**“How to Understand the Bible. (Concluded.)” The Present Truth 16, 27, pp. 422, 423.**

NOW it is a fact that there is much discussion of the Sabbath question. Many people seem to have great difficulty in knowing just what day is the Sabbath; yet the Word of God says plainly, “the seventh day is the Sabbath.” Any person who will simply accept that statement as it stands, taking it simply as it says, will never have any difficulty at all in knowing exactly what day is the Sabbath. And the Bible throughout speaks just as plainly and is as easily understood in all its statements with reference to the Sabbath, as it speaks in this sentence quoted. {PTUK July 5, 1900, p. 422.1}

The people who accept the Bible statements exactly as they are on this subject, never do have any difficulty at all in knowing what day is the Sabbath. But those who will not accept it have endless con-fusion and difficulty; and in fact, never do get the question settled to their perfect satisfaction. {PTUK July 5, 1900, p. 422.2}

He who knows most can always make plainest and simplest what he has to tell, however deep the subject he may be discussing. God, knowing all things, and being the embodiment of all wisdom, is capable of making subjects that are of eternal depth so plain that a little child can receive them and understand them. But when anybody, whether it be the devil or a man not believing what the Lord says just as He says it, undertakes to interpret it and by subtle distinctions to tell what the Lord means, he produces only infinite and eternal confusion. And all who allow themselves to be so beguiled from the simplicity that is in Christ, inevitably find it to be so. {PTUK July 5, 1900, p. 422.3}

When the Scripture is read that says plainly, “The seventh day is the Sabbath of the Lord thy God,” those who do not believe it and will not accept it as the truth of God, and will not allow that He knew what He wanted to say and then said just what He meant, put on an air of child-like innocence and inquire “The seventh day of what?” or “What seventh day is the Sabbath?” {PTUK July 5, 1900, p. 422.4}

In the very first chapter of the Bible the Word of God is, that in six days the Lord created the heavens and the earth and all things that are in them. Then the same word follows with a statement that on the seventh day He rested, and that He blessed the seventh day and sanctified it, because that in it He had rested from the work which He had created and made. And that particular seventh day, that rest day, is the Sabbath, for Sabbath is rest. {PTUK July 5, 1900, p. 422.5}

That six days of creative work followed by the seventh day of rest, formed the first week of time that this world knows anything about. And from that record just as it stands, without any interpretation or explanation whatever, it is perfectly plain that the seventh day, which is God’s rest day; the seventh day, which is the Sabbath of the Lord, is the seventh day of the week. {PTUK July 5, 1900, p. 422.6}

Such is the record that the Lord Himself has given of His own creative acts through the first six days of the world’s existence, and of His rest on the seventh day of the world’s existence. These together compose the original week of the world’s existence. And every one who will believe the record just as it stands and simply as it says, will know for himself and to his perfect satisfaction what seventh day it is that is meant in the Bible, when it says that the seventh day is the Sabbath of the Lord thy God. {PTUK July 5, 1900, p. 422.7}

Then if anyone wants to have another statement of the case, he needs only to turn to the 20th chapter of Exodus and read what the Lord Himself said with His own voice, speaking from the top of Sinai. To His people there assembled and for all people for all time who will be His people, the Lord Himself said, “Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work; ... for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it.” {PTUK July 5, 1900, p. 422.8}

Here the Lord says that the people are to work six days and rest the seventh, because at creation He Himself had worked six days and then rested the seventh day. Now anyone who is willing to allow that the Lord tells the truth, and was able to remember at Sinai what He had done at creation, will have no difficulty whatever in understanding what seventh day it is that Is referred to in this language. For it is the identical day of His rest at the close of the six days of creation, which cannot possibly be any other than the seventh day of the week; for there was no other existing period of which it could possibly be the seventh day. {PTUK July 5, 1900, p. 422.9}

The people who stood at the base of Sinai that day and beard that voice, have continued, through their descendants, unto this day; and are scattered over the whole earth, amongst all the nations. And the day that there God gave them, upon His own count, by His own voice, in connection with the facts in which He Himself was the actor, they have never lost. {PTUK July 5, 1900, p. 422.10}

If anyone wants yet further evidence, come fifteen hundred years still further down. Then He who made the heavens and the earth, who rested that seventh day at the close of the work of creation, He who spoke from the top of Sinai the word we have just quoted, stood upon the earth Himself in the form of a man as a teacher sent from God. He observed this same seventh day as the Sabbath. He ever called it the Sabbath. {PTUK July 5, 1900, p. 422.11}

And it was the same day that the people of Israel had observed as the Sabbath, from the day that He Himself had spoken from the top of Sinai. And though there was constant criticism of all His words and ways on the part of the scribes, Pharisees, lawyers and rabbis, yet there was never any shadow of a question raised as to whether He observed the proper day as the Sabbath. There was always agreement between Him and them as to that. Their objections against Him were solely with reference to His manner of observing the day. And He in this as in everything else was the grand exemplar of the right way for all mankind for ever. {PTUK July 5, 1900, p. 422.12}

Thus three separate times the Lord Himself has stated the facts concerning the origin and the basis of the Sabbath, and ham made plain exactly what seventh day it is. First, in the record of the original creation in the first and second chapters of Genesis. Secondly, in repeating with His own voice the record of the original creation. Thirdly, when upon the earth He repeated with His own voice and manifested in His own life the living truth as the example for all mankind. {PTUK July 5, 1900, p. 422.13}

O that man would believe the Word of the Lord which He has taken all this pains to make plain to their understanding. Why will men continue to allow the same serpent that beguiled Eve, and in the same way, through his subtlety, to corrupt their minds from the simplicity that is in Christ? {PTUK July 5, 1900, p. 423.1}

A. T. JONES.

 **“Keeping the Commandments of God” The Present Truth 16, 29, p. 454.**

EVERYTHING that the Lord has ever done for mankind since the sin of Adam, has been done solely to bring man back into harmony with His law. {PTUK July 19, 1900, p. 454.1}

The establishment of ordinances, the giving of His law, the sending of His prophets, the sending of His Son, “that Prophet” greater than all, the gift of His Holy Spirit, and the gifts of the Spirit—all, everything, that has been given, established, or employed by the Lord, has been to bring men to obedience to His law. {PTUK July 19, 1900, p. 454.2}

In bringing men to His law He is bringing them to Himself; for it is written: Thou “testifiedst against them, that Thou mightest bring them again unto *Thy* law” and “testified against them to turn them *to Thee*.” Nehemiah 9:29, 26. Read carefully the whole chapter, and see the object of all that He did. Bringing men to His law is only turning them to Himself: because “God is love,” and “this is the love of God, that we keep His commandments.” {PTUK July 19, 1900, p. 454.3}

No higher attainment than the love of God can ever be reached by any soul in the wide universe. And since it is the love of God, and only the love of God, that we keep His commandments, it is the very certainty of truth that no higher attainment than the keeping of the commandments of God can ever be reached by any soul in the wide universe. {PTUK July 19, 1900, p. 454.4}

Jesus said, “I have kept My Father’s commandments, and abide in His love,” and “I and My Father are one.” There cannot possibly be any higher nor any better attainment than oneness with God, than likeness to Christ, who is one with God. And as He kept the Father’s commandments, and abode in His love by keeping His commandments, so there is no higher nor better thing that could possibly He attainable than the keeping of the commandments of God. {PTUK July 19, 1900, p. 454.5}

The greatest gift of God to men is the gift of His only begotten Son, Jesus Christ. Yet with this wondrous gift to men, even in Christ nothing avails on the part of men “but faith which worketh by love.” Faith is the gift of God, and, working by love, works only by the love of God. And “this is the love of God, that we keep His commandments.” Therefore it is certain that the one great object of the very gift of Christ, and of faith in Him, is to bring men to the keeping of the commandments of God, to faithful obedience to His law. {PTUK July 19, 1900, p. 454.6}

The greatest gift God can bestow on men through Jesus Christ, the only means of His gifts to man, is His Holy Spirit. Yet in this gift all that He does, all that He can do, is to cause men to know the love of God; for “the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” Romans 5:5. And since it is “the love of God, that we keep His commandments,” and “love is the fulfilling of the law,” it is perfectly plain that the one purpose of this greatest gift of God through Christ is the keeping of the commandments of God, faithful allegiance to His law. {PTUK July 19, 1900, p. 454.7}

All the working of the Spirit of God, through all the diversities of operations, is to bring souls unto charity, the bond of perfectness, which is perfect love, the love of God. And this it the love of God that we keep His commandments.” Therefore all the working of the Spirit of God through His many gifts and operations, is solely to bring men to the keeping of the commandments of God. {PTUK July 19, 1900, p. 454.8}

By all this therefore it is certain that the keeping of the commandments of God is the greatest blessing, the highest honour, and the richest gift that even God can bestow upon any soul. All other blessings, honours, and gifts are subordinate to this; they are given only to be conducive to this one thing; and they are to be need only as means of attaining this. {PTUK July 19, 1900, p. 454.9}

For any person to use any of the gifts of God for any other purpose than to make himself a true keeper of the commandments of God is for that person to miss the will of God, and to frustrate the object of the very gift which He would use. To be willing to use the word of God, to use God’s gift of His dear Son, to use the gift of the Holy Spirit, or any of the gifts of the Holy Spirit, with any other aim than the perfect keeping of the commandments of God, is to miss the will of God, and to pervert the purpose of that word, or that gift. That one aim, and that alone, is true Christianity. {PTUK July 19, 1900, p. 454.10}

This is what *Christian patriotism* means. So to honour the law of God, is what it means to be a true citizen of the commonwealth of Israel. This is what means loyalty to the government of God, and allegiance to the constitution, the supreme law, of the Most High. {PTUK July 19, 1900, p. 454.11}

Now are you a Christian patriot? Is the keeping of the commandments of God your one single aim? Are all the gifts and blessings of God counted by you as only contributory to this stogie object? These questions are important. This whole subject as here presented, is of vital importance. {PTUK July 19, 1900, p. 454.12}

A. T. JONES.

**“The Forgiveness of Sin and the Healing of Disease” The Present Truth 16, 30, pp. 470, 471.**

THERE are to-day presented to the public many means of healing. Besides the dreadful drug medications, there are pretended faith healings, magnetic healings, hypnotism, Christian science healings, etc., etc. {PTUK July 26, 1900, p. 470.1}

There are thousands of persons to-day who have diseases, and who so long to get rid of them that they will willingly apply anything that gives them the promise of doing away with the disease, without asking any questions as to any consequences. The only question with them is, How can I get rid of this, and in the quickest way? There are thousands of persons who are diseases,—persons who have brought disease upon themselves, and who are keeping disease upon themselves, by their wrong methods of living; and who will adopt, and give themselves up to, anything that will relieve them of the suffering, rather than to set about a rational, conscientious course to correct their manner of living, so that the disease may go. Those persons need not expect anything else than that they will fall under the deceptive power of the enemy, who, by curing, or apparently curing, their bodies, gets a hold upon both soul and body that nothing but the power of God Himself can break. Then why not have God to deliver them at the first?—Simply because the way of the Lord is not the thing of supreme importance with them. {PTUK July 26, 1900, p. 470.2}

And when you do go to God to be healed of disease, do not ask nor expect Him to take away the disease while you continue the cause of that disease. Bear in mind for ever that disease does not come without cause. Diseases have their cause every one of them has its causes. Seek for the cause, and conscientiously correct that, and God will invariably co-operate with you. {PTUK July 26, 1900, p. 470.3}

To ask the Lord to heal you of disease while you are continuing the cause, is only to ask the Lord to set Himself against Himself, and work contrary to His own eternal laws and established principles: and all for your sake. For if a person is not willing to put away the cause of the disease,—yea, if a person is not willing to seek diligently and study faithfully to find out the cause, that he may honestly and decidedly put it away,—then it is plain that his own pleasure, and not the glory of God, is his chief aim in asking the Lord to heal him. And it is plain that in asking the Lord to do so, he does it, not for the Lord’s sake, but for his own sake. {PTUK July 26, 1900, p. 470.4}

It is a perfectly safe proposition that when a person has done all in his power to search out and put away the causes of his disease, and it should be found after all that the cause is beyond all human effort to remove, then if the one sole aim of his healing is the glory of God and the keeping of the commandments of God, he may with perfect confidence and full assurance of faith ask the Lord to heal him. {PTUK July 26, 1900, p. 470.5}

And in your searching, remember that sin is the first of all causes of disease; for if there had never been any sin, there never could have been any disease. Accordingly in the Bible, forgiveness of sin is connected with the healing of disease. “Bless the Lord, O my soul ... who forgiveth all thine iniquities, who healeth all thy diseases.” “The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.” “That ye may know that the Son of man hath power upon earth to forgive sins (He saith unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thy thine house.” {PTUK July 26, 1900, p. 470.6}

Therefore as sin is the first of all causes of disease, all plans or means of getting rid of disuse utterly miss the mark if they do not take into consideration *the getting rid of sin;* and the getting rid of sin *as the principal thing*. {PTUK July 26, 1900, p. 470.7}

For as sin is the very foundation of all the causes of disease, surely there can be complete deliverance from disease only in complete deliverance from sin. Therefore it is written of those who shall inhabit that glorious land, “The inhabitant shall not say, I am sick;” and why?—Because “the people that dwell therein shall be forgiven their iniquity.” Isaiah 33:24. {PTUK July 26, 1900, p. 471.1}

Again: As sin is the first of all the causes of disease, the getting rid of sin must be the chief thing in putting away the causes of disease. And as sin is the transgression of the law of God,—the Ten Commandments,—the putting away of sin as the chief of all things in putting away the causes of disease, inevitably brings every soul face to face with the keeping of the commandments as the chief of all things to be had in view in all efforts made to get rid of disease. Accordingly all efforts made to be rid of disease must be made in conformity with the commandments of God. And loyalty to the commandments of God will utterly discountenance and repudiate everything—miracles and all—that is offered so a means of getting rid of disease, if in any way it draws away from the keeping of the commandments of God. {PTUK July 26, 1900, p. 471.2}

A. T. JONES.