

Supposing we look at the matter of the Sabbath in Isaiah 56. Supposing we start with that. Mr. _____ (R.A. Torrey in his book, ^{Are} ~~what~~ Christians to keep the sabbath? published by Fleming H. Revell Co. makes this statement. "The sabbath as a law is a distinctly Jewish institution." P. 11. He quotes Deut. 5:4-15, Note verse 13. Ex. ~~20~~20:1. The statement from this book, "The moral principle is underlying them are the eternal one, and everyone of them are eternal and everyone of them except the sabbath commandment, as we shall see later, ~~the sabbath~~ is reaffirmed in the New Testament. Then he mentions Ex. 31:13-17, and Ezekiel 20: 12,13. And brings out the thought "A sign between me and you showing the idea of ? that the covenant and the sabbath was between God and the children of Israel. Then he quotes Genesis 2:3, He (God) did not give it (the sabbath) and states that in Genesis 2:3 there it is not quoted as a law. Isaiah 56:2-7 makes this quotation, we would naturally expect that this is the case that in the times to come when God will then be over Israel as a nation that the sabbath will be brought forward again and this is precisely what we find. Isaiah 58:12-13, Isaiah 66:22,23, Ezekiel 46:1-3, are also mentioned to substantiate his claim. All these passages as the context clearly shows have to do with the times to come. The future Jewish time when God shall again be over Israel and the sabbath and other features of the Jewish ceremonial be ^{restored} (3), when the Church times are ended and Israelitish times are taken up again, the sabbath will be renewed for Israel. Page 18. Another proposition, "Christians are become dead to the law of Moses by the body of Christ." And he quotes Romans 7:1-4, free from that law. Paul distinctly affirms that the law of Moses has no more claim upon a Christian than a dead husband has upon a wife. We are married to another in Christ and by our union with Him, and not by our obedience to the Mosaic law, we bring forth fruit.")

Well now, about this in relation to 56, would you reiterate a little more about this. What does he advance about Isaiah 56, in relation to the sabbath. Your res~~ume~~ about his statement of Isaiah 56. Repeat it in your own words without looking it up. (All these passages as the context clearly shows have to do with the times to come, in the future Jewish times when God shall again deal with Israel and the sabbath and other features of the Jewish ceremonial be restored, when the Church times are ended and Israelitish times taken up again the sabbath will be renewed by Israel.) Now whether that is true of Isaiah 56 is clearly questionable. What ~~man~~ evidence is there in Isaiah 56 that this looks forward to a time after the Church time? (This is my view. What the Lord is saying to Isaiah in 56 is first: the day