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Insight

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Q. LIBERTY is certainly "with it." It's up to date, vital, and articulate. But it disappoints me. It seems to insist on freedom of discussion as a treatment for our current ills and their proper prophylaxis against future ills, and I appreciate its strong voice in these mixed-up days, but can it not say more as a journal which appears to be Christian? Don't the editors have a better solution to our problems than merely defending the right to talk?

A. LIBERTY has a specialized purpose, and for this reason does not attempt to cover all ills or all possible remedies.

The editors believe, because the Bible says it and history proves it, that the world is not going to solve its problems, but that "evil men" are going to get "worse and worse" as time progresses (2 Timothy 3). They seek freedom of discussion, freedom for the expression of religious convictions, not because they believe that such freedom will bring about the millennium, but because they think it will help to postpone the time when evil men gain the upper hand and repression comes. They believe that only the intervention of God, "the second coming of Christ," will conclude the earth's dilemma (1 Thessalonians 4; Revelation 1:7, etc.). Because, in order for God at last to bring in a reign of righteousness and an end to crime and iniquity, it will be necessary for all who are dedicated to evil to cease at that time to exist, and for only those who are dedicated to kindness and righteousness to be permitted to live, it is the basic motivation of the editors of LIBERTY to help as many as possible cast their lives freely and of their own choice on the side of Jesus Christ.

LIBERTY pleads in every issue for maximum freedom for the dissemination of ideas so that people may have freedom to know the truth and through the truth to find the only true freedom—and be ready, when God finally intervenes, to be part of His wonderful new world, where evil "shall not rise up the second time" (John 8:32; Nahum 1:9).

Q. I was so excited when I found out what the Bible verse was that Richard Nixon had his hand on as he took the inaugural oath. "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." It's my faith that somehow God is going to respond to the prayers of our President and bring in a new era of world peace. Please pray for peace.

A. We shall certainly pray for Mr. Nixon in his quest for peace; we are compelled, however, to note that he used the same passage for his Vice-Presidential oaths in 1953 and 1957. Vietnam has happened since then. In fact, I just read somewhere that since the close of the grisly second world war there have been no fewer than fifty-three other, local, wars.

The only hope for world peace is the Prince of Peace. Jesus Christ at His second coming will appear as "King of kings and Lord of lords" (Revelation 19:16). Then "the kingdoms of this world" will become "the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (chap. 11:15). Christ in turn will give "the kingdom under the whole heaven" to the "people of the . . . most High" (Daniel 7:27). Only after

that will wars cease: "And God shall wipe away all tears . . . ; and there shall be no more death" (Revelation 21:4).

Q. What about Colossians 2:16? Why does the Bible sometimes say that we ought to keep the seventh-day Sabbath, and then in this text say that we shouldn't worry about sabbaths?

A. Colossians 2:16 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 days."

The Bible speaks of more than one kind of sabbath. There is the Sabbath of Creation and the Ten Commandments, which has been binding on all men since the beginning of the world, and in addition, there are other sabbaths mentioned in the Bible which pertain strictly to the Jewish ceremonial regulations, holy days which occurred during the course of the year somewhat as Easter and Christmas do in our contemporary calendar (see Lev. 23). These other sabbaths were as temporary and ceremonial as were the sacrifices, drink offerings, ritual washings, and the other items of the Old Testament priestly liturgy. They came to an end when Jesus died on the cross, just as the sacrifices and the entire Levitical priesthood did.

Look at Colossians 2:16 and then notice verse 17, which follows it: "Which are a shadow of things to come; but the body is of Christ." Whereas the seventh-day Sabbath is a memorial that looks back to Creation, the ceremonial sabbaths were symbols that looked forward to the death of Christ on the cross. The seventh-day Sabbath will be in effect as long as the earth exists; the ceremonial sabbaths came to an end when Christ died.