

The Ten Commandments part of the Law of Moses.—Sister Anna M. Byrns writes from Strong City (Chase Co., Kansas):—“There are four of us in this place watching for the Lord’s return. I know of but one in this vicinity who takes much interest in the truth, and that is a man who was formerly a “Seventh Day Adventist” preacher, but through the instrumentality of Brother Baker has got to be almost a Christadelphian, though he still clings to the belief that it is necessary to observe the Sabbath. I think the reason he fails to profit by the plain teaching of the New Testament on that subject is because he doesn’t understand that the ‘ten commandments’ were *included* in ‘the law,’ but thinks they are something more binding, and more to be honoured, than the rest of the law, which he styles *only the law of Moses*. We find a part of the ten commandments spoken of as the ‘the law’ in James 2:10–11, and Romans 7:7. The law included the ‘five books of Moses.’ Therefore, we find an occurrence which is recorded in Genesis mentioned as the law in Gal. 4:21–22. This law was sometimes called ‘the law of Moses’ and sometimes ‘the law of God’ (Luke 2:22–23, Mark 7:9–10); sometimes ‘the book of the law,’ and sometimes ‘the book of the covenant’ (2 Kings 22:8, 23:2). When spoken of in connection with the prophets, it was sometimes called ‘the law and the prophets,’ and sometimes ‘Moses and the prophets.’ The ten commandments were the kernel or nucleus of the old covenant (Ex. 34:27), which differed from the new by being written on tables of stone, while the new was written on fleshly tables of the heart (2 Cor. 3:3–6–7, Heb. 8:8–10). Under the old covenant ‘there was a remembrance of sins made every year’ (Heb. 10:3), but of those who are under the new the Father says, ‘Their sins and their iniquities will I remember no more’ (Heb. 10:17). But some say, if the ten commandments are done away, why observe any of them? We do not observe them because they were part of the old covenant graven in stone—but in obedience to the royal law (James 2:8, Matt. 22:37–40, 7:12). ‘Love worketh no ill to his neighbour, therefore love is the fulfilling of the law,’ and ‘the righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit’ (Rom. 13:10, 8:9). Our reason for observing them is found also in 1 Cor. 6:9–10, Gal. 5:19–21, Rom. 8:13–14. The Father said of Christ, ‘This is my beloved Son, in whom I am well pleased.’ Therefore, all other sons of God who would be ‘well-pleasing in his sight’ must cultivate those Godlike traits of character exhibited by the first-born. The man mentioned at the beginning of my letter argues also that the rest spoken of in Heb. 4. is the seventh day Sabbath. It is evident, however, that the word rest is often used in the Bible in the same sense we use the word peace. We find it so used in Josh. 1:15, 2 Chron. 20:30, 1 Chron. 22:2. ‘I will give him rest round about from all his enemies,’ is the reason given for naming David’s son Solomon (meaning peaceable. It is evident by the prophecy of Zacharia (Luke 1:71–74) that this rest was a type of the rest the children of Israel looked for under Christ. He says, ‘Joshua gave them no rest because he had none to give them.’ But Joshua had a rest to give them (Deut. 3:28, 31:7–23), and he gave them that rest (Josh. 21:43–44, 23:1). The Deity does all his work on the earth through agents, either angels or men (Josh. 1:5), therefore it is the same whether we say Joshua gave them rest or the Lord gave them rest. Among the different places where ‘He afterwards spake of another day’ we find Ps. 9:10. The rest that Joshua gave them could not be a permanent rest—burdened by ‘sin’s flesh’ and surrounded by hostile nations as they were. If he had given them a *permanent* rest then, would he not afterwards have spake of another day. But when clothed with immortality and power, they stand upon Mount Zion among the 144,000, and the last enemy has been destroyed, then ‘His rest (that he will give them) shall be glorious.’ Jesus himself speaks of this rest (Matt. 11:28–29). But he has never given his people rest yet; therefore, we must look for him to do so in the future. Paul tells the Thessalonian believers when they will enter into that rest (2 Thess. 1:7–8). In reading the portion of Israel’s

history referred to in Heb. 3:17–19, we find nothing to indicate that the Lord ever swore that they should not enter into the seventh day Sabbath rest, but it is several times repeated He swore that they should not enter into the land (Num. 14:23–29–32, 32:10–11, Deut. 1:34–36), and that they could not enter in because of unbelief (Deut. 1:32., Ps. 106:27). To swear that they should not enter into the land was equivalent to swearing that they should not enter into his rest, for a peaceable possession of the land was the rest he had promised them (Deut, 12:9–10, Josh. 1:15, 22:4). Before they could possess the land, they must conquer the enemy who held it. When that was done rest (or peace) would follow as a natural consequence.”¹

¹ (2001). *The Christadelphian*, 19(electronic ed.), 224–225.