, then Jesus is YAHWEH of the Sabbath.

19. Lk. 13:10-17 Shows:

- a. That the significance of the Sabbath is polluted this way, by it being represented as taking away men's rights and animals having more rights than man.
- b. This Talmudic idea of the Sabbath is the same spirit of the Evangelicals. (See also Lk. 14:1-6).

THE END

THE ROLE OF THE LAW OF GOD IN THE GOSPEL.

1. Some people claim that the Law of the ten Commandments has been abolished.
 - a. "Since law and grace are opposed to each other at every point, it is impossible for them to co-exist, either as the ground of acceptance before God or as the rule of life. Of necessity, therefore, the scriptures of the New Testament which present the facts and scope of grace, both assume and directly teach that the law is done away. Consequently, it is not in force in the present age in any sense whatsoever. This present nullification of the law applies not only to the legal code of the Mosiac system and the law of the kingdom, but to every possible application of the principle of law ... That the Law, in the widest three-fold meaning of the term, is now set aside, is revealed as a fundamental fact in the divine economy of grace. That the law had now ceased even in its widest meaning, should be considered with unprejudiced attention ... These actual written commandments, either of Moses or the kingdom, are not the rule of the believer's life under grace, anymore than these systems are the basis of his salvation." **Lewis Sperry Chafer, Grace, pg. 215-216.**
 - b. "Scriptures by overwhelming revelation, assert that the law has passed, through the death of Christ. They assert that the law has ceased both as a means of justification, and as a rule of life for the one who is justified ... So, also, according to 2 Cor. 3:7-14, that which was "written and engraven in stones" --the Decalogue, including the Sabbath day --is "done away" and "abolished". **Ibid, pg. 256.**
2. Some claim that the Law has been replaced by love.

"These teachings surpass the standards of the law of Moses in the measure in which infinity surpasses the finite. When unfolding the high character of the teachings of grace, Christ said: "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another"; "This is my commandment, that ye love one another, as I have loved you" (John 13:34; John 15:12) The new commandment is in contrast to an old commandment of Moses: "Love thy neighbour as thy self". These Scriptures may be taken as a fair illustration of the difference between the standards of the law of Moses, and the standards of grace ... This is a great advance over the standard of love demanded under the law of Moses." **Ibid, pg. 201-202.**
3. But the Law of the Ten Commandments in its works form has not been abolished. Ps. 111:7,8; Eccl. 12:13,14; 1 Jn. 3: 22,24.
4. The very works of the Law is in itself love. 1 Jn. 3:17,18; 1 Jn. 5:2.
5. Love IS the Law itself since it fulfils or obeys the Law. Obedience to the Law is called love. (Rom. 13:8-10; 1 Jn. 4: 20,21; Ex. 20:6).
6. No Law and Testimony, no light. Isa. 8:20.

7. The Law and the Testimony is the Word, and this Word is light. (Isa. 8:20; Ps. 119:105).
8. This same Word is the Gospel of Christ, thus the Gospel has the Law in it. (1 Thess. 1:5; Col. 1:5; 1 Thess. 3:2).
9. The Gospel is:
 - a. The death of Christ. Rom. 5:6,8; 1 Cor. 15:3.
 - i. The Sufferage of Christ. 1 Pet. 3:18.
 - ii. The gift of life. Matt. 20:28.
 - b. Justification or the new birth. (Gal. 3:8,9,14; Jn. 3:3,5-8).
 - c. Sanctification or the cleansing process. 1 Cor. 6:11; Eph. 5:25,26; 1 Thess. 2:13; 1 Pet. 1:2; Jude. 1.
 - d. Blotting out of sins in the Judgment. (Acts. 3:19; 1 Jn. 4: 16,17; 1 Pet. 4:8).
10. When we show Christ Suffered for sins, which is for lawbreaking we preach the Law to convict men of sin.
 - a. Christ suffered for sins. 1 Pet. 3:18.
 - b. Sin is transgression of the Law. 1 Jn. 3:4.
 - c. The Law convicts of sin. Rom. 3:19,20; Rom. 7:7.
11. The life Christ gives is an experience of love (God) which is the Spiritual Law.
 - a. Christ gives life. Jn. 10:10,11.
 - b. Life is an experience of (or knowing) God who is love. (Jn. 17:3; 1 Jn. 4:8,16).
 - c. The Law is love (God) and is spiritual. Rom. 13:10; Rom. 7:14).
12. In Justification we are given life (the Spiritual law) in our hearts. (Rom. 5:1,18; Rom. 8:2, Heb. 8:10).
13. This causes us to keep the works of the Law. Rom. 3:28,31.
14. In Sanctification we keep the works of the Law through Faith. (Acts. 26:18; Jam. 2:17,18,8-12).

15. In The Judgment we will be judged by the Law. Jam. 2:8-12; Eccl. 12:13,14.

16. And on the basis of our keeping the Law, through Christ's Grace, we shall have our past sins blotted out and inherit eternal life. (Rom. 13:8-10; 1 Jn. 4:16,17; 1 Pet. 4:8); Rev. 22:14.

17. Thus the role of the Law in the Gospel is as follows:

- a. To show our sins that caused Jesus' death.
- b. The Spiritual Law is the life we are given in Justification.
- c. We are made to keep the works of the Law from Justification and Sanctification.
- d. Because of Sanctified Law keeping, when we are judge by the Law we shall inherit eternal life.

18. This Law is to be kept in its entirety. (Deut. 5:22; Jam. 2:8-12).

THE END

THE ABSOLUTE IMPORTANCE OF THE LAW OF GOD.

1. The Ten Commandments are important in the absolute sense.

a. "The Law was not spoken at this time exclusively for the benefit of the Hebrews. God honoured them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world. The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love." **Ellen G. White, Patriarchs and Prophets, pg. 305.**

b. "The authority of God lies in His glorious Godhead and Creator-hood. God's personal majesty and His relation to his creatures give a quality of permanence to His Law which is inseparable from His personal glory. This reveals a wide difference between human laws and Divine, for 'A man may break the Princes Law, and not violate his Person; but not Gods: for God and his image in the Law, are so straightly united, as one cannot wrong the one, and not the other'. Law is Law, only if God be God, and such is the connection between the Law of God and His personal majesty that even if there had been no Law revealed, to know God Himself would thereby cause man to know His requirements."

"Law is the expression of will, and it is by making a law that God governs. The moral Law, therefore, 'is no other then the revealed copy of Gods will touching mans duty' it is Gods will as notified" ... "The Ten Commandments, therefore, are given absolutely, 'no Argument being brought to persuade or confirm the Equity of those Commands; but only the will of the Commander'. 'Gods naked Command' is the all-sufficient reason for man's obedience. This unchallengeable authority of the command proceeds from 'a sovereign lawgiver' who 'hath absolute power to prescribe unto us what laws he pleaseth' It is the absoluteness of the will of God in Law which constitutes its peculiarly obligatory nature."

"The moral Law in man is a copy of the Divine nature, and what God wills in the moral Law is so 'consonant to that eternal justice and goodness in himself', that any supposed abrogation of that Law would mean that God would 'deny his own justice and goodness'. 'To find fault with the Law, were to find fault with God', for 'the original draft is in God himself'... Gods own Laws are the expressions of his holy perfect Will and Nature." **Ernest F. Kevan, The Grace of Law, pg. 47-48,50-51,63.**

c. "The Decalogue was the charter of freedom which Yahweh had presented to His people delivered from Egypt. The people received it not as a burden, but as a gift, which was seen as a privilege and as an occasion for thanks." **J. J. Stamm, M. E. Andrew, The Ten Commandments in Recent Research, pg. 113-114.**

- d. Read how important David view God's Law to be. Ps. 119:51,61,69-72,127.
2. Evangelicals have found themselves against the Law of God, they are thus anti-nomians.
- a. "Thirdly, Paul demonstrates the incompatibility of faith and law, faith and law appear as two diametrically opposed and mutually exclusive principles." **Ronald Y. K. Fung, The Epistle to the Galatians (N.I.C.N.T.), pg. 145,146.**
- b. "Since law and grace are opposed to each other at every point, it is impossible for them to co-exist, either as the ground of acceptance before God or as the rule of life. Of necessity, therefore, the scriptures of the New Testament which present the facts and scope of grace, both assume and directly teach that the law is done away. Consequently, it is not in force in the present age in any sense whatsoever. This present nullification of the law applies not only to the legal code of the Mosiac system and the law of the kingdom, but to every possible application of the principle of law ... That the Law, in the widest three-fold meaning of the term, is now set aside, is revealed as a fundamental fact in the divine economy of grace. That the law had now ceased even in its widest meaning, should be considered with unprejudiced attention ... These actual written commandments, either of Moses or the kingdom, are not the rule of the believer's life under grace, anymore than these systems are the basis of his salvation." **Lewis Sperry Chafer, Grace, pg. 215-216.**
- c. Antinomianism in the Evangelical world has even descended to unprecedented lowness, read this quote from this great Evangelical scholar:
- "On the plane of salvation-history the coming of faith coincides with the appearance of Christ, in whom the parenthetic age of law was displaced by the age of faith ... To be "under law" is in practice to be "under sin" -not because law and sin are identical, but because law, while forbidding sin, stimulates the very thing that it forbids." **F. F. Bruce, Commentary On Galatians (N.I.G.T.C.), pg. 181-182.**
- d. Another writer asserts:
- "The conclusion must be that the law itself as law, for the Christian, has been "abolished". No one can read 11 Corinthians 3 with an unprejudiced attitude and not see that the writer is discussing the very center of the law of God with its "tables of stone" (Vs. 3). All this, so far as the Christian believer is concerned, has been "done away" (Vs. 11), it has been "abolished" (Vs. 13)." **Alva J. McClain, Law and Grace, pg. 46.**
- e. Even the Watchtower Society are anti-nomians, here is what they say:
- "So, with the perfect sacrifice of Christ, the Law was brought to and end ... It follows that the Israelites were discharged from the Ten commandment also ... Does this mean that the law to keep a weekly Sabbath, which is the fourth of the

Ten Commandments, was also removed ? yes it does." **You Can Live Forever in Paradise on Earth**, pg. 205-206.

3. A new concept called "situation ethics" has arisen from anti-nomianism and is prevalent in the world today.

a. What is situation ethics?

"The position that every significant moral decision has to be taken "in the light of the circumstances" ... There can be no absolute, invariable moral rules which govern all situations; even so brief a law as "Thou shalt not kill" did not apply equally to murderers, adulterers, war, sacrifices, or food. Circumstances alter cases, it is said, and from this it is an easy step to pronounce all moral codes out of date in a world come of age ... Where love is, no other precepts are requisite, enshrines the theme of situation ethics ... Jesus had no rules or system of values; revered principles, even the Ten Commandments, may be thrown aside if they conflict with love ... There are no prescribed rules - only love." **Walter A. Elwell, Evangelical Dictionary of Theology**, pg. 1019-1020.

b. That situation ethics stems from anti- nomianism is seen:

"... There are no norms whatsoever, at least no objective ones. That is, we are literally without law (anti-nomos) to guide meaningful ethical actions ...". **Norman Geisler, Ethics: Alternatives and Issues**. pg. 28.

"Despite their dissimilarities, there is a basic agreement among the antinomian views discussed above. They are unanimous in their affirmation that ultimately what a man "ought" to do is individualistically and subjectively determined. There are no objective moral prescriptions universally binding on all men." **Ibid, pg. 43.**

4. But where did anti-nomianism come from? Here is the answer; it came through the Reformation by a man named Johannes I. Agricola.

a. "Apart from its early appearance in New Testament times, and in Valentinian Gnosticism, the formal rise of Anti-nomianism has usually been associated with Johannes Agricola, sometimes called Islebius, an active leader in the Lutheran Reformation. In his search for some effective principle by which to combat the doctrine of salvation by works, Agricola denied that the believer was in any way obliged to fulfill the moral Law. In the Disputation with Luther at Wittenberg (1537), Agricola is alleged to have said that a man was saved by faith alone, without regard to his moral character. These views of Agricola were denounced by Luther as a caricature of the Gospel, but in spite of this, the Antinomians made repeated appeal to Luther's writings and claimed his support for their opinions. This

claim, however, is based merely on certain ambiguities in Luther's expressions, and general misunderstanding of the Reformer's teaching." **Ernest F. Kevan, The Grace of Law, pg. 23.**

- b. Here is Agricola's teaching: "... Agricola renewed his assault, maintaining that repentance should be taught as produced, not by the law, but by the Gospel. There is no need whatever, he held, for the preaching of the law. "The decalogue belongs to the hall of justice, not the pulpit." " **Reinhold Seeberg, The History of Doctrines, Vol. 2, pg. 251.**
- c. From Agricola others in the time of the Reformation took up his ideas and began to propagate it; this was from the 16th. century.

"At the Synod of Eisenach, Amsdorf had proposed the thesis: "Good works are, even in the forum of the law and in the abstract not necessary to salvation ... Anton Otto advanced to crass Antinomianism affirming that there is no "third use of the law;" that the new obedience belongs not to the kingdom of Christ, but to the world, as to Moses and the supremacy of the pope; that the Christian is "above all obedience". We should pray God that we may remain steadfast to our end in faith without any works. It was the old ideas of Agricola which were thus continually reappearing, although Luther had refused to countenance them." **Ibid, pg. 366.**

5. But the Law of God is Absolutely important for many things that relate to our salvation and to our salvation also. Many things would collapse if the Law was indeed abolished. Even all realms of theology.

- a. "The place occupied by the moral Law of God is observable in every department of theology, and particularly of Puritan theology. Sin is the transgression of Law, the death of Christ is the satisfaction of Law, justification is the verdict of Law, and sanctification is the believer's fulfillment of the Law. It is in the realm of the doctrine of sanctification that the Puritan convictions about the Law assumed their special significance, and one of their most keenly debated questions was whether the Law still possessed commanding authority over the believer. The majority of the Puritans answered this question affirmatively, and it may, not unreasonable, be claimed that the authority of Law as the principle of the life of the believer was central to the distinctively Puritan concept of Christian experience. "The true Puritan stood ever in the great Taskmaster's eye. He learned to fear God and found that he had nothing else to fear'." **Ernest F. Kevan, The Grace of Law, pg. 21-22.**
- b. These are the seven (7) points of systematic Theology: Pr. 9:1.
 - 1. The Godhead

2. The Depravity of man
3. Providential Grace/The Merits
4. Conviction
5. Justification
6. Sanctification
7. Investigative Judgment

6. Each point of Systematic Theology proves that the Law could not had been abolished, for if it was abolished then Systematic Theology would cease to exist.

a. The first point, THE GODHEAD, shows us that the Law exist. The Law is a transcript of God's Nature, if the Law has been abolished, then it would mean that God's Nature had to be abolished first, this would mean God ceasing to be God, but God does not Change.

1. God is Righteousness: Jer. 12:1; Jer. 23:6.
2. The Law is Righteous thus reflecting God: Ps. 119:172.
3. Righteousness is forever: Isa. 51:8.
4. God cannot change. thus the Law still exist: Mal. 3:6.

b. The second point, THE DEPRAVITY OF MAN, shows that the Law exist. Man's depravity is his transgression of the Law; if the Law was abolished then man would no longer be depraved. (Rom. 3:9-20; Rom. 7:8).

c. The third point is PROVIDENTIAL GRACE/THE MERITS, this is the death of Christ/the gift of His life. Christ died because the Law could not change. He gave His life to us, this life is obedience to the Law.

1. Christ died for sins. 1 Cor. 15:3.
2. Sin is the transgression of the Law. 1 Jn. 3:4.
3. If the Law was abolished there would be no sin (thus Christ died for nothing). Rom. 4:15.
4. Christ give his life for sin. Matt. 20:28.

5. His life was in harmony or in obedience to the Law. Jn. 15:10.
6. Thus if the Law was abolished Christ had nothing to give.
 - d. The fourth point is CONVICTION. God uses the Law to convict us of sin and of Righteousness. If the Law was abolished; that would mean no Law, no conviction at all, thus the Law exists. Rom. 7:7,9,13; Rom. 3:19,20.
 - e. The fifth point is JUSTIFICATION. This is making us Righteous; for Justification brings us into keeping God's Law. Now if the Law is abolished then Justification is non-effective and vain. Rom. 3:28,31.
 - f. The sixth point is SANCTIFICATION. This is walking in obedience to God's Law. If the Law is abolished then there is nothing for us to obey. (1 Thess. 4:3,4; 1 Jn. 5: 2,3).
 - g. The seventh and final point is THE INVESTI-GATIVE JUDGEMENT. And it is the Law that we are judged by, thus if no Law, then there is no ability to judge.
 - i. In this Judgment, it is obedience to the Law that determines our reception of the final Justification (thus no Law, no passing in this Judgment). Rom. 2:13,16.
7. Other points proving that the Law is not abolished are:
 - a. Those who do the Law enter into the new Kingdom (no Law no entrance into the new holy city etc.). Rev. 22:14.
 - b. The Law converts us when it is put into our hearts (no Law then would mean no conversion, nothing to put in us). (Ps. 19:7; Heb. 10:16).
8. What sense is there in abolishing the Law and replacing it with love when love is still keeping the law? Thus love proves the Law was not abolished. Rom. 13:8-10; Deut. 5: 10; Deut. 11:22.

THE END

PROTESTANTISM FOUNDED UPON THE LAW.

1. Mrs. White's statement about Protestantism:

- a. "Christ was a protestant. ... Luther and his followers did not invent the reformed religion. They simply accepted it as presented by Christ and the apostles." **Ellen G. White, Review and Herald, 1st. June, 1886.**
- b. "The Reformers whose protest has given us the name of Protestant, felt that God had called them to give the light of the gospel to the world; and in the effort to do this they were ready to sacrifice their possessions, their liberty, even life itself ... Are we, in this last conflict of the great controversy, as faithful to our trust as the early Reformers were to theirs?." **Ellen G. White, Prophets and Kings, pg. 627.**

2. What does the word "protest" or "Protestant" means?

"Protest, ... To make a formal declaration of opposition to something; to object; to affirm with solemnity ... To object to; make or enter a protest against; to make a solemn declaration or affirmation of; ... A solemn declaration of opinion against some act; an expression of objection or dissent ... Protestant ... One who protests ... Belonging or pertaining to the religion of the Protestants." **The Lexicon Webster Dictionary, Vol. 2. pg. 768.**

3. What should be protested against? Sin! Matt. 1:21; Pr. 14: 34; Jn. 1:29; 1 Cor. 15:34; 1 Jn. 2:2; Isa. 1:18.

4. The religion of the Bible is Protestantism.

- a. God is a Protestant: Jer. 11:6-8;
- b. God give the religion of the Bible: Matt. 22:35-40.
- c. Moses protested against sin: Ex. 32:7,8,15-21,25-29.
- d. Isaiah protested against sin: Isa. 8:11-20.
- e. Jeremiah protested against sin: Jer. 28:12-17.
- f. Ezekiel protested against sin: Eze. 11:1-12.
- g. Malachi protested against sin: Mal. 2:1-9.
- h. Christ protested against sin: Matt. 23:1-28.

i. Paul protested against sin: (1 Cor. 15:31; Acts 22:1-22).

5. Therefore Protestantism is founded upon the Law.

a. Because sin which is protested against is transgression of the Law: 1 Jn. 3:4.

b. To protest, one must hate sin and love Righteousness (obedience to the Law): Heb. 1:9; Ps. 119:163; Amos 5:15.

c. To inspire protest the Holy Spirit must use the Law upon the heart to convict of sin and of Righteousness: (Jn. 16: 8; Ps. 119:104).

d. Therefore to protest (thus Protestantism) seeks to establish obedience to the Law: Ex. 16:28; Deut. 4:1-6; Deut. 6:2,17,18; Deut. 13:4.

6. Martin Luther was a great Protestant.

"Foremost among those who were called to lead the church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through him God accomplished a great work for the reformation of the church and the enlightenment of the world." **Ellen G. White, Great Controversy, pg. 120.**

7. The essence of his protest was founded upon the Law.

"He (Luther) entered the city (Rome), visited the churches, listened to the marvelous tales repeated by priests and monks, and performed all the ceremonies required. Everywhere he looked upon scenes that filled him with astonishment and horror. He saw that iniquity existed among all classes of the clergy. He heard indecent jokes from prelates, and was filled with horror at their awful profanity, even during mass. As he mingled with the monks and citizens he met dissipation, debauchery. Turn where he would, in the place of sanctity he found profanation. "No one can imagine", he wrote, "what sins and infamous actions are committed in Rome; they must be seen and heard to be believed. Thus they are in the habit of saying, 'If there is a hell, Rome is built over it: it is an abyss whence issues every kind of sin'." **Ibid, pg. 125.**

"Luther now entered boldly upon his work as a champion of the truth. His voice was heard from the pulpit in earnest, solemn warning. He set before the people the offensive character of sin ...". **Ibid, pg. 129**, 1 Jn. 3:4.

8. Luther was no antinomian, he supported the Law of God, thus he was a true protestant.

"I answer: First of all, remember what has been said, namely, that faith alone, without works, justifies, frees, and saves; we shall make this clearer later on. Here we must point out that the entire Scripture of God is divided into two parts: commandments and promises.

Although the commandments teach things that are good, the things taught are not done as soon as they are taught, for the commandments show us what we ought to do but do not give us the power to do it ... As we fare with respect to one commandment, so we fare with all, for it is equally impossible for us to keep any one of them." **Martin Luther, Three Treatises, pg. 282.**

"Now when a man has learned through the commandments to recognize his helplessness and is distressed about how he might satisfy the Law-since the law must be fulfilled so that not a jot or tittle shall be lost, otherwise man will be condemned without hope-then, being truly humbled and reduced to nothing in his own eyes, he finds in himself nothing whereby he may be justified and saved. Here the second part of scripture comes to our aid, namely, the promises of God which declare the glory of God, saying, "If you wish to fulfill the law and not covet, as the law demands, come, believe in Christ in whom grace, righteousness, peace, liberty, and all things are promised you. If you believe, you shall have all things; if you do not believe, you shall lack all things." That which is impossible for you to accomplish by trying to fulfill all the works of the law-many and useless as they all are-you will accomplish quickly and easily through faith. God our Father has made all things depend on faith so that whoever has faith will have every-thing, and whoever does not have faith will have nothing." **Ibid, pg. 283.**

"Now let us turn to the second part, the outer man. Here we shall answer all those who, offended by the word "faith" and by all that has been said, now ask, "If faith does all things and is alone sufficient unto righteousness, why then are good works commanded? We will take our ease and do no works and be content with faith." I answer: not so, you wicked men, not so. ... Although, as I have said, a man is abundantly and sufficiently justified by faith inwardly, in his spirit, and so has all that he needs, except insofar as this faith and these riches must grow from day to day even to the future life; yet he remains in this mortal life on earth. In this life he must control his own body and have dealings with men. Here the works begin; here a man cannot enjoy leisure; here he must indeed take care to discipline his body by fastings, watchings, labours, and other reasonable discipline and to subject it to the Spirit so that it will obey and conform to the inner man and faith and not revolt against faith and hinder the inner man, as it is the nature of the body to do if it is not held in check. The inner man, who by faith is created in the image of God, is both joyful and happy because of Christ in whom so many benefits are conferred upon him; and therefore it is his one occupation to serve God joyfully and without thought of gain, in love that is not constrained. ... In doing these works, however, we must not think that a man is justified before God by them, for faith, which alone is righteousness before God, cannot endure that erroneous opinion. We must, however, realize that these works reduce the body to subjection and purify it of its evil lusts, and our whole purpose is to be directed only toward the driving out of lusts. Since by faith the soul is cleansed and made to love God, it desires that all things, and especially its own body, shall be purified so that all things may join with it in loving and praising God. Hence a man cannot be idle, for the need of his body drives him and he is compelled to do many good works to reduce it to subjection. Nevertheless the works themselves do not justify him before God, but he does the works out of spontaneous love in obedience to God and considers nothing except the approval of God, whom he would most scrupulously obey in all things." **Ibid, pg. 294-295.**

"So the Christian who is consecrated by his faith does good works, but the works do not make him holier or more Christian, for that is the work of faith alone. And if a man were not first a believer and a Christian, all his works would amount to nothing and would be truly wicked and damnable sins. The following statements are therefore true: "Good works do not make a good man, but a good man does good works; evil works do not make a wicked man, but a wicked man does evil works." Consequently it is always necessary that the substance or person himself be good before there can be any good works, and that good works follow and proceed from the good person, as Christ also says, "A good tree cannot bear evil fruit, nor can a bad tree bear good fruit" (Matt. 7:18). It is clear that the fruits do not bear the tree and that the tree does not grow on the fruits, also that, on the contrary, the trees bear the fruits and the fruits grow on the trees. As it is necessary, therefore, that the trees exist before their fruits and the fruits do not make trees either good or bad, but rather as the trees are, so are the fruits they bear; so a man must first be good or wicked before he does a good or wicked work, and his works do not make him good or wicked, but he himself makes his works either good or wicked." **Ibid, pg. 297.**

"We do not, therefore, reject good works; on the contrary, we cherish and teach them as much as possible. We do not condemn them for their own sake but on account of this godless addition to them and the perverse idea that righteousness is to be sought through them; for that makes them appear good outwardly, when in truth they are not good. They deceive men and lead them to deceive one another like ravening wolves in sheep's clothing (Matt. 7:15). ... We are not to preach only one of these words of God, but both; we are to bring forth out of our treasure things new and old, the voice of the law as well as the word of grace (Matt. 13:52) ... We must bring forth the voice of the law that men may be made to fear and come to a knowledge of their sins and so be converted to repentance and a better life." **Ibid, pg. 300.**

"Our faith in Christ does not free us from works but from false opinions concerning works, that is, from the foolish presumption that justification is acquired by works. Faith redeems, corrects, and preserves our consciences so that we know that righteousness does not consist in works, although works neither can nor ought to be wanting; just as we cannot be without food and drink and all the works of this mortal body, yet our righteousness is not in them, but in faith; and yet those works of the body are not to be despised or neglected on that account." **Ibid, pg. 311.**

9. It was some of Luther's followers, that, after his death, that brought anti-nomianism into the Reformation.

"But AMSDORF and FLACIUS raised a vigorous opposition. The former declared, that anyone who would defend the statement that good works are necessary to salvation was a "Pelagian, a Mameluke, and a denier of Christ". The latter argued, that, if faith alone justifies and saves, this cannot be said in any sense of works ... And in the same way the preservation of the state of grace can be based only upon faith. In the whole course of the Christian life, faith must maintain its dominant position and dare not share the latter with good works. Amsdorf pressed on to the bold assertion, that "good works are injurious to s

salvation", and in other declarations threatened to carry out the idea of freedom from the law to the extreme statement: 'God does not care for works'." **Reinhold Seeberg, The History of Doctrines, Vol. 2. pg. 365.**

"At the Synod at Eisenach, Amsdorf had proposed the thesis: "Good works are, even in the forum of the law and in the abstract ..., not necessary to salvation ..." ANTON OTTO advanced to crass Antinomianism, affirming that there is no "third use of the Law;" that the new obedience belongs not to the kingdom of Christ, but to the world, as to Moses and the supremacy of the pope; that the Christian is "above all obedience". We should pray God that we may remain steadfast to our end in faith without any works." **Ibid, pg. 365-366.**

10. Many years later - in the eighteenth century, arose Wesley a great Protestant who opposed anti-nomianism and endorsed obedience to the Law.

"Wesley and his associates were led to see that true religion is seated in the heart, and that God's Law extends to the thoughts as well as to the words and actions. Convinced of the necessity of holiness of heart, as well as correctness of outward deportment, they set out in earnest upon a new life." **Ellen G. White, The Great Controversy, pg. 254.**

"The spiritual declension which had been manifest in England just before the time of Wesley was in great degree the result of antinomian teaching, Many affirmed that Christ had abolished the moral law and that Christians are therefore under no obligation to observe it; that a believer is freed from the "bondage of good works." Others, though admitting the perpetuity of the law, declared that it was unnecessary for ministers to exhort the people to obedience of its precepts, since those whom God had elected to salvation would, "by the irresistible impulse of divine grace, be led to the practice of piety and virtue," While those who were doomed to eternal reprobation "did not have power to obey the divine law."

Others, also holding that "the elect cannot fall from grace nor forfeit the divine favor," arrived at the still more hideous conclusion that "the wicked actions they commit are not really sinful, nor to be considered as instances of their violation of the divine law, and that, consequently, they have no occasion either to confess their sins or to break them off by repentance."-McClintock and Strong, Cyclopedia, art. "Antinomians." Therefore, they declared that even one of the vilest of sins, "considered universally an enormous violation of the divine law, is not a sin in the sight of God," if committed by one of the elect, "because it is one of the essential and distinctive characteristics of the elect, that they cannot do anything that is either displeasing to God or prohibited by the law."

These monstrous doctrines are essentially the same as the later teaching of popular educators and theologians-that there is no unchangeable divine law as the standard of right, but that the standard of morality is indicated by society itself, and has constantly been subject to change. All these ideas are inspired by the same master spirit-by him who, even among the sinless inhabitants of heaven, began his work of seeking to break down the righteous restraints of the law of God.

The doctrine of the divine decrees, unalterably fixing the character of men, had led many to a virtual rejection of the law of God. Wesley steadfastly opposed the errors of the antinomian teachers and showed that this doctrine which led to antinomianism was contrary to the Scriptures." **Ibid, pg. 260-261.** See also **The Great Controversy, pg. 262-264.**

11. The Millerite movement that was the mother of Seventh-day Adventism was a protest raised up by God.

"An UPRIGHT, honest-hearted farmer, who had been led to doubt the divine authority of the Scriptures, yet who sincerely desired to know the truth, was the man specially chosen of God to lead out in the proclamation of Christ's second coming. Like many other reformers, William Miller had in early life battled with poverty and thus learned the great lessons of energy and self-denial." **Ellen G. White, The Great Controversy, pg. 317.**

"And now the duty of making known to others what he believed to be so clearly taught in the Scriptures, urged itself with new force upon him. "When I was about my business," he said, "it was continually ringing in my ears, "Go and tell the world of their danger." This text was constantly occurring to me: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Ezekiel 33:8,9. I felt that if the wicked could be effectually warned, multitudes of them would repent; and that if they were not warned, their blood might be required at my hand."-Bliss, page 92.

He began to present his views in private as he had opportunity, praying that some minister might feel their force and devote himself to their promulgation. But he could not banish the conviction that he had a personal duty to perform in giving the warning. The words were ever recurring to his mind: "Go and tell it to the world; their blood will I require at thy hand." For nine years he waited, the burden still pressing upon his soul, until in 1831 he for the first time publicly gave the reasons of his faith.

As Elisha was called from following his oxen in the field, to receive the mantle of consecration to the prophetic office, so was William Miller called to leave his plow and open to the people the mysteries of the kingdom of God. With trembling he entered upon his work, leading his hearers down, step by step, through the prophetic periods to the second appearing of Christ. With every effort he gained strength and courage as he saw the widespread interest excited by his words." **Ibid, pg. 330-331.**

"Those who accepted the advent doctrine were roused to the necessity of repentance and humiliation before God. Many had long been halting between Christ and the world; now they felt that it was time to take a stand. "The things of eternity assumed to them an unwonted reality. Heaven was brought near, and they felt themselves guilty before God."-Bliss, page 146. Christians were quickened to new spiritual life. They were made to that time was short, that what they had to do for their fellow men must be done quickly. Earth

receded, eternity seemed to open before them, and the soul, with all that pertained to its immortal weal or woe, was felt to eclipse every temporal object. The Spirit of God rested upon them and gave power to their earnest appeals to their brethren, as well as to sinners, to prepare for the day of God. The silent testimony of their daily life was a constant rebuke to formal and unconsecrated church members. These did not wish to be disturbed in their pursuit of pleasure, their devotion to money-making, and their ambition for worldly honor. Hence the enmity and opposition excited against the advent faith and those who proclaimed it." **Ibid, pg. 340.**

12. Seventh-day Adventism coming from Millerism eventually embraced the Law.

"The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people." **Ellen G. White, The Great Controversy, pp. 423.** See also **The Great Controversy, pp. 433-435.**

13. Since protest and Protestantism was founded upon the Law of God, and Adventism is founded upon the Law of God, then Seventh-day Adventism is true Protestantism.

"In these latter days, as God's remnant workmen, we are called upon not only to reconstruct the Reformation edifice but to restore the Church structure as well, and to bring everything into harmony with the divine blueprint. We are even to restore original features omitted by the Reformers. And we are likewise to rebuild the parts distorted and rejected by the latter-day perverters of the Reformation positions. Not only are we confronted by this dual task, but we are commissioned to finish this uncompleted structure, carrying it through to consummation with the capstone of the present truth features of these latter days, thus bringing the full structure to completion." **Leroy E. Froom, in Our Firm Foundation, 2:81. (Quoted from G. E. Paxton, The Shaking of Adventism, pg. 21.**

"Thus the Waldenses witnessed for God centuries before the birth of Luther. Scattered over many lands, they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things for "the word of God, and for the testimony of Jesus Christ." Revelation 1:9." **Ellen G. White, The Great Controversy, pg. 78.**

"Let us show the people where we are in prophetic history and seek to arouse the spirit of true Protestantism, awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed." **Testimonies for the Church, Vol. 5, pg. 716.**

14. Apostate Protestants have rightly given up the name Protestant:

"In the City of Chicago, ILL., Dec. 5, 1912, an assembly of three hundred and nineteen clerical delegates from thirty-one professedly Protestant denominations intentionally and expressly repudiated the word "Protestant" ... The assembly by which this meaningful thing was done, was the "Second Quadrennial Meeting of the Federal Council of the Churches of

Christ in America" ... No sooner was opened the discussion of the report than that word "Protestant" was challenged as if it were a mortal enemy that had invaded the council. "Why emphasize a word that is not a uniting but a dividing word? a word that recalls a most unhappy and trying experience," said one. "By using this word, you make it more difficult for many of your Christian brethren to work with you," said another. Discussion was soon cut off by a motion to resubmit the report for revision, eliminating the word "Protestant". And this was done thus:- "To express the fellowship and catholic unity of the Christian church". Then the report was promptly adopted, and with applause." **Alonzo Trevier Jones, Lessons From The Reformation, pg. 13,14.**

THE END

SHOULD THE LAW BE KEPT? AN EVALUATION.

1. What value does God have for his Law? It is the very life of His people. Deut. 4:1-9; Rom. 8:2; Deut. 32:46,47.
2. Cain broke the Law although it was not yet written down by the finger of God. (Gen. 4:6,7; Rom. 5:12,13; Rom. 7:7,8).
3. Abraham kept the Law of God. Gen. 26:4,5.
4. Love was the keeping of the Law in the First Witness (Old Testament). Ex. 20:6; Lev. 19:18.
5. Love is (still) the keeping of the Law in the Second Witness (New Testament). 1 Jn. 5:1-3; Rom. 13:8-10.
6. All First Witness (Old Testament) people were justified by Faith. (Heb. 10:38,39; Heb. 11:4,5,7,8,11,20,22,24,31,32).
7. Yet people in the First Witness (Old Testament) kept the Law. Deut. 10:12,13.
8. The Law in the First Witness (Old Testament) was kept by Faith. (Deut. 30:10-14; Rom. 10:5-8).
9. The Law in the Second Witness (New Testament) is also kept by Faith. Rom. 3:28,30,31; Rom. 9:31,32.
10. Whenever we see law as being abolished in the Second Witness (New Testament) it is never the Ten Commandments. Deut. 5:22.
 - a. It is the ceremonial laws. Col. 2:14,16; Heb. 10:1-9.
 - b. It is the law of the priest-hood. Heb. 7:12-16,18,19,28.
11. Is Paul telling us not to keep the Law? No! He is telling us that we should not use the works of the Law to make our own self righteous without God. Rom. 3:20; Gal. 2:16; Rom. 9:31,32.
12. Does Paul say to keep the Law? Yes he does! Rom. 2:26, 27,13; Rom. 3:28,30,31; Rom. 8:2-4; Rom. 13:8-10; 1 Cor. 7:19.
13. Why should we keep the Law? Because the problem of man is that he is a lawbreaker. Rom. 8:6-8.
14. We will be judged by this same Law. Jam. 2:8-12.

15. What does the Book of Revelation tell us about the Law?

- a. The last church (which is a remnant that Satan wars against), will keep the commandments. Rev. 12:17.
- b. The last saints who will go through the last trials of the "Mark of the Beast" will keep the Law. Rev. 14:12.
- c. Nobody enters into the holy city or partake of the tree of life if they do not keep the Law. Rev. 22:14.

THE END

COMMANDMENTS IN THE NEW TESTAMENT (SECOND WITNESS) IS NOT MERELY THE GENERAL "WORDS OF GOD", THEY ARE THE TEN COMMANDMENTS.

1. Observe the false teachings of a self deluded man. He says:
 - a. Jesus' Commandments were opposed to the Father's Commandments.
 - b. Jesus' Commandments were not God's Commandments.
 - c. Jesus' Commandments is "Love one another", but the Father's Commandments is "Love your neighbour as yourself".
 - d. The Father's Commandments "Love your neighbour as yourself" was based upon self righteousness.
2. We must be born again to keep God's Law. 1 Jn. 5:1-4.
3. Is Commandments as used by Jesus and the Apostles in the New Testament (Second Witness) just the general "words of God" or the Ten Commandments.
 - a. Even in the Old Testament (First Witness) the Commandments were kept by Love. Ex. 20:6; Deut. 11:1,22.
 - b. Commandments as used by Christ is the Law. Matt. 15: 3,6.
 - c. Christ also showed that Love to God and man is the Ten Commandments, not a replacement of it. Matt. 22:36-40.
 - d. All the words that Christ said was in harmony with the Law which is also the Law of life. (Jn. 12:49,50; Rom. 8:2).
 - e. The "Love" spoken by Christ in the following texts is the same Ten Commandments. (Jn. 13:34,35; Rom. 13: 8-10); (Jn. 14:15,21; Rom. 13:8-10; Ex. 20:6; Lev. 19: 18).
 - f. The Commandments of Christ is the same Law in the First Witness (Old Testament), Christ loved us with the Law. (Jn. 15:10,12; Rom. 13:8-10).
 - g. In the writings of Paul Commandments is the Ten Commandments. Rom. 7:8-13; 1 Cor. 7:19; Eph. 6:1,2.
 - h. The "Love one another" of Christ is the "Love your neighbour as yourself" or the Ten Commandments of the First Witness (Old Testament). Rom. 13:8-10.

- i. Commandments in Peter is the Law. (2 Pet. 2:21; Rom. 2:26; Rom. 8:4).
- ii. The Law is also called God's "word". (Ps. 119:10,11, 142,151; Jn. 17:17).

- i. The Ten Commandments is the "words" of God in the First Witness (Old Testament). Ex. 34:28; Deut. 10:4.
- j. The sense of "old", "new" and "word" in 1 Jn. 2:3-10.
- k. The Ten Commandments is referred to in (1 Jn. 3:22-24; Rom. 13:8-10).
- l. The Ten Commandments is seen in this text also. (1 Jn. 4:21; Matt. 22:36-40; Rom. 13:8-10).
- m. This text refers back to the Ten Commandments. (1 Jn. 5:2,3; Ex. 20:6).

THE END

