

THE CSDA Signet

AND THOU SHALT MAKE A PLATE OF PURE GOLD, AND GRAVE UPON IT, LIKE
THE ENGRAVINGS OF A SIGNET, HOLINESS TO YAH. EXO. 28;36

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WILL YOU visualize it? The time is perhaps 50 A.D. in one of the ancient cities of the Bible, the seaport town of Corinth. A great many people have gathered to hear a man named Paul. Yahweh has not yet added Paul's words to Scripture. No one knows that He will, not even Paul. The fiery apostle begins to speak of the mysteries of godliness, reasoning from cause to effect, from the known to the unknown, using illustrations already familiar to teach what is not yet understood. The people hear and begin to understand. Conviction reveals itself on the faces of some of those gathered. Desire awakens in hearts long turned to stone. At length, acceptance flashes into the minds of a few, and new life begins to surge through the born-again, as miracles occur here and there among the congregation. Those gathered hear the words, "Thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in everyplace." (2 Corinthians 2:14). Did he say always? Did they hear him right? The testimony of Paul is very different from anything these people have heard before. Their great men, the conservative Pharisees, who prided themselves as expositors of the sacred writings, had never spoken thus. So some have not received Paul's testimony, and to the "stony hearts" remaining, his words are most unwelcome. "Always?" they whisper maliciously. "That's full of pride! We're supposed to be humble—never boastful!"

Like the whisperers of that day, nurtured in the "humility" of failure, we too have been taught not to bear a decided testimony. The very Scriptures that speak victory have been wrested from their obvious meaning that there may be no living witness. Thanks be to God who always gives us THE VICTORY! "Let the redeemed of YAH say so...!" (Psalms 107:2).

In Christ the battle has been fought, on every point, and "the victory" has been made complete. He was made flesh itself—the same flesh and blood as those whom He came to redeem. He was made in all points like these; He was "in all points tempted like as we are." If in any "point" He had not been "like as we are," then, on that point He could not possibly have been tempted "like as we are." He was "touched with the feeling of our infirmities," because He "was in all points tempted like as we are." When He was tempted, He felt the desires and the inclinations of the flesh, precisely as we feel them when we are tempted. For "every man is tempted, when he is drawn away of his own lusts [his own desires and inclinations of the flesh] and enticed." James 1:14. All this Yahshua could experience without sin; because to be tempted is not sin. It is only "when lust hath conceived," when the desire is cherished, when the inclination is sanctioned, —only then it is that "it bringeth forth sin." And Yahshua never even in a thought cherished a desire, or sanctioned an inclination, of the flesh. Thus, in such flesh as ours, He was tempted in all points as we are, and yet without a taint of sin.

And thus, by the divine power that He received through faith in God, He, in our flesh, utterly quenched every inclination of that flesh, and effectually killed at its root every desire of the flesh; and so "condemned sin in the flesh." And in so doing, He brought complete victory, and divine power to maintain it, to every soul in the world. All this He did "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." This victory, in its fullness, is free to every soul in Christ Yahshua. It is received by faith in Yahshua. It is accomplished and maintained by "the faith of Yahshua," which He has wrought out

in perfection, and has given to every believer in Him. For "this is the victory which overcometh the world, even our faith." He "abolished in His flesh the enmity [hostility]" that separated mankind from God. Eph. 2:15. In order to do this, He took the flesh, and must take the flesh, in which that hostility existed. And He "abolished in His flesh the enmity;" "for to make", in order to make, "in Himself of twain," God and the estranged man, "the one new man, so making peace." He "abolished in His flesh the enmity;" in order "that He might reconcile both" Jew and Gentile—that is, all mankind who are subject to that hostility—"unto God, in one body by the cross, having slain the enmity in Himself." Eph. 2:16, margin. "The enmity" was "in Himself," by being "in His flesh." And there "in His flesh" He slew it and abolished it. And He could do this only by its being indeed "in His flesh."

 *"Infidels and lovers of sin excuse their crimes by citing the wickedness of men to whom God gave authority in olden times. They argue that if these holy men yielded to temptation and committed sins, it is not to be wondered at that they, too, should be guilty of wrongdoing; and intimate that they are not so bad after all, since they have such illustrious examples of iniquity before them."*  *Ellen G White [Testimonies for the Church Volume Four p.11]*

Thus Yahshua took upon Him the curse, in all its fullness, precisely as that curse is upon all mankind. This He did by "being made a curse for us." But "the curse causeless shall not come," and never came. The cause of the curse is sin. He was made a curse for us, because of our sins. And to meet the curse as it is upon us, He must meet sin as it is in us. Accordingly, God "hath made Him to be sin for us, who knew no sin." And this "that we might be made the righteousness of God IN HIM." 2 Cor.5:21. And though He thus placed Himself entirely at the same great disadvantage as are all mankind,—made in all points like us and so, "in all points tempted like as we are," —yet not a single tendency or inclination of the flesh was ever allowed the slightest recognition, even in thought; but every one of them was effectually killed at the root by the power of God, which, through divine faith, He brought to humanity. And thus, "as the children are partakers of flesh and blood, He also HIMSELF LIKEWISE took part of THE SAME; that through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:14-18. And this victory which Christ wrought out in human flesh, is brought by the Holy Spirit to the rescue of everyone in human flesh who today believes in Yahshua, the Christ. For by the Holy Spirit the very presence of Christ Himself comes to the believer; for it is His constant desire to "grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph.3:16-19.

Thus the deliverance from the guilt of sin and from the power of sin, which holds the believer in triumph over all the desires, the tendencies and inclinations, of his sinful flesh, through the power of the Spirit of God, —this is wrought today by the personal presence of Christ Yahshua IN HUMAN FLESH in the believer, precisely as it was wrought by the personal presence of Christ in human flesh over nineteen hundred years ago. Christ is ever the same— "the same yesterday, and today, and forever." The gospel of Christ is ever the same— yesterday, today, and forever. The gospel of Christ today is the same that it was when He walked this planet in the flesh. Then it was "God manifest in the flesh;" and today it is the same— God manifest in the

same flesh, the flesh of sinful men, human flesh, just as human nature is. That gospel is "Christ in you, the hope of glory;" —Christ in you just as you are, sins, sinfulness, and all; for He gave Himself for our sins, and for our sinfulness. And you, just as you are, Christ has bought, and God "hath made accepted" in Him. He has received you just as you are; and the gospel, "Christ in you, the hope of glory;" brings you under the reign of the grace of God, and, through the Spirit of God, makes you so subject to the power of Christ and of God that "the fruit of the Spirit" appears in you, instead of "the works of the flesh." This is THE VICTORY in you.

Thus every soul in this world can truly say, in the perfect triumph of Christian faith, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Every soul in this world can say, in all truth and all sincerity, "I am crucified with Christ." It is but the acceptance of a fact, the acceptance of a thing that is already done; for this word is the statement of a fact. It is a fact that Yahshua Christ was crucified. And when He was crucified, we also were crucified; for He was one of us. And so it is written: "Knowing this, that our old man IS CRUCIFIED WITH HIM, that the body of sin might be destroyed, that henceforth we should not serve sin." My old sinful human nature is crucified with Him, that this body of sin might be destroyed, that henceforth I should not serve sin. Romans 6:6. Nevertheless I live; yet not I, but Christ liveth in me. Always bearing about in my body the dying of the Lord Yahshua, —the crucifixion of the Lord Yahshua, for I am crucified with Him, —that the life also of Yahshua might be made manifest in my body. For I who live am always delivered unto death, for Yahshua' sake, that the life also of Yahshua might be made manifest in my mortal flesh. 2 Cor. 4:10,11. And therefore the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.

In this blessed fact of the crucifixion of the Lord Yahshua, which was accomplished for every human soul, there is not only laid the foundation of faith for every soul, but in it there is given the gift of faith TO every soul. And thus the cross of Christ is not only the wisdom of God displayed from God to us, but it is the very power of God manifested to deliver us from all sin, and bring us to God—always causing us to triumph in Christ Yahshua!

O sinner, brother, sister, believe it. Oh, receive it! Receive THE VICTORY —even the "faith of Yahshua". Surrender to this mighty truth. Say it, say it in full assurance of faith, and say it forever. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20. "Now thanks be to God, which always causeth us to triumph in Christ..." (2 Cor. 2:14). ". . . and this is THE VICTORY that overcometh the world, even our faith." (1 John 5:4). *[Adapted from the works of Pastor A. T. Jones.]*

Remove the Blessing?

Creation Seventh Day Adventists, as indeed all true Adventists, do not teach that one is justified, or saved, by obedience to the Law of Yahweh. Indeed, we teach that the Law has no power to forgive, or to restore, or to atone. It exists solely to reveal to us what righteousness and unrighteousness entail. As Paul stated it, "For until the law sin was in the world, but sin is not imputed when there is no law. 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.'" (Romans 5:13, 7:7)

When one becomes convicted, by means of the Law, that one is indeed a sinner (for the Law is the means by which "sin" is really defined under both the Old and New Covenants — Ezra 7:26, Rom 4:15, 1 John 3:4) then

the Gospel, the Good News, is that we have a Savior who redeems us from “bloodguiltiness,” (Psalm 51:14) and atones us with the Creator. When we are redeemed, and under this great dispensation of grace, does that mean that the standard of good and evil has changed? Does this mean that the very Law, which was first designed to reveal to us our sins, becomes inapplicable since we are no longer “under” it? “What then? Shall we sin (i.e., break the Law), because we are not under the Law, but under grace? God forbid.” (Romans 6:15)

One of the most common attacks on this Law that Paul says defines “sin,” is in the matter of its fourth article, that dealing with the seventh day of the week. Not content to take Yahweh at His word, there have been many and diverse approaches to get around the plain intent of Scripture. Either the day was changed from the last to the first, or the Law itself was changed, or it does not matter now what day you choose to be your Sabbath. These are all human ideas, and certainly to be found nowhere in the Scriptures. Indeed, there are only two places that a “change in the Law” is mentioned. One is in the Book of Hebrews, which deals with the temporary ordinances concerning the Levitical priesthood and its sacrifices, (Heb 7:12) and another, an attempt, by the very enemy of the Creator, to change the “times and laws.” (Daniel 7:25) One of these listed is a legitimate replacement of an obsolete system by an eternal one; the other is a lie.

It is easy to demonstrate which elements of the original Covenant are eternal, and which were temporary. The temporary ordinances pointed forward only to Christ’s work for humanity during the Plan of Salvation. (e.g., the Passover ritual of slaying a lamb – 1Cor 5:7) The eternal ones point forward to things that will always exist, even after the completion of the Plan of Salvation (e.g. the Sabbaths and New Moons, which are yet “a shadow of things to come” — Isa 66:23, Col 2:16, 17)

If one reads those verses from Colossians 2 without the unwarranted additions of the English translators, we find that it says, “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath, which are a shadow of things to come, but the body of Christ.” In other words, let no “man” judge you, for the “body of Christ,” (a common New Testament idiom meaning “The Church”) is declared to be the keeper and dispenser of such information on earth, and rightly so.

In regards to the Sabbath specifically, though, there is another reason why it must be seen as eternal that has nothing to do with the Law as it was transcribed to Moses in Exodus 20. The simple fact of the matter is that there was a “blessing” and a “sanctification” placed on the day long before humans had the need for a codified Law, long before there was transgression and the Law given, and there is no evidence in any sacred writings that claims Yahweh ever removed this blessing. He has never removed this sanctification.

We read, “And on the seventh day Elohim ended His work which He had made; and He rested on the seventh day from all His work which He had made. And Elohim blessed the seventh day, and sanctified it; because that in it He had rested from all His work which Elohim created and made.” (Genesis 2:2, 3) Two things were done to that day. First, it was blessed, meaning that it was declared a joyous occasion with spiritual significance. Second, it was sanctified, which means that it was singled out and specifically set aside for holy purposes – in short, it was “made holy.”

Some have argued that the Sabbath did not exist before the nation of Israel, as it was a covenant solely with them. This, however, cannot be true, for Christ said the Sabbath was made for “man,” not for “Jew.” (Mark 2:27) That, of course, is only the beginning of the Scriptural evidence. Yahweh said that the Sabbath was His, not the property of His people. (Lev 19:3) He had given it to them as a sanctifying (there is that word again) influence, to be theirs for their benefit, not to be under their authority. (Ezek 20:12) He declared that the Gentiles were to participate in this blessing. (Isaiah 56:6-8) In Christ, they did. (Acts 13:42, 15:21) This is not, by any means, to be considered a comprehensive list, merely the water dripping off the iceberg.

Again, some have said that the statement in Genesis 2 did not make the seventh day a Sabbath as the Jews

came to use the term, and that there is no evidence that Adam kept the Sabbath as a day of rest. This is also clearly untrue. The very presence of the word “sanctified” in Genesis 2:3 indicates that the day was set aside for the purpose of divine use. Adam, created just the day before, was not created with the purpose of violating what had just been explicitly declared as a holy ordinance. Thus, the word “sanctified” reveals the clear connection, and this connection is utilized in the giving of the written Law in Exodus 20. The reason the people were to rest on the seventh day was because it had been sanctified for that purpose from the beginning: “For in six Yahweh made heaven and earth, the sea, and all that in them is, and rested the Seventh day: wherefore Yahweh blessed the Sabbath day, and hallowed it.” (Exo 20:11) The word “hallowed” there is the same word in the Hebrew as “sanctified” in Genesis 2. In Exodus 20, though the Hebrews were receiving the commandment as a covenant, they already knew about the Sabbath from oral instruction. In Exodus 5:5, the specialized word “Sabbath” is used there of the “rest” Moses was demanding for his people. Exodus 16:25-27 indicates that the people knew about this day for some time; it was not new to them! Yahweh told them in the giving of the covenant that they must remember to keep the Sabbath holy, because the day itself has been set aside for that purpose from the seventh day of Creation. This is the very language of the fourth commandment.

Likewise, the presence of the word “blessed” points it out as a perpetual ordinance, for in every other case in Scripture where a blessing is removed from a people or object, it is clearly stated that this is being done, and the reason why is given. What offense has the Sabbath day committed against Elohim that He should remove His blessing? What has changed about human beings that they should no longer benefit from the blessing and sanctification of the seventh day? Some may say, “But I do not see a blessing on the day. Where is the blessing?” These are they who walk by sight, and not by faith, and so naturally do not receive the promise. The Scripture says we are to do the opposite of this. (2Cor 5:7) Away, away with judging the Bible according to the opinions of men!

Let men rather be content to let the Creator judge them; and if men are humble and willing to change, judgment by Yahweh is not a bad thing. Those who seek Heaven must be willing to be judged, and willing to find beauty and joy in obedience to the infinite wisdom of the One who made them and knows what is best. As David said, so will all the Redeemed have said in their hearts, “let us fall now into the hand of Yahweh; for His mercies are great; and let me not fall into the hand of man.” (2Sam 24:14)

Unless it can be demonstrated (and the evidence for the continuity of the Sabbath after the cross taken into account – e.g., Luke 23:56) that the blessing of the seventh day has been removed, or transferred to another day, the Word of Yahweh on this matter must be regarded as sure, for His mercy and providence endure forever. The Law continues to define for us what Yahweh (not human beings) considers as righteousness and unrighteousness. Christ continues to save us from the guilt of a life of transgressing this holy Law. (Galatians 3:13) When we have this, then we will understand not only the letter, but also the spirit of the Sabbath, which is a complete, total, and perfect peace; it is a rest in Christ. (Heb 4:9-11) This was the lesson we were to learn from the Sabbath; the very reason the Day was originally blessed, and sanctified, way back in the Garden of Eden.

David.

Loyalty to God

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God." The standard which is to test every doctrine, every theory, every profession, is the law of God. "Whosoever is born of God doth not commit sin,"—break the law of Jehovah. If a man is born of God, he will respect the principles of the divine government, and will not wilfully transgress the law of God in thought, or word, or action. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." Jesus prayed that his disciples might be sanctified through the truth, and added, "Thy word is truth."

The new birth is accomplished by the reception of the word of God; but those who belittle the word of God, those who cast contempt upon the law of Jehovah, place themselves under the banner of the prince of darkness. Satan began the work of rebellion in heaven by opposition to the constitution and government of God; and this is the manner of work he has carried on ever since the fall of man. Through the agency of evil men he seeks to make void the law of the Most High. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Christ vindicated and honored the law of God, declaring that upon the principles of the Ten Commandments hang all the law and the prophets. Those who manifest disrespect for the law of Jehovah, make it evident that they have not been born again, and the truth does not abide in them.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." This statement must be so read as to harmonize with the statement that if we are born of God, we shall not commit sin; for "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." John says, "I write no new commandment unto you, but an old commandment which ye had from the beginning."

"Whoso abideth in him sinneth not," that is, does not wilfully transgress the law of God; for "sin is the transgression of the law." But what conclusion are we to draw from the profession of those who claim to be sanctified, to be living without sin, and yet who openly cast contempt upon the law of God? They claim to possess advanced piety, and at the same time, by thought, and word, and deed, they transgress the law, and teach others by precept and example that they may sin with impunity. John tests their pretentious claims, and says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him." Those who claim to be sanctified, and who at the same time openly defame the law of God, are in terrible deception, and are blasphemers of the God of heaven. John says, "Let no man deceive you; he that doeth righteousness [keeps the commandments of God] is righteous, even as He is righteous. He that committeth sin [transgresses the law] is of the devil." God has placed the transgressor of the law in the ranks of the powers of darkness, in the company of the first great apostate.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Even those who are striving in sincerity to keep the law of God, are not always free from sin. Through some deceptive temptation, they are deceived, and fall into error. But when their sin comes home to their conscience, they see themselves condemned in the light of the holy

precepts of God's law; but they do not war against the law which condemns them; they repent of their sin, and seek pardon through the merit of Christ, who died for their sins in order that they might be justified by faith in his blood. They do not avoid confession and repentance when the neglected law of God is brought to their attention, by exclaiming, as do the self-righteous pretenders to holiness, "I am sanctified, I am holy, and I can not sin." This is the class whom the apostle rebukes; for he says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." It is evident that where a claim to sinlessness is made, there the law of God has not been written in the heart; for the commandments of God are exceeding broad, and are discerners of the thoughts and intents of the heart. The apostle speaks words of encouragement to those who realize that they are sinners, and says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If we say we have no sin," when our thoughts, words, and actions, reflected from the law of God, the great moral mirror, reveal us as transgressors, we make God a liar, and prove that his word is not in us.

The apostle draws a sharp distinction between the condition of the avowed transgressor, who dares to live in defiance of God's law, and yet make claim to holiness, and the condition of him who, tho yielding his heart to the claims of the law of God, still sees defects in his character, and bows in humility before God to make confession of sin. Paul says: "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. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." How dangerous is the position of men who, while claiming sanctification, still will not receive the light of the law by which sin is detected! Sanctification is conformity to the will of God, and the will of God is expressed in his holy law. Those only are truly sanctified who live by every word that proceedeth out of the mouth of God. How terrible is it to be a false light, and, while claiming salvation through the merit of the blood of Christ, to be sowing the seed of rebellion against the law of God in the hearts of men!



*"You should not believe your conscience and your feelings
more than the word which the Lord who receives sinners
preaches to you."*

MARTIN LUTHER



Paul continues, "I was alive without the law once [supposing himself to be righteous]; but when the commandment came [home to his conscience], sin revived, and [the law(?) died]." This is what many would be glad to have us believe; but it is a fatal falsehood, and we can not believe it in the light of God's word; for Paul declares: "Sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." The testimony of Paul was in harmony with the words of the Lord in the Old Testament; for he says: "Ye shall do my judgments, and keep mine ordinances, to walk therein; I am the Lord your God. Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them." "And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness, to consume them." "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."

Paul waged no war against the commandments of God because of the sharp work they had done in detecting his sin; but, although he was condemned to death by the sentence of the law, he exclaims, "The law is holy, and the commandment holy, and just, and good." Those who wage war against the commandments of God make it manifest that their minds are carnal; for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God." But even when we stand in defense of the law of God, and in opposition to the world, who are making void that law, and who are coming under the temptation of the enemy of God, yet we are not to say that we have no sin, but in meekness repent of sin, and make confession of our shortcoming before the Lord. The law points out our defects of character, but when we see that we have come short, we shall not feel like berating the law which has condemned our sin, we shall not be disposed to call the commandments of God a yoke of bondage, but, like Paul, we shall acknowledge our sin, and self will die. For "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

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By Mrs. E. G. White.

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