

HE SHALL THINK TO CHANGE TIMES AND LAWS; JEHOVAH'S MEMORIALS

Do Seventh Day Adventists Repair The Breach, and Restore the Paths to Dwell In?

"If the Foundation be Destroyed What Shall the Righteous Do?"

Righteousness before God is found in walking by faith in all the commandments and ordinances of the Lord blameless.

"Cry aloud, spare not, lift up thy voice like a trumpet and show thy people their transgressions and the house of Jacob their sins." Luke 1:8; Isa. 58:1.

"Let no man deceive you by any means; for (before the kingdom is redeemed, Luke 21: 26; Eph. 1: 14) there shall come a falling away first, and that man of sin be revealed, who thought to change the appointed ordinances and the laws of God the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." See the apostle Paul's comment on Daniel 7: 25; 2 Thess. 2.

In this paper we will not comment on any declarations made in Daniel 7: 25, save on the changes of "times" or appointed ordinances, to learn what has not been done by those who make the claim that they are "The restorers of the breach, the restorers of paths to dwell in."

"And he shall think to change times and laws."—A more literal translation would read: And he shall think to change ordinances and laws; namely, the ordinance of baptism (Matt. 28: 19; Mark 16, 16) feet washing (John 13) the Lord's supper (Matt. 26: 28) and "laws"—both greatest and least of the commandments. Lev. 19: 27; Ex. 20: 8-11; Matt. 5: 19.

The Ordinance of Baptism, A Memorial of Redemption

"Baptized for the remission of sins that are passed through the forbearance of God." Acts 8: 38; Rom. 3: 25; "We are buried with Him by baptism into his death, in the likeness of his death." "And they went down into the water, and he baptized Him." Rom. 6: 4; Acts 8: 38.

From the New Testament we may learn that at baptism a transfer of sins is made (see Isa. 53: 12) and the gift of the Spirit of God's wisdom and energy, the Holy Ghost is given, and our name written in the Lamb's Book of Life. Thus, being "born of the water and of the Spirit," we enter the way of life. John 3: 5 Acts 2: 38. Having complied with the requirements of the gospel we are made to "rejoice, because our names are written in heaven," "in the Book of Life." Luke 10: 20; Phil. 4: 3.

The Ordinance of Judgment, or Feet Washing

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator (as married to whom he ought not to be) or covetous or an idolater (anything is an idol that is loved more than Me), said Christ, and he is not worthy of Me) or a railer, or a drunkard, or an extortioner; with such an one no not to eat.... Do ye not judge them that are within?.... Therefore put away from yourselves that wicked person." "He that is spiritual judgeth all things." I Cor. 2: 15; 5: 1, 11-13.

"When a righteous man doth turn from his righteousness, and commit iniquity, "he is an adversary," "being dead in trespasses and sins." Ez. 3: 20; Eph. 2: 1. "Agree with thine adversary, or "his blood will I require at thy hand." "To bring about an agreement, "Go tell him his fault between thee and him alone; if he will hear thee thou hast gained thy brother. If he refuse to hear the pleadings of his brethren and the strong testimony of the Scriptures at the mouth of his pastor (Eze. 44: 23) in the presence of the congregation, refuse to wash his feet, judge him as unworthy of fellowship. If incorrigible, let him be unto thee as a heathen man and a publican;" "outside of the camp shall his habitation be." If he should afterward repent, "confirm your love toward him;" "restore him back into the fold." Matt. 5: 25; 18: 15-18; Lev. 19: 46; 2 Cor. 2: 58. Paul highly commended such a church as this. 2 Cor. 7: 8-11.

He that is of "quick understanding" will read the declaration of the prophets of our Lord, and of his apostles as follows:— "He that is unclean "by trespasses and sins" (for accepted, divorced-married) and is accepted at the ordinance of feet washing while living in sin, the Church "hiddeth him Godspeed and is partaker of his evil deeds." "A little leaven leaveneth the whole lump." "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Such are partakers with adulterers, and when "all things are ready," they make excuse and judge themselves unworthy of eternal life, because of their defilement. Ps. 50: 18; Hag. 2: 13, 14; Luke 14: 17-20; Jas. 2: 10; 2 John 11; Matt. 12: 37.

Some who know not the Scriptures justify themselves in washing the feet of open transgressors because Jesus washed Judas' feet. Though Jesus was tempted (Luke 22) he had not yet accepted the price of betrayal. It was after the supper was ended and the covenant blood had cut him off from eternal life, that Jesus said to him, "What thou doest, do quickly." John 13: 27; see Jas. 1: 5. Seventh-day Adventists hold no such doctrine.

"I thought to do unto them;" "and without the shedding of blood is no remission;" "this is my blood of the new covenant which is shed for many for the remission of sin." But the law (of atonement) worketh wrath against the transgressor to cut him off if he is not found blameless herein. Jer. 18: 8; Heb. 9: 22; Rom. 4: 14; Gen. 17: 14; Num. 9: 13.

Seven Day Adventists tell us that the remission of sins is not accomplished until near the end of the world. Daniel 8: 14.

Who Are Called the Least in the Kingdom of Heaven? "Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair it is a glory to her; for her hair is given her for a covering." "But if it be a shame for a woman to be shorn or shaven, let her be covered." 1 Cor. 11: 6, 10, 14, 15.

If the man is "the glory of God" and the woman "the glory of man" what about the law that says, "neither shalt thou mar the corners of thy beard?" The Son of man was the glory of God—"our example." But who would countenance the idea of a shaved Christ? Beardless men are "effeminate" of feature, womanish. The apostle Paul classes them with fornicators, idolaters, adulterers, thieves and drunkards, "and shall not inherit the kingdom of God." 1 Cor. 6: 9. If there had been no law enacted, and witness- ed to in nature by a beard on the man and not on the woman, then there would be no transgression. "The Scriptures cannot be broken;" "The Scriptures must be fulfilled." John 10: 35; Mark 14: 37. Sin is the transgression of the law, and law broken demands punishment. 1 John 3: 4; Rev. 21: 8. If the kingdom is to be secured it must be by a church whose pastors will effectually withstand the customs of the world; who will stand on the word in least as well as in the greatest of the Commandments.

What a motley crowd of pastors and laymen make today; de-whiskered, "effeminate" womanish, thus declaring that Jehovah made the beard in vain, charging him with foolishness (Job 1: 22) and resenting what he in his wisdom has established. Look at what full side whiskers and bare chin, chin whiskers, mutton chops, sideburns, mustache, vandyke, goatee, imperial and old goat whiskers thru-out rank and file. "Example is more forcible than precept." There are bad examples that lead to the loss of eternal life; follow not in the God-defying fashion of illustrious predecessors.

"Hear the word of the Lord, ye that tremble at his word: Your brethren that hate you, that cast you out for my Name's sake (and my name is on the altar," Deut. 12: 11), said let the Lord be glorified; and he shall appear to your joy and they shall be ashamed." "Weighed in the balance and found wanting," they receive the mark of the beast,—and hell fire. Isa. 66: 5; Rev. 19: 20.

More Unsound Doctrine. Is the Memorial of Creation Also a Memorial of Redemption?

"Thy name (and thy name is on the altar), O Lord, endureth forever, and thy memorial, O Lord, throughout all generations." Ps. 135: 13; Rev. 5: 9. What do S. D. A. writers say? The papacy has taken hold of the fourth commandment, torn from its place the Sabbath of Jehovah, the only memorial the great God ever gave to man, erected in its place a rival institution (Sunday) to serve another purpose." Eld. Uriah Smith in Prophecy of Daniel.

"And as in the beginning the Sabbath was the sign of his creative power, so now in these days it is also a sign of his work in redemption. And thus the original Sabbath stands forever as the memorial of God and His Son." Eld. G. C. Tenny in Land and Sea.

Can the premises of these writers and pastors be sustained by the Scriptures? They have not shown, neither can it be proven that the Sabbath is a memorial of redemption, nor the ONLY memorial Jehovah gave to man. Their arguments prove how erroneous is their opinion. "That which proves too much, proves nothing." "That which is over-done, is un-done." False interpretations of the Scriptures will forestall the sealing of the remnant people, prevent the redemption of the purchased possession and the resurrection of the saints unto eternal life, make invalid the oath of God and overthrow the universe; for if God's Word is not vindicated in truth (in the remnant there is no lie) his oath will witness against him; he will be found a liar; and all liars shall have their part in the lake of fire." Rev. 21: 8.

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments; For this is the whole duty of man. For God shall bring every work into judgement with every secret thing, whether it be good or evil." Eccl. 12: 13, 14.

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The Ordinance of Justification, or the Lord's Supper: This Do for Remembrance of Me. Satan tempted David to sin against the Lord in numbering Israel, and for this many were destroyed. David sorely repented and confessed his transgression, offered the covenant blood, and the sword of Justice was put into the sheath thereof." 1 Chron 21.

"If that nation, against whom I have pronounced, turn from evil, I will turn from the chastisement that

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Who Are Called the Least in the Kingdom of Heaven?

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The Son of man was the glory of God—"our example." But who would countenance the idea of a shaved Christ? Beardless men are "effeminate" of feature, womanish. The apostle Paul classes them with fornicators, idolaters, adulterers, thieves and drunkards, "and shall not inherit the kingdom of God." 1 Cor. 6: 9. If there had been no law enacted, and witness- ed to in nature by a beard on the man and not on the woman, then there would be no transgression. "The Scriptures cannot be broken;" "The Scriptures must be fulfilled." John 10: 35; Mark 14: 37. Sin is the transgression of the law, and law broken demands punishment. 1 John 3: 4; Rev. 21: 8. If the kingdom is to be secured it must be by a church whose pastors will effectually withstand the customs of the world; who will stand on the word in least as well as in the greatest of the Commandments.

What a motley crowd of pastors and laymen make today; de-whiskered, "effeminate" womanish, thus declaring that Jehovah made the beard in vain, charging him with foolishness (Job 1: 22) and resenting what he in his wisdom has established. Look at what full side whiskers and bare chin, chin whiskers, mutton chops, sideburns, mustache, vandyke, goatee, imperial and old goat whiskers thru-out rank and file. "Example is more forcible than precept." There are bad examples that lead to the loss of eternal life; follow not in the God-defying fashion of illustrious predecessors.

"Hear the word of the Lord, ye that tremble at his word: Your brethren that hate you, that cast you out for my Name's sake (and my name is on the altar," Deut. 12: 11), said let the Lord be glorified; and he shall appear to your joy and they shall be ashamed." "Weighed in the balance and found wanting," they receive the mark of the beast,—and hell fire. Isa. 66: 5; Rev. 19: 20.

Can the premises of these writers and pastors be sustained by the Scriptures? They have not shown, neither can it be proven that the Sabbath is a memorial of redemption, nor the ONLY memorial Jehovah gave to man. Their arguments prove how erroneous is their opinion. "That which proves too much, proves nothing." "That which is over-done, is un-done." False interpretations of the Scriptures will forestall the sealing of the remnant people, prevent the redemption of the purchased possession and the resurrection of the saints unto eternal life, make invalid the oath of God and overthrow the universe; for if God's Word is not vindicated in truth (in the remnant there is no lie) his oath will witness against him; he will be found a liar; and all liars shall have their part in the lake of fire." Rev. 21: 8.

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments; For this is the whole duty of man. For God shall bring every work into judgement with every secret thing, whether it be good or evil." Eccl. 12: 13, 14.

J. M. GARMIRE

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"If that nation, against whom I have pronounced, turn from evil, I will turn from the chastisement that

He shall think to change times and laws; Jehovah's Memorial. Do Seventh Day Adventists Repair The Breach, and Restore the Paths to Dwell In? "If the Foundation be Destroyed What Shall the Righteous Do?" Righteousness before God is found in walking by faith in all the commandments and ordinances of the Lord blameless. "Cry aloud, spare not, lift up thy voice like a trumpet and show thy people their transgressions and the house of Jacob their sins." Luke 1:8; Isa. 58:1. "Let no man deceive you by any means; for (before the kingdom is redeemed, Luke 21: 26; Eph. 1: 14) there shall come a falling away first, and that man of sin be revealed, who thought to change the appointed ordinances and the laws of God the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." See the apostle Paul's comment on Daniel 7: 25; 2 Thess. 2. In this paper we will not comment on any declarations made in Daniel 7: 25, save on the changes of "times" or appointed ordinances, to learn what has not been done by those who make the claim that they are "The restorers of the breach, the restorers of paths to dwell in."

"And he shall think to change times and laws."—A more literal translation would read: And he shall think to change ordinances and laws; namely, the ordinance of baptism (Matt. 28: 19; Mark 16, 16) feet washing (John 13) the Lord's supper (Matt. 26: 28) and "laws"—both greatest and least of the commandments. Lev. 19: 27; Ex. 20: 8-11; Matt. 5: 19. The Ordinance of Baptism, A Memorial of Redemption. "Baptized for the remission of sins that are passed through the forbearance of God." Acts 8: 38; Rom. 3: 25; "We are buried with Him by baptism into his death, in the likeness of his death." "And they went down into the water, and he baptized Him." Rom. 6: 4; Acts 8: 38. From the New Testament we may learn that at baptism a transfer of sins is made (see Isa. 53: 12) and the gift of the Spirit of God's wisdom and energy, the Holy Ghost is given, and our name written in the Lamb's Book of Life. Thus, being "born of the water and of the Spirit," we enter the way of life. John 3: 5 Acts 2: 38. Having complied with the requirements of the gospel we are made to "rejoice, because our names are written in heaven," "in the Book of Life." Luke 10: 20; Phil. 4: 3. The Ordinance of Judgment, or Feet Washing. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator (as married to whom he ought not to be) or covetous or an idolater (anything is an idol that is loved more than Me), said Christ, and he is not worthy of Me) or a railer, or a drunkard, or an extortioner; with such an one no not to eat.... Do ye not judge them that are within?.... Therefore put away from yourselves that wicked person." "He that is spiritual judgeth all things." I Cor. 2: 15; 5: 1, 11-13. "When a righteous man doth turn from his righteousness, and commit iniquity, "he is an adversary," "being dead in trespasses and sins." Ez. 3: 20; Eph. 2: 1. "Agree with thine adversary, or "his blood will I require at thy hand." "To bring about an agreement, "Go tell him his fault between thee and him alone; if he will hear thee thou hast gained thy brother. If he refuse to hear the pleadings of his brethren and the strong testimony of the Scriptures at the mouth of his pastor (Eze. 44: 23) in the presence of the congregation, refuse to wash his feet, judge him as unworthy of fellowship. If incorrigible, let him be unto thee as a heathen man and a publican;" "outside of the camp shall his habitation be." If he should afterward repent, "confirm your love toward him;" "restore him