

WHAT WAS NAILED TO THE CROSS?

Many people are saying today that the moral law was nailed to the cross; that it is not necessary to keep the Ten Commandments now. If this were true then it would be impossible for anyone to sin, for the Bible says that "sin is the transgression of the law." So without the law there would be no sin. Can we believe that? Looking all about us we can see misery and woe, crime and lawlessness on every side. This world is not without sin. Neither is it without the moral law.

In all nations there are federal, state, city, and county laws. Besides, the church organizations have ecclesiastical laws by which they are governed and by which they govern their constituencies. Laws are necessary for any group of people wishing to dwell in peace. It was very much that way with the nation of the Israelites.

The Israelites had three sets of laws: First, the moral law, or the ten commandments. Second, the ceremonial law, or the law of ordinances. Third, the civil laws. In this lesson we will study only the moral and the ceremonial laws because only these two concern the church.

What is the moral law? Dr. Albert Barnes says: "The moral laws are such as grow out of the nature of things, which cannot, therefore, be changed—such as the duty of loving God and His creatures. These cannot be abolished, as it can never be made right to hate God, or to hate our fellow men." Notes on The Gospel, (Matthew 5:18.)

Let us take a look at the ten commandments known as the moral law. The first four are related to our duty to God, the last six to our fellow men. (Briefly mention each one.)

What is the ceremonial law? The ceremonial law is the law of ordinances. Lev. 7:37 tells us: "This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the consecrations, and of the sacrifice of the peace offering." Heb. 9:10 explains that this ceremonial law was just a temporary arrangement: "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

Let us notice just a few of these ceremonial laws, or ordinances given to Israel.

"... Bring a lamb for a SIN OFFERING..." Lev. 4:32.

"... Take you a lamb... and kill THE PASS-OVER." Ex. 12:18.

"... Thou shalt burn... A BURNED OFFERING..." Ex. 29:18.

"... THE FEAST OF UNLEAVENED BREAD shalt thou keep..." Ex. 34:18.

And here are more of these ceremonial laws: "... A sacrifice of PEACE OFFERING unto the Lord..." Lev. 3:6.

"... Bring a SHEAF OF THE FIRST FRUITS..." Lev. 23:10.

"... There shall be a DAY OF ATONEMENT..." Lev. 23:27.

"... Thou shalt observe the FEAST OF WEEKS..." Ex. 34:22.

Moses was given many more laws relating to the sanctuary service.

"... Thou shalt bring a DRINK OFFERING..." Num. 15:10.

"... Offer a MEAT OFFERING unto the Lord..." Lev. 2:1.

"... Bring for his TRESPASS... a ram without blemish." Lev. 5:15.

"... Bring thee a RED HEIFER... without the camp..." Num. 19:2, 3.

Some ordinances, or ceremonial laws, related to the feasts and other requirements for Israel.

"... Ye shall have... a memorial of BLOWING OF TRUMPETS..." Lev. 23:24.

"... THE FEAST OF TABERNACLES... ye shall dwell in booths seven days..." Lev. 23:42.

"... A JUBILEE shall that fiftieth year be..." Lev. 25:42.

"... The flesh of his foreskin shall be CIRCUMCISED." Lev. 12:3.

This gives some idea of what the ceremonial laws were like.

Now let us notice how the ten commandments were given. "AND GOD SPAKE ALL THESE WORDS, saying." Ex. 20:1. The ten commandments follow in this same chapter, and they are all that the Lord spoke out of the mount to Israel. "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and HE ADDED NO MORE..." Deut. 5:22. God must have considered His law very important to have personally spoken the ten commandments to the Children of Israel.

How were the ceremonial laws given to Israel? In Deut. 33:4 we are told: "MOSES COMMANDED US A LAW..." In II Kings 21:8 we read: "Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and ACCORDING TO ALL THE LAW THAT MY SERVANT MOSES COMMANDED THEM." This certainly makes it very clear that the moral law was given by God direct, and the ceremonial laws were given by God through Moses.

The ten commandments, or moral law, which God Himself spoke from Mount Sinai is the universal law of right, and is binding upon all men and still in force today. However, the ceremonial law which Moses gave was to last only until the death of Christ; or as Paul says: "Imposed on them (the Jews), until the time of the (Christian) reformation," the beginning of the Christian church.

There are two distinct codes of law set forth in the Bible: The Moral, or Ten Commandment law, and the Ceremonial, or Law of Ordinances. Now let us compare these two laws so that we can better understand them.

The Moral, or Ten Commandment Law was spoken by God. In Deut. 4:12, 13 we read: "And the LORD SPAKE unto you out of the midst of

the fire . . . even **TEN COMMANDMENTS** . . .” These commandments were spoken so that all Israel heard them. The Ceremonial laws were given to Moses to speak to the people. In Lev. 7:28, 29, 37 we read: “And the Lord spake unto **MOSES**, saying, **SPEAK** unto the children of Israel . . . This is the **LAW** of the burnt offering . . .” So this is the law that “**MOSES COMMANDED**,” including all the details of the sanctuary services.

The moral law was written on tables of stone. In Ex. 31:18 we read: “And he gave unto Moses . . . **TABLES OF STONE, WRITTEN** with the **FINGER OF GOD** . . .” God intended that this law endure forever, so He not only spoke it but wrote it with His own finger on tables of stone. The ceremonial law was written by Moses. In Deut. 31:24 we read: “. . . **MOSES** had made an end of **WRITING** the words of **THIS LAW** in a book . . .”

Just to be sure that this law written in a book refers to the ceremonial law, let us read in II Chron. 35:12: “And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the **LORD**, as it is written in the **BOOK OF MOSES**. And so did they with the oxen.”

The Tables of Stone and the Book of the Law were not kept in the same place. God told Moses in Ex. 25:16: “And thou shalt put **INTO THE ARK** the testimony which I shall give thee.” And in Deut. 31:26 God said: “Take this book of the law, and put it **IN THE SIDE** of the ark.” The Tables of Stone occupied the most holy place in the tabernacle, inside the ark. The Ceremonial Law was also important, but was placed **IN THE SIDE OF THE ARK**.

In Ps. 19:7 David says regarding the Moral Law: “The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.” But of the Ceremonial Law Paul says in Heb. 10:1: “For the law having a **SHADOW** of good things to come . . . **CAN NEVER** . . . make the comers thereunto perfect.”

Paul further compares the two laws. In Rom. 7:14 he says: “For we know that the law is **SPIRITUAL** . . .” This must mean the Moral Law. In Heb. 9:10 Paul says: “Which stood only in **MEATS** and **DRINKS** . . . and **CARNAL ORDINANCES** . . .” So the Ceremonial Law is a **CARNAL ORDINANCE** while the Ten Commandment Law is spiritual.

Let us see what the Bible tells us about the character of the two laws. In Ps. 19:7 we read: “The law of the Lord is **PERFECT**, converting the soul . . .” In other words, if we keep the law of God it will convert us and make us perfect. In Heb. 7:19 it says: “For the law (the ceremonial law) made **NOTHING PERFECT**.” These texts certainly could not refer to the same law.

What about the perpetuity of the laws? In Ps. 111:7, 8 of the Moral Law David says: “. . . All his commandments are sure. They stand fast **FOREVER** and ever.” In Col. 2:14 Paul says: Blotting out the handwriting of ordinances . . . took it out of the way, nailing it to his cross.” This looks like a contradiction, but it is very plain when we know

that there are two laws, and that these texts refer to different laws.

What was Christ's attitude concerning the law when He was here on earth? In Matt. 5:17 He says: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” Christ did not come to destroy the Moral Law. He fulfilled it. If the law could have been destroyed, Christ need not have died. But in Eph. 2:15 Paul says of Christ: “Having abolished in his flesh the enmity, even the law of commandments . . .,” commandments concerning the sacrifices pointing to the cross. The apostles understood that the ceremonial laws were to be abolished at His death on the cross.

Time and again Paul spoke of both laws. In Rom. 7:12 he says: “Wherefore the law is holy, and the commandment **HOLY**, and **JUST** and **GOOD**.” In Col. 2:14 he says: “Blotting out the handwriting of ordinances that was against us, which was **CONTRARY TO US**.” A law that is holy, just and good is certainly not “**CONTRARY TO US**.” So again Paul is plainly referring to two different laws.

In Rom. 3:31 Paul wrote: “Do we make void the law through faith? God forbid: yea, we **ESTABLISH** the law.” Then again in Eph. 2:15 Paul says: “Having **ABOLISHED** . . . the law of commandments contained in ordinances.” One law is to be **ESTABLISHED**; one law **ABOLISHED**. The moral law would continue forever, but the ceremonial law was to be abolished at the cross.

The law of God brought great happiness to Paul. In Rom. 7:22 he tells the early Christians: “For I delight in the law of God after the inward man.” But he advised them in Gal. 5:1: “Stand fast . . . and be not entangled again with **THE YOKE OF BONDAGE**.” Paul never considered the Ten Commandments a yoke of bondage, for a yoke of bondage would bring no delight.

Let us read on in Gal. 5:2, 3 to find out what yoke of bondage Paul was referring to: “Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.” If a man follow the commands in the ceremonial law, that does not release him from keeping the “**WHOLE LAW**,” or Ten Commandments.

Through the spiritual law Paul realized his sinfulness. Rom 7:14: “For we know that the law is **SPIRITUAL**: but I am carnal, sold under sin.” Was it the carnal law that changed the life of Paul? In Heb. 7:16 he says: “Who is made not after the law of a **CARNAL COMMANDMENT**, but after the power of an endless life.” The moral law is spiritual, but the ceremonial law is carnal.

Just one more reference from the writings of Paul. In Rom. 3:20 he tells us how the law can help us to become justified. “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” Without the law we would have no knowledge of wrong doing. So it must have been given at creation. Then why was the ceremonial law given? Paul tells us in Gal. 3:19: “Wherefore then serveth the law? It was added because of trans-

gressions, till the seed should come to whom the promise was made . . ." The ceremonial sacrifices were given to Adam and Eve because they had sinned and were to extend only to the death of Christ.

"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. 7:7. In other words, the law is like a mirror which points out the defects in our characters and helps us to recognize them.

Let us see what some of the well-known commentators have to say about these two laws. John Wesley, the founder of the Methodist Church, says: "The moral law, contained in the Ten Commandments, and enforced by the Prophets, He (Christ) did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which 'stands fast as the faithful witness in heaven.'" *The Works of the Rev. John Wesley*, 1829, Third Edition, Vol. 5, p. 311.

In the same sermon Wesley continues: "The moral (law) stands on an entirely different foundation from the ceremonial or ritual law, which was only designed for a temporary restraint upon a disobedient and stiffnecked people; whereas this was from the beginning of the world."

Reading further from the same book: "Every part of this (moral) law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other."

Wesley continues: "The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the Temple, our Lord indeed did come to destroy, to dissolve, and utterly abolish."

Still reading on page 311: "But the moral law contained in the Ten Commandments, and enforced by the Prophets, HE DID NOT TAKE AWAY." Wesley has no doubt about it. He is sure. Christ did not take the Ten Commandments away. We are still under obligation to keep the moral law.

Wesley gives further proof: "To this bear all the Apostles witness; not only Barnabas and Paul, who vehemently withstood those who taught that Christians 'ought to keep the law of Moses.'" Thus the reformer Wesley makes a clear distinction between the two laws. Many of the apostles wanted the new Christian believers to observe the ceremonial laws of the Jews, but this was unnecessary.

Christ did not do away with the ten commandments, but the ceremonial law was no longer to be observed. Wesley says: "To this bear all the Apostles witness; . . . not only St. Peter, who termed the insisting on this, on the observance of the ritual law, a 'tempting of God,' and 'putting a yoke upon the neck of the disciples, which neither our fathers, 'he said,' nor we were able to bear.'"

So Wesley says that not only Barnabas, Paul, and Peter taught that the ceremonial law was nailed to the cross, "But all the Apostles, elders,

and brethren, being assembled with one accord . . . declared, that to command them to keep this law, was to 'subvert their souls'; and that 'it seemed good to the Holy Ghost' and to them, to lay no such burden upon them."

Wesley concludes his discourse: "This 'hand-writing of ordinances,' our Lord did blot out, take away, and nail to the cross." This has all been taken from *The Works of the Rev. John Wesley*, A.M., Vol. 3, 3rd edition, 1829, p. 311. As you can see, one of the foundation principles of the Methodist Church is that the moral law stands fast forever but the ceremonial law was nailed to the cross.

Martin Luther, founder of the Lutheran Church, says: "Question: Are we under obligation to keep the moral law? Answer: Yes; because that is founded on the nature of God, and CANNOT BE CHANGED; it is of universal application, which was impossible with respect to the ceremonial laws." *Shorter Catechism*, p. 16. The next quotation makes it clear that Martin Luther recognized the difference between the moral and ceremonial laws.

Martin Luther continues: "Question: Are we under obligation to keep the ceremonial, or church law of the Jews? Answer: No; the ordinances which it enjoined were only types and shadows of Christ; and when they were fulfilled by His death, and the distinction between Jew and Gentile was removed, the ceremonial law was abolished, because it was no longer necessary." *Shorter Catechism*, p. 16.

The well-known evangelist, Dwight Moody, says: "The people must be made to understand that the ten commandments are still binding and that there is a penalty attached to their violation." What a pity that people have been taught from the pulpit by so many modern preachers that it is unnecessary to keep the commandments.

Herman Olshausen says: "How very superficial is the view of those who would place the Decalogue in the same category with the ceremonial law, and regard it as given only for the Jews." *Biblical Commentary*, (Heb. 9:25). How true it is that only those who are superficial in their Bible study place the ten commandments and the ceremonial law in the same category.

The Baptists say: "The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall . . . delivered by God upon Mount Sinai, and written in two tables of stone." *The Baptist Encyclopedia*, p. 1355. This scholarly work of the Baptists is discerning enough to show the immutability of the law of God.

William Proctor says: "Unlike the ceremonial and civil codes which were given to Israel . . . the moral law is intended for all mankind, and it has never been abrogated nor repealed." "Moody Bible Institute Monthly," Dec. 1933, p. 160. We should all be anxious to add our "AMEN" to William Proctor's straightforward testimony. Whether they recognize it or not, the inhabitants of this world are all to be judged by this very law that so many are disregarding.

The Presbyterians say: "The moral law is . . . of UNIVERSAL AND PERPETUAL OBLIGATION

... It must not, therefore, be confounded with the ceremonial law, which was abolished under the New Testament dispensation." **Confession of Faith**, pp. 43-45. The Presbyterians are straightforward in their thinking on this subject also. The ceremonial laws were given only for the Jews while God's holy law is for all mankind.

Presbyterians also say: "The moral law doth forever bind all, as well justified persons as others, to the obedience thereof . . . Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation." **Confession of Faith**, Chap. 19, art. 5, p. 82. All who study God's Word carefully and prayerfully will be led to agree with this Presbyterian belief.

John Calvin says: "The law has sustained no diminution of its authority but ought always to receive from us the same veneration and obedience." **Institutes**, Book 2, Chap. 7, sec. 15. If we would all recognize that the law still continues in force, there would be more veneration of its precepts and fewer crimes committed in the world today.

A pioneer of the Christian Church, Elder Barton W. Stone, says: "By the abolition of the law I do not think that the moral law of love to God and love to man was destroyed; for this must be unchangeable and eternally binding on all intelligent creatures." **Bible Student's Library**, No. 10. Mr. Stone is here covering all 10 of the commandments, because **Love of God** covers the first 4 and **love to man** the last 6 commandments.

Rev. George Elliot says: "By the phrase 'THE TEN WORDS' . . . the moral law is FULLY DISTINGUISHED from the civil and ceremonial law. The first is an abiding statement of the divine will; the last consists of transient ordinances having but a temporary and local meaning." **Essay on the Abiding Sabbath**, p. 116. How true that the moral law is abiding while the ceremonial law was only temporary!

Rev. Joseph Cook says: "While God remains God, and man is man, the decalogue must stand . . . The civil and ceremonial laws of the Jews were superseded but not the moral . . . It was given for man, not for the Jews only, but for all mankind." (Boston Monday Lecture.) It is good to find an honest man who recognizes that the decalogue was given for all mankind and not just for the Jews. The law existed in Eden hundreds of years before the time of Abraham, the first Jew.

The Methodist Episcopalians say: "Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, NO CHRISTIAN WHATSOEVER is free from the obedience of the commandments which are called moral." **Church Doctrines and Discipline**, Ed. 1900, p. 21. True Christians will agree with this statement and will endeavor to keep each commandment that God has given.

Elder Barton W. Stone of the Christian Church says: "I see no connection between the death of Christ and the destruction of the moral law. But there is an intimate connection between His death and the ceremonial laws; for these were types and shadows of Christ." **Bible Student's Library**, No. 10. The fact that the veil of the temple was rent in

twain at Christ's death, signifies that its ceremonies were ended at that time.

Dwight L. Moody says: "Men may cavil as much as they like about other parts of the Bible, but I HAVE NEVER MET AN HONEST MAN that found fault with the Ten Commandments." **Welghed and Wanting**, p. 11. If we are honest we will have to admit that the ten commandments are perfect even as David says: "The law of the Lord is perfect."

From the *Wall Street Journal* we quote: "There is one code and constitution, with some thousands of years' continuous test, which has never been repealed or even amended. This is called the Ten Commandments." May 28, 1921, p. 1. Even the editors of this famous journal know that the ten commandments must continue if good business is to be carried out on Wall Street.

From the "Moody Bible Institute Monthly" we quote: The ten commandments furnish us with the greatest moral code that the world has ever seen. They bring A VITAL MESSAGE FOR THIS AGE. The decalogue provides a tonic for the invigoration of the whole moral system." July, 1932. Not only does the decalogue provide a tonic, but it gives men peace; for the Bible says: "Great peace have they which love thy law."

Fulton Oursler says: "In the immortal 'Ten Words' I find a blueprint for the good life . . . Most certainly THE COMMANDMENTS ARE NEEDED TODAY, perhaps more than ever before. Their divine message confronts us with a profound moral challenge in an epidemic of evil." "Cosmopolitan," Sept. 1951, pp. 33, 34. J. Edgar Hoover agrees with Mr. Oursler that the Ten Commandments help to curb evil, and are truly needed in the world today.

In an editorial in the "Christian Advocate," we read: "The road to the promised land runs past Sinai." So says Clive S. Lewis of Oxford University, and no prophet of the Old Testament ever proclaimed a greater truth." Nov. 11, 1943. The Bible even goes further than this by proclaiming that only those who keep God's commandments shall enter the promised land.

Adam Clarke says: "Man cannot have a true notion of sin but by means of the law of God . . . The law, therefore, is the grand instrument in the hands of a faithful minister, to alarm and awaken sinners . . . Jesus Christ is the end of the law for justification to them that believe." **Commentary**, on Rom. 7:13. This statement points out the Bible truth that the moral law is like a mirror to reveal our true condition. After we see our sinful state we must seek Jesus for justification or forgiveness.

The Baptists say: "By disowning the law, men utterly subvert the gospel . . . To be exempt from this is to be without law, and of course without sin; in which case we might do without a Saviour, which is utterly subversive of all religion." **Tract No. 64**, p. 6. Those who teach that the law has been abolished should resign as preachers, for if there is no law there can be no sin, and if there is no sin, then WHY PREACH?

Johnathan Edwards says: "Through the atonement of Christ more honor is done to the law, and consequently the law is more established, than if

the law had been literally executed, and all mankind had been condemned." *Works*, 1842 Ed. Vol. 2, p. 369. The death of Christ on the cross magnified the law and made it honorable. God's law is the very foundation of His government, and by the death of Christ the importance of keeping this law is made very clear to us.

John Wesley says: "In the highest rank of the enemies of the gospel of Christ are they who openly . . . teach . . . 'What did our Lord do with the law? He abolished it.' . . . Father, forgive them; for they know not what they do." *The Works of the Rev. John Wesley*, pp. 311, 317. We must agree with Wesley that the enemies of the law need to be prayed for: Satan has certainly blinded their eyes so that they fail to see that God's law is holy, just, and good.

Martin Luther says: "He who pulls down the law, pulls down at the same time the whole framework of human polity and society . . . I never rejected the law." *Life of Luther*, p. 217. We might go a step further and say that those who pull down the law are opening the floodgates of crime and evil upon the world. Many world leaders agree that the cause of so much crime and juvenile delinquency today is a neglect of the study of God's Word and His ten commandment law.

Quoting from Luther again: "If the law be thrust out of the church, there will be no longer anything recognized as sin in the world, since the gospel defines and punishes sin only by recurring to the law." *Life of Luther*, p. 217. If Luther were alive today he would see that the church has thrust out the law, and that sin and cold formality have swept in.

Luther also says: "I wonder exceedingly how it came to be imputed to me that I should reject the law of Ten Commandments . . . Whosoever abrogates the law must of necessity abrogate sin also." *Spiritual Antichrist*, pp. 71, 72. Luther knew that the antichrist would reject and abrogate God's law. He realized the importance of keeping God's law and how hard Satan would try to get God's law set aside.

John Wesley says: "BEWARE OF ANTI-NOMIANISM, making void the law, or any part of it, through faith." (*Christian Perfection*.) Wesley was acquainted with the text in Rom. 3:31: "Do we then make void the law through faith? God forbid, yea we established the law." And his advice is good for us today. Beware of antinomianism!

Andrew Fuller says: "In proportion as the law is depreciated, the gospel is undermined, and both grace and atonement rendered void." *Atonement of Christ*, p. 161. It has been said that law and grace are Heaven's Siamese twins, one cannot exist apart from the other. So do not believe the minister who says "We are under grace, so we do not need to keep God's law." It is true we are

under grace, but because we are under grace we will keep the ten commandments.

F. B. Meyer says: "The crying need of our times is a deeper conviction of sin. And if this shall be ever brought about, it must be by the religious teachers being led to study the law as well as the Gospel." *Elijah, and the Secret of His Power*, p. 176. Actually the blame for the great increase of sin can be laid at the door of the antinomians. How anyone can teach that it is now all right to kill, steal, commit adultery, and swear just because we are under grace, I cannot understand.

Andrew Fuller says: "The apostles delighted in it (the law), and if we are Christians we shall delight in it too, and shall not object to be under it as a rule of duty; for no man objects to be governed by laws which he loves." *Atonement of Christ*, p. 161. The Psalmist says: "O how love I Thy law." "I delight in the law of the Lord." Jesus says: "If ye love me keep my commandments."

The Moral or Ten Commandment law is the law that reveals our sins.

". . . By the law is the knowledge of sin." Rom. 3:20.

". . . Sin is the transgression of the law." I John 3:4.

". . . The wages of sin is death . . ." Rom. 6:23.

We may fight against God's great moral precepts, but when we stand before God at the Judgment, what excuse will we have for not obeying His commands? "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." I John 2:4. O, how many who claim to know and love Jesus are called liars by God! They refuse to obey Him yet say that they love Him.

"For this is the love of God, that we keep his commandments: and his commandments are not grievous." I John 5:3. We obey God because we love Him, because we are saved, not so that we can be saved. Jesus gave His life for us, and we should be happy to do what God wants us to do.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. God's saints in these last days are characterized by patience, faith, and obedience to His holy law.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Truly we all want to be among that vast throng of blessed saints who will be privileged to enter the City of God. We must have the passport of obedience before we can enter that Holy City. No sin or rebellion will be allowed within the pearly gates. May we love our Lord so much that we will delight to do His will and finally hear Him say: "Come ye blessed of my Father . . . enter in."