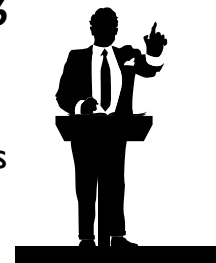


THE SABBATH DAY

Common questions about the Sabbath day:

- ***What day was the Sabbath?***
- ***Who gave this law?***
- ***To whom was it given?***
- ***When was it given?***
- ***Why was this law given?***
- ***What did Sabbath-keeping require?***
- ***What was the penalty for breaking the Sabbath?***
- ***Were the ten commandments a covenant?***
- ***When was the covenant made and with whom was it made?***
- ***Was the covenant “taken away”?***
- ***How does the New Testament view the ten commandments?***
- ***Is it permissible to keep part of the old law without keeping all of it?***
- ***Can men be saved apart from the Old Testament law?***
- ***Does the plural word “Sabbaths” in Col. 2:16 refer to the weekly Sabbath?***

These and other questions are explored in this booklet.



Why debate?

Do debates do any good? Don't debates "get out of hand" and just divide people?

Whether we want to admit it or not, the religious world is *already* divided and this division is sinful. Jesus prayed for unity among His followers (Jn. 17:20-21). The apostles of Jesus commanded Christians of the first century to have unity and to work out their differences (1 Cor. 1:10). The only way to work out those differences is to come together and discuss differences. Debates do not divide men, for men are already divided. Debates are designed to eliminate divisions. While there is no guarantee such discussions will bring about unity, it is certain that unity will never arrive by ignoring the divisions and pretending the divisions do not exist. The divisions are real and the divisions involve issues over which God has spoken.

Sometimes men try to excuse division by saying, "*Oh, it's just a little thing that divides us. It's not like some major doctrine is at stake.*" But when "little things" divide followers of Christ, it makes the division all the more ridiculous and sinful. The members of the Corinthian congregation were divided over who their favorite preacher was (1 Cor. 3:1-4). Had they been divided over some major point of doctrine, the division might have been more understandable, but when it was over a petty matter, the division was all the more shameful. So, whether great or small, points of division need to be addressed. This necessarily involves coming together for discussion and ... yes ... sometimes "disputing" (see Acts 15:1-7).

If the day of worship did not matter at all, then God would never have told His people when to assemble. If it did not matter what doctrine men believe, God would not have given doctrine for His people to believe and teach. If the worship of the church did not matter, God would never had told His people how to worship. However, inasmuch as heaven has spoken on all these issues, it behooves all of us to adhere to what the scriptures reveal and to "earnestly contend for the faith once and for all delivered to the saints" (Jude 1:3).

THE SABBATH

The following notes were prepared by George Battey for use during a two debates.

The first debate occurred in Jonesboro, GA when Mr. Osmond Baptiste challenged the brethren of the Fielder Road Church of Christ to debate this issue. The dates for this first debate were August 1 and 3, 2002. The debate was conducted at the Performing Arts Center where approximately 300 people gathered each night to listen to the discussion.

The second debate occurred in Lexington, KY when Mr. Melvyn Hayden, III accepted the challenge of the brethren from the North Broadway Church of Christ. The dates for this second debate were October 18-19, 2002. The debate was conducted at the Mitchell Fine Arts Center on the campus of Transylvania University where approximately 225 people gathered each night to listen to the discussion.

The proposition discussed was as follows:

Resolved: *The seventh-day Sabbath of Exodus 20:8 is still binding upon men today.*

Osmond Baptiste (affirmed – August 1, 2002)
Melvyn Hayden, III (affirmed – October 19, 2002)
George Battey (denied on both occasions)

DEFINITION OF TERMS

“The seventh-day Sabbath” – the day commonly called Saturday; not Sunday.

“of Exodus 20:8” – the very same Sabbath described in the Old Testament (OT) Book of Exodus (chapter 20 and verse 8). This debate is not advocating some altered version of the Sabbath. The very same Sabbath of Exodus 20:8 means that very Sabbath with all the rules, regulations, and penalties that go with it.

If it is argued that *the rules, regulations and penalties no longer apply* today, then the seventh-day Sabbath “of Exodus 20:8” is not still binding.

If it is argued that *God’s people today are not required to enforce the rules, regulations, and penalty* for violation of the seventh-day Sabbath, then the seventh-day Sabbath “of Exodus 20:8” is not still binding.

“still” – “continues to be,” “yet.” “Still” indicates the very same seventh-day Sabbath of Exodus 20:8 was bound in times past and **continues** to the present time.

“binding upon” – mandatory, obligatory. “Binding” implies a divine command. It must be shown that men living in the Christian Age were commanded to keep the Sabbath of Exodus 20:8. A passage of scripture exhorting men to simply “obey” is not enough to prove the Sabbath of Exodus 20:8 is still binding – for there are many other commands in the Bible besides the Sabbath or the ten commandments. It must be demonstrated that the Sabbath of Exodus 20:8 was commanded to men today.

“men” – not just Jews, but men in general – Jews and Gentiles.

“today” – at this present time – in this era of history known as the “Christian Age.” Men in the Christian Age have been commanded to keep the seventh-day Sabbath of Exodus 20:8.

It will do no good to argue that men in the past (Moses, David, Jesus, or others) were commanded to keep the seventh-day Sabbath of Exodus 20:8. We already know this and already believe this. The debate hinges on New Testament (NT) Christians being **commanded** to keep that very same seventh-day Sabbath of Exodus 20:8.

If there is no command for Christians to keep this day, the proposition has not been proven.

QUESTIONS ABOUT THE SABBATH

1) What day is the Sabbath?

Exodus 20:10

10 but the seventh day is the Sabbath of the LORD your God. ...

The Sabbath day was Saturday (the seventh day of the week) not Sunday (the first day of the week).

2) Who gave the Sabbath law?

God of course gave the Sabbath law, but He gave it thru Moses.

Nehemiah 9:13-14

13 "You came down also on Mount Sinai, And spoke with them from heaven, And gave them just ordinances and true laws, Good statutes and commandments.

14 **You made known to them Your holy Sabbath**, And commanded them precepts, statutes and laws, **By the hand of Moses Your servant**.

John 1:17

17 For the **law was given through Moses**, but grace and truth came through Jesus Christ.

John 7:19

19 "**Did not Moses give you the law**, yet none of you keeps the law? Why do you seek to **kill Me?**"

Look at Jn. 7:19 closely. These people were trying to kill Jesus. In trying to kill Jesus, these people were breaking the "law." The "law" which they were breaking was the "**law of Moses**" (Decalogue). In other words, the "law of Moses" included the ten commandments.

Look closely at the following chart:

<p><u>Matthew 15:4</u> 4 "For God commanded, saying, '<u>Honor your father and your mother</u>'; and, 'He who curses father or mother, let him be put to death.'</p>	<p><u>Mark 7:10</u> 10 "For Moses said, '<u>Honor your father and your mother</u>'; and, 'He who curses father or mother, let him be put to death.'</p>
<p><u>Luke 2:22</u> 22 Now when the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem to present Him to the Lord</p>	<p><u>Luke 2:23</u> 23 (as it is written in the law of the Lord, "Every male who opens the womb shall be called holy to the LORD"),</p>

This chart clearly demonstrates there is no difference between the "law of the Lord" and the "law of Moses."

God gave the law, including the Sabbath, thru Moses.

Ezra 7:6-21

6 this Ezra ... was a **skilled scribe in the Law of Moses**, which the LORD God of Israel had given. ...

11 ... Ezra the priest, the scribe, **expert in the words of the commandments of the LORD**, and of His statutes to Israel:

12 ... Ezra the priest, a **scribe of the Law of the God of heaven** ...

21 ... Ezra the priest, **the scribe of the Law of the God of heaven** ...

The "law of God" (vv12, 21) and the "law of Moses" (v6) are being used interchangeably because they are the same law.

Nehemiah 8

1 ... they told Ezra the scribe to bring **the Book of the Law of Moses**, which the LORD had commanded Israel.

8 So they read distinctly from **the book, in the Law of God**; and they gave the sense, and helped them to understand the reading.

18 ... he read from **the Book of the Law of God**. ...

The "book of the law of Moses" (v1) and the "book of the law of God" (v8) are being used interchangeably because they are the same law.

So, God gave the Sabbath law, but because He gave it through Moses, it is called the "law of Moses." (See also the section of this booklet entitled: "*Law of Moses*" & "*Law of God*")

3) To whom was the Sabbath given?

Exodus 20:1-2

1 And God spoke all these words, saying:

2 "I am the LORD your God, who brought **you out of the land of Egypt**, out of the house of bondage.

[Then the 10 commandments are listed]

Deuteronomy 5

1 And Moses called all Israel, and said to them: "Hear, O Israel, the statutes and judgments which I speak in your hearing today, that you may learn them and be careful to observe them.

2 "**The LORD our God made a covenant with us in Horeb.**

3 "**The LORD did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive.**

6 'I am the LORD your God who brought you out of the land of Egypt, out of the house of bondage.

12 'Observe the Sabbath day, to keep it holy, as the LORD your God commanded you.

15 And remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day.

1 Kings 8:9

9 Nothing was in the ark except the two tablets of stone which Moses put there at Horeb, when the LORD made a covenant **with the children of Israel**, when they came out of the land of Egypt.

Exodus 31:16-17

16 'Therefore **the children of Israel** shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.

17 'It is a sign **between Me and the children of Israel** forever; for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.'

4) Were Gentiles ever under the OT law?

Deuteronomy 4:6-13

6 "Therefore be careful to observe them; for this is your wisdom and your understanding in the sight of the peoples who will hear all these statutes, and say, 'Surely this great nation is a wise and understanding people.'

7 "For what great nation is there that has God so near to it, as the LORD our God is to us, for whatever reason we may call upon Him?

8 "**And what great nation is there that has such statutes and righteous judgments as are in all this law which I set before you this day?**

9 "Only take heed to yourself, and diligently keep yourself, lest you forget the things your eyes have seen, and lest they depart from your heart all the days of your life. And teach them to your children and your grandchildren,

10 "especially concerning the day you stood before the LORD your God in **Horeb**, when the LORD said to me, 'Gather the people to Me, and I will let them hear My words, that they may learn to fear Me all the days they live on the earth, and that they may teach their children.'

11 "Then you came near and stood at the foot of the mountain, and the mountain burned with fire to the midst of heaven, with darkness, cloud, and thick darkness.

12 "And the LORD spoke to you out of the midst of the fire. You heard the sound of the words, but saw no form; you only heard a voice.

13 "So He declared to you **His covenant** which He commanded you to perform, **the Ten Commandments**; and He wrote them **on two tablets of stone**.

Q: What is the answer to the question of v8? What other nation besides Israel had the law – which included the ten commandments written on the tablets of stone (v13)?

Romans 2:14

14 for when **Gentiles, who do not have the law**, by nature do the things in the law, these, although not having the law, are a law to themselves,

Romans 3:1-2

1 What advantage then has **the Jew**, or what is the profit of circumcision?

2 Much in every way! Chiefly because **to them were committed the oracles of God.**

1 Corinthians 9:20-21

20 and to the Jews I became as a Jew, that I might win Jews; to **those who are under the law**, as under the law, that I might win those who are under the law;

21 to **those who are without law**, as without law (not being without law toward God, but under law toward Christ), that I might win **those who are without law**;

5) [When was the Sabbath law given?](#)

Genesis 2:1-3

1 Thus the heavens and the earth, and all the host of them, were finished.

2 And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.

3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

“He rested” – past tense. God had already rested prior to blessing the seventh day. “He rested” first and blessed later. How much later?

Nehemiah 9:13-14

13 “You came down also **on Mount Sinai**, And spoke with them from heaven, And gave them just ordinances and true laws, Good statutes and commandments.

14 **You made known to them Your holy Sabbath**, And commanded them precepts, statutes and laws, By the hand of Moses Your servant.

No one kept the Sabbath before God revealed it to Israel **in the wilderness.**

6) [Why was the Sabbath given?](#)

Deuteronomy 5:15

15 And remember that **you were a slave in the land of Egypt**, and the LORD your God brought you out from there by a mighty hand and by an outstretched arm; **therefore the LORD your God commanded you to keep the Sabbath day.**

Exodus 31:13

13 “Speak also to the children of Israel, saying: ‘Surely My Sabbaths you shall keep, for **it is a sign between Me and you** throughout your generations, that you may know that I am the LORD who sanctifies you.

Ezekiel 20:12

12 “Moreover I also gave them My Sabbaths, **to be a sign between them and Me**, that they might know that I am the LORD who sanctifies them.

7) What did Sabbath-keeping require?

No work

Exodus 20:8-10

8 "Remember the Sabbath day, to keep it holy.

9 Six days you shall labor and do all your work,

10 but the seventh day is the Sabbath of the LORD your God. In it you shall **do no work**: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.

No cooking

Exodus 16:23

23 Then he said to them, "This is what the LORD has said: 'Tomorrow is a Sabbath rest, a holy Sabbath to the LORD. **Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.**'"

No fire

Exodus 35:3

3 "You shall **kindle no fire** throughout your dwellings on the Sabbath day."

No burden-bearing

Jeremiah 17:21-22

21 'Thus says the LORD: "Take heed to yourselves, and **bear no burden** on the Sabbath day, nor bring it in by the gates of Jerusalem;

22 "**nor carry a burden out of your houses** on the Sabbath day, nor do any work, but hallow the Sabbath day, as I commanded your fathers.

Offer two lambs

Numbers 28:9-10

9 'And on the Sabbath day **two lambs** in their first year, without blemish, and two-tenths of an ephah of fine flour as a grain offering, mixed with oil, with its drink offering;

10 'this is the burnt offering for every Sabbath, besides the regular burnt offering with its drink offering.

These are the regulations for the Sabbath of Ex. 20:8. (See the wording of the proposition for this debate.) No one keeps this Sabbath by these rules. Sabbath-keepers today "pick and choose" which OT laws they want to observe. This is wrong according to Gal. 3:10 and 5:3.

8) What was the penalty for violating the Sabbath?

Exodus 31:14-15

14 'You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it **shall surely be put to death**; for whoever does any work on it, that person shall be cut off from among his people.

15 'Work shall be done for six days, but the seventh is the Sabbath of rest, holy to the LORD. Whoever does any work on the Sabbath day, he **shall surely be put to death**.

Exodus 35:1-2

1 Then Moses gathered all the congregation of the children of Israel together, and said to them, "These are the words which the LORD has commanded you to do:

2 "Work shall be done for six days, but the seventh day shall be a holy day for you, a Sabbath of rest to the LORD. Whoever does any work on it **shall be put to death**.

Numbers 15:32-36

32 Now while the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day.

33 And those who found him gathering sticks brought him to Moses and Aaron, and to all the congregation.

34 They put him under guard, because it had not been explained what should be done to him.

35 **Then the LORD said to Moses, "The man must surely be put to death; all the congregation shall stone him with stones outside the camp."**

36 So, as the LORD commanded Moses, all the congregation brought him outside the camp and stoned him with stones, and he died.

You cannot have a law without the penalty that goes with violating that law.

Matthew 15:3-4

3 He answered and said to them, "Why do you also transgress the commandment of God because of your tradition?"

4 "For God commanded, saying, '**Honor your father and your mother**'; and, 'He who curses father or mother, **let him be put to death**.'

The penalty goes with the command.

When men left off the penalty, Jesus said, "*You transgress the commandment of God.*"

- If the Sabbath of Ex. 20 is still binding, and
- If you do not enforce the death penalty on those who break that Sabbath,
- Then **you** violate the commandment of God.

9) [Were the ten commandments a covenant?](#)

Exodus 34:27-28

27 Then the LORD said to Moses, "Write these words, for according to the tenor of these words I have made a **covenant** with you and **with Israel**."

28 So he was there with the LORD forty days and forty nights; he neither ate bread nor drank water. And He wrote on **the tablets the words of the covenant, the Ten Commandments**.

Deuteronomy 4:13

13 "So He declared to you **His covenant** which He commanded you to perform, **the Ten Commandments**; and He wrote them on two tablets of stone.

Deuteronomy 9:9-11

9 "When I went up into the mountain to receive the **tablets of stone, the tablets of the covenant** which the LORD made with you, then I stayed on the mountain forty days and forty nights. I neither ate bread nor drank water.

10 "Then the LORD delivered to me **two tablets of stone written with the finger of God**, and on them were all the words which the LORD had spoken to you on the mountain from the midst of the fire in the day of the assembly.

11 "And it came to pass, at the end of forty days and forty nights, that the LORD gave me **the two tablets of stone, the tablets of the covenant**.

2 Chronicles 6:11

11 "And there I have put **the ark, in which is the covenant of the LORD** which He made with the children of Israel."

10) [When was the covenant made with Israel?](#)

1 Kings 8:9-21

9 Nothing was in the ark except **the two tablets of stone** which Moses put there at Horeb, **when the LORD made a covenant** with the children of Israel, **when they came out of the land of Egypt**.

21 "And there I have made a place for the ark, in which is the covenant of the LORD which He made with our fathers, **when He brought them out of the land of Egypt**."

Deuteronomy 5:2-3

2 "The LORD our God made a covenant with us in Horeb.

3 "The **LORD did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive**.

11) Was this covenant (the one made when Israel came out of Egypt) "taken away"?

Hebrews 8:6-13

6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

7 For if that first covenant had been faultless, then no place would have been sought for a second.

8 Because finding fault with them, He says: "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah;

9 "not according to **the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt**; because they did not continue in My covenant, and I disregarded them, says the LORD.

10 "For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.

11 "None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them.

12 "For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."

13 In that He says, "**A new covenant,**" **He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.**

Review:

- The ten commandments were a covenant (Ex. 34:28).
- Only one covenant was made with Israel (Dt. 5:2-3).
- This one covenant was made at Horeb when Israel was led out of Egypt (1 Kings 8:9, 21).
- This one covenant containing the ten commandments, which was made at Horeb when Israel was led out of Egypt was "growing old and ready to vanish away" (Heb. 8:8-13).

Hebrews 9:1-5

1 Then indeed, even **the first covenant** had ordinances of divine service and the earthly sanctuary.

2 For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary;

3 and behind the second veil, the part of the tabernacle which is called the Holiest of All,

4 which had the golden censer and **the ark of the covenant** overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and **the tablets of the covenant**;

5 and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

The "tablets of the covenant" were contained in the "first covenant."

Hebrews 10:9

9 then He said, "Behold, I have come to do Your will, O God." **He takes away the first that He may establish the second.**

After identifying the "first covenant" (containing the 10 commandments), we are plainly told Jesus "*took away the first*" and "*established the second.*"

Galatians 4:21-31

21 Tell me, you who desire to be under the law, do you not hear the law?

22 For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman.

23 But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise,

24 which things are symbolic. For **these are the two covenants**: the one from Mount Sinai which gives birth to bondage, which is Hagar;

25 for this **Hagar is Mount Sinai** in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children;

26 but the Jerusalem above is free, which is the mother of us all.

27 For it is written: "Rejoice, O barren, You who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband."

28 Now we, brethren, as Isaac was, are children of promise.

29 But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now.

30 **Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."**

31 So then, brethren, we are not children of the bondwoman but of the free.

Hagar, in this allegory, symbolized the ten commandment covenant. Christians are specifically told to "cast out" this covenant and do not try to keep it along with the NT laws. (cf. Rom. 7:1-7).

12) How does the NT view the ten commandments?

The ten commandments were referred to as a "ministry of death." All the commandments had the death penalty associated with them:

COMMAND	DEATH PENALTY
1) Other gods	DEATH - Dt. 13:6-9
2) Graven images	DEATH - Ex. 32:24-28
3) God's name	DEATH - Lev. 24:16
4) Sabbath	DEATH - Ex. 31:14
5) Honor parents	DEATH - Mt. 15:4
6) Murder	DEATH - Num. 35:16
7) Adultery	DEATH - Lev. 20:10
8) Steal	DEATH - Ex. 21:16
9) Bear false witness	DEATH - Dt. 19:16-21
10) Covet	DEATH - Josh. 7:21-26

The OT was a covenant of death! It was harsh and offered no hope.

Hebrews 10:28

28 Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.

2 Corinthians 3:3-14

3 clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on **tablets of stone** but on tablets of flesh, that is, of the heart.

4 And we have such trust through Christ toward God.

5 Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God,

6 who also made us sufficient as ministers of **the new covenant**, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

7 But if **the ministry of death, written and engraved on stones**, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away,

8 how will the ministry of the Spirit not be more glorious?

9 For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory.

10 For even what was made glorious had no glory in this respect, because of the glory that excels.

11 For if what is passing away was glorious, what remains is much more glorious.

12 Therefore, since we have such hope, we use great boldness of speech;

13 unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away.

14 But their minds were blinded. For until this day the same veil remains unlifted in the reading of **the Old Testament**, because the veil is taken away in Christ.

Here is a clear contrast between the OT & NT:

- The OT (v14) and NT (v6) are specifically named.
- OT called "the letter" because it was written on stone tablets on Mt. Sinai (v3) – a clear reference to the ten commandments.
- NT called "the Spirit" because it began on Pentecost when the Spirit was poured out (v3).

Notice the following contrast:

OT (v14)	NT (v6)
Written on stone (v3, 7)	Written on heart (v3)
"Kills" (v6)	"Gives life" (v6)
"Ministry of death" (v7)	"Ministry of the Spirit" (v8)
"Had glory" (v9)	"Exceeds in glory" (v9)
"Was passing away" (v11, 13)	"Remains" (v11)
No boldness (v13)	"Great boldness" (v12)
Men's hearts veiled (v14, 15)	"Veil taken away" (v14, 16)
No liberty – implied (v17)	"Liberty" (v17)

"[OT] had no glory in this respect" (v10) – when compared with the NT, the OT had no glory. (Remember – this refers to the OT covenant engraved on stone.)

"if what is passing away was glorious" (v11) – the OT was in the process of passing away. It was only temporary from the very beginning.

Galatians 3

16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to **your Seed,**" **who is Christ.**

19 What purpose then does the law serve? It was added because of transgressions, **till the Seed should come** to whom the promise was made; and it was appointed through angels by the hand of a mediator.

OT given until Christ should come.

"what remains is much more glorious" (v11) – the OT will pass away, the NT will remain.

13) Is the Sabbath day still binding?

Colossians 2:14-17

14 having **wiped out** the handwriting of requirements that was against us, which was contrary to us. And He has **taken it out of the way,** **having nailed it to the cross.**

15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

16 **So let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths,**

17 which are a shadow of things to come, but the substance is of Christ.

This law that was “wiped out” and “taken out of the way” is the same law that required the “Sabbath” day.

Ephesians 2:14-15

14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

15 having **abolished** in His flesh the enmity, that is, **the law of commandments contained in ordinances**, so as to create in Himself one new man from the two, thus making peace,

What were the “ordinances”? Did they include the ten commandments?

Hebrews 9:1-4

1 Then indeed, even **the first covenant had ordinances** of divine service and the earthly sanctuary.

2 For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary;

3 and behind the second veil, the part of the tabernacle which is called the Holiest of All,

4 which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and **the tablets of the covenant**;

Romans 7:1-7

1 Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?

2 For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband.

3 So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man.

4 Therefore, my brethren, **you also have become dead to the law** through the body of Christ, that you may be married to another; to Him who was raised from the dead, that we should bear fruit to God.

5 For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.

6 But now **we have been delivered from the law**, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.

7 What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "**You shall not covet.**"

Cannot live under two laws at the same time. The law we are delivered from is the same law what said, "**Thou shalt not covet**" - this is one of the ten commandments. Thus, we are delivered from the ten commandments and all the laws of the OT.

Hebrews 7:12

12 For the priesthood being changed, of necessity there is **also a change of the law.**

Hebrews 7:18-19

18 For on the one hand there is **an annulling of the former commandment** because of its weakness and unprofitableness,

19 for the law made nothing perfect; on the other hand, there is the bringing in of **a better hope**, through which we draw near to God.

Galatians 3

19 What purpose then does the law serve? It was added because of transgressions, **till the Seed should come** to whom the promise was made; and it was appointed through angels by the hand of a mediator.

24 Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.

25 But after faith has come, **we are no longer under a tutor.**

Notice the contrast between the OT & NT:

OT	NT
"Old" (2 Cor. 3:14)	"New" (2 Cor. 3:6)
"Faulty" (Heb. 8:7)	"Perfect" (Ja. 1:25)
"Obsolete" (Heb. 8:13)	"New" (Heb. 8:13)
Given at Mt. Sinai (Neh. 9:13-14)	From Jerusalem (Isa. 2:2-4)
Given only to Israel (Dt. 5:1-3)	Offered to all (Mk. 16:15-16)
Animal sacrifices (Heb. 10:1-4)	Jesus' sacrifice (Heb. 10:10)
Dedicated with animal blood (Heb. 9:19-20)	Dedicated with Jesus' blood (Mt. 26:28)
Yearly remembrance of sins (Heb. 10:3)	Sins forgiven (Heb. 8:12)
Given "till the seed should come" (Gal. 3:19)	"Unto the end of the age" (Mt. 28:20; Jn. 12:48)
"Taken away" (Heb. 10:9)	"Established" (Heb. 10:9)
Levitical priesthood – which could not save (Heb. 7:11)	Priesthood of Christ Himself – unchangeable (Heb. 7:24)
"Dead" to this covenant (Rom. 7:4,6)	"Married" to Christ (Rom. 7:4,6)
Gentiles without God (Eph. 2:11-12)	Gentiles "brought near" (Eph. 2:13)
Gentiles "aliens" (Eph. 2:12)	Gentiles "fellow citizens" (Eph. 2:19)
Could not justify (Acts 13:39)	Justifies (Heb. 10:10; Gal. 2:16)
Fallen from grace (Gal. 5:4)	Justified by faith (Gal. 3:26-27)

ILL: In many ways the laws of the U.S.A. are similar to the laws of Britain. Yet, we may truthfully say, "We do not live under British law."

Likewise, in many ways the laws of the NT are similar to the laws of the OT. Yet, we may truthfully say, "We do not live under OT ten commandments."

14) [Can we keep part of the OT law?](#)

Galatians 3:10

10 For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in **all things** which are written in the book of the law, to do them."

Galatians 5:2-3

2 Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.

3 And I testify again to every man who becomes circumcised that he is a debtor to keep **the whole law**.

The OT had more than just the ten commandments:

- Circumcision (Lev. 12:3)
- Passover (Lev. 23)
- Feast of tabernacles (Lev. 23)
- Feast of weeks (Lev. 23)
- Animal sacrifice (Lev. 1-7)
- Levitical priesthood (Lev. 8-9)
- Food regulations (Lev. 11), etc.

Can't just take ten commandments. It's "all or nothing."

15) Can men be saved today *WHILE KEEPING* the OT law?

Galatians 2:16

16 "knowing that a man is **not justified by the works of the law** but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

Galatians 3:11-12

11 But that **no one is justified by the law in the sight of God** is evident, for "the just shall live by faith."

12 Yet the law is not of faith, but "the man who does them shall live by them."

Galatians 4:30

30 Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."

Galatians 5:2-4

2 Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.

3 And I testify again to every man who becomes circumcised that he is a debtor to keep **the whole law**.

4 You have become estranged from Christ, **you who attempt to be justified by law; you have fallen from grace**.

Gal. 4:30 and 5:3 introduce a new idea. Not only can men not be saved **by the law**, but men today cannot be saved **while keeping the law**. This new rule does not apply to men who lived while the OT was in force (e.g. Moses, David, Jesus, etc.), but it applies "to you" (v2) – i.e. people living in the NT era.

Acts 15

1 And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved."

2 Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.

22 Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barsabas, and Silas, leading men among the brethren.

23 They wrote this letter by them: The apostles, the elders, and the brethren, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings.

24 Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, "You must be circumcised and keep the law"; to whom we gave no such commandment;

25 it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul,

26 men who have risked their lives for the name of our Lord Jesus Christ.

27 We have therefore sent Judas and Silas, who will also report the same things by word of mouth.

28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than **these necessary things:**

29 that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.

The Sabbath was not delivered to the Gentile brethren.

16) [Can men be saved without keeping the OT law?](#)

Romans 3:19-28

19 Now we know that whatever the law says, it says to **those who are under the law**, that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

21 But now **the righteousness of God apart from the law is revealed**, being witnessed by the Law and the Prophets,

22 even **the righteousness of God, through faith in Jesus Christ**, to all and on all who believe. For there is no difference;

23 for all have sinned and fall short of the glory of God,

24 being justified freely by His grace through the redemption that is in Christ Jesus,

27 Where is boasting then? It is excluded. By what law? Of works? No, but by **the law of faith**.

28 Therefore we conclude that **a man is justified by faith apart from the deeds of the law**.

17) [If we are not under the ten commandments, does this mean we may steal, commit adultery, etc.?](#)

Nine of the original commandments are restated in the NT law. Notice the chart:

1) No other gods	<u>Acts 14:15</u> 15 and saying, "Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them,
2) No graven images	<u>1 John 5:21</u> 21 Little children, keep yourselves from idols . Amen.
3) Do not take "God's name in vain"	<u>Matthew 5:34-37</u> 37 "But I say to you, do not swear at all : neither by heaven, for it is God's throne; 37 "But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one.
4) Sabbath	Not re-instated
5) Honor father & mother	<u>Ephesians 6:1-2</u> 1 Children, obey your parents in the Lord, for this is right. 2 "Honor your father and mother," which is the first commandment with promise:
6) No killing	<u>1 Peter 4:15</u> 15 But let none of you suffer as a murderer , a thief, an evildoer, or as a busybody in other people's matters.
7) No adultery	<u>1 Corinthians 6:9-10</u> 9 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers , nor homosexuals, nor sodomites, 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.

8) No stealing	<u>Ephesians 4:28</u> 28 Let him who stole steal no longer , but rather let him labor, working with his hands what is good, that he may have something to give him who has need.
9) No false witness	<u>Colossians 3:9</u> 9 Do not lie to one another, since you have put off the old man with his deeds,
10) No coveting	<u>Ephesians 5:3</u> 3 But fornication and all uncleanness or covetousness , let it not even be named among you, as is fitting for saints;

When a Christian steals, he does not break the ten commandments, but he breaks the law of Christ (1 Cor. 9:21).

"LAW OF MOSES"
&
"LAW OF GOD"

1) **Does the Bible distinguish between "moral laws" and "ceremonial laws" and were only "ceremonial laws" "nailed to the cross"?**

Sabbath-keepers argue the OT was divided into: (a) "*Moral laws*" and (b) "*Ceremonial laws*." The "moral laws" (they say) refer to the ten commandments and the "ceremonial laws" refer to all the rest of the commandments of the OT. Finally, they argue the "ceremonial laws" were "nailed to the cross" (Col. 2:14) and are no longer binding, but the "moral laws" (i.e. ten commandments) are still in force today.

First, what scripture teaches (a) God divided the OT laws into "moral laws" and "ceremonial laws" and (b) only the "ceremonial laws" were "nailed to the cross"? If God Himself taught this, there should be supporting scripture to confirm this theory. If there are no supporting scriptures, it remains an unconfirmed theory.

Second, there are many laws which were not part of the ten commandments which could be classified as "moral laws." For example:

- laws against homosexuality (Lev. 18:22)
- drunkenness (Lev. 10:9)
- incest (Lev. 18)

None of these "moral laws" are part of the decalogue. This demonstrates the division of the OT into "moral" and "ceremonial" laws is completely arbitrary and inconsistent on the part of Sabbath-keepers.

Matthew 22:36-40

36 "Teacher, which is the great commandment in the law?"

37 Jesus said to him, " 'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.' [Dt. 6:5]

38 "This is the first and great commandment.

39 "And the second is like it: 'You shall love your neighbor as yourself.' [Lev. 19:18]

40 "**On these two commandments hang all the Law and the Prophets.**"

The two greatest commandments of the OT, are recorded in the part of the OT labeled by Sabbath-keepers as "ceremonial law" that was "nailed to the cross" (according to their theory).

It is true that the two greatest commandments "underlie" the ten commandments, but it is also true that these two greatest commandments "underlie" every OT command (animal sacrifice, circumcision, etc.).

Third, the scriptures specifically state that the ten commandments themselves have "passed away."

2 Corinthians 3:6-16

6 who also made us sufficient as ministers of **the new covenant**, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

7 But if **the ministry of death, written and engraved on stones**, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, **which glory was passing away**,

8 how will the ministry of the Spirit not be more glorious?

9 For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory.

10 For even what was made glorious had no glory in this respect, because of the glory that excels.

11 For if **what is passing away was glorious, what remains is much more glorious**.

12 Therefore, since we have such hope, we use great boldness of speech;

13 unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was **passing away**.

14 But their minds were blinded. For until this day the same veil remains unlifted in the reading of **the Old Testament**, because the veil is taken away in Christ.

15 But even to this day, when Moses is read, a veil lies on their heart.

16 Nevertheless when one turns to the Lord, the veil is taken away.

2) Are the “Law of God” and the “Law of Moses” two separate laws?

Sabbath-keepers argue the OT was divided into: (a) the “*Law of God*” and (b) the “*Law of Moses*.” The “Law of God” (they say) refers to the ten commandments and the “Law of Moses” refers to all the rest of the commandments of the OT. Finally, they argue the “Law of Moses” was “nailed to the cross” (Col. 2:14) and is no longer binding, but the “Law of God” (i.e. ten commandments) is still in force today.

First, The distinction Sabbath-keepers are trying to make here cannot be proven by the scriptures. According to the Bible, the “Law of God” and the “Law of Moses” are one and the same. They were not two separate laws.

2 Corinthians 3:7-16

7 But if **the ministry of death, written and engraved on stones**, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away,

13 unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away.

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15 But **even to this day, when Moses is read**, a veil lies on their heart.

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Q: What does it mean to “read the Old Testament” (v14)?

R: It means to “read Moses” (v15).

Q: What does it mean to “read Moses” (v15)?

R: It means to read what was “written and engraved on stones” (v7).

This clearly demonstrates the “law of Moses,” the “Old Testament,” and the “ten commandments” all refer to the same, identical thing. This passage also shows the ten commandments were “taken away” (v16).

Second, if Israel was under two separate, distinct laws at the same time, they were actually committing “spiritual adultery.” Notice:

Romans 7:1-4

1 Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?

2 For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband.

3 So then **if, while her husband lives, she marries another man, she will be called an adulteress**; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man.

4 Therefore, my brethren, **you also have become dead to the law through the body of Christ, that you may be married to another;** to Him who was raised from the dead, that we should bear fruit to God.

(For more information, review Question #2: *Who gave the Sabbath?*, under "Questions about the Sabbath.")

3) [Are the "tables of stone" and the "book of the law" two separate laws?](#)

It is argued by Sabbath-keepers that the ten commandments were written on tables of stone by God Himself and they composed one law. These stone tablets were placed inside the ark of the covenant. Then Moses wrote a book with other laws that was placed on the outside of the ark. Sabbath-keepers believe only the book of laws written by Moses was "nailed to the cross," but the ten commandments written on stone tablets remains untouched.

First, the book written by Moses contained, not only "other laws," but also the ten commandments as well. If the "book" was "nailed to the cross," then all the laws contained therein (including the ten commandments) must have been nailed to the cross.

Second, the scriptures specifically state that the ten commandments "passed away" and were "taken away." Notice the following scripture:

2 Corinthians 3:7-16

7 But if **the ministry of death, written and engraved on stones**, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory **was passing away**,

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4 Therefore, my brethren, **you also have become dead to the law through the body of Christ, that you may be married to another;** to Him who was raised from the dead, that we should bear fruit to God.

(For more information, review Question #2: *Who gave the Sabbath?*, under "Questions about the Sabbath.")

ARGUMENTS BASED ON SCRIPTURE CONSIDERED

1) Do passages on obedience prove the Sabbath is binding?

Sabbath-keepers often read passages about obeying God and keeping His commandments. Examples:

- 1 Jn. 2:3-5 – "Now by this we know that we know Him, if we keep His commandments..."
- Jn. 14:15 - "If you love Me, keep My commandments."
- Rev. 22:14 – "Blessed are those who do His commandments, ..."

After reading such passages, they make this conclusion: "See ... we must keep the ten commandments – including the Sabbath day."

Q: Why is the word "commandments" being limited to just the ten commandments of the OT? Why can't this word refer to other commandments besides just the ten commandments?

1 Corinthians 14:37

37 If anyone thinks himself to be a prophet or spiritual, let him acknowledge that **the things which I write to you are the commandments of the Lord.**

The apostle Paul did not write ten commandments in the epistle of 1 Corinthians, yet he did write the Lord's commandments. Why don't passages about obedience refer to NT commandments? (Cf. 2 Th. 3:14)

Q: If the word "commandments" in "obedience passages" means the ten commandments of the OT, why does it not also refer to other commandments of the OT? Why doesn't it refer to:

- Circumcision?
- Animal sacrifices?
- Stoning to death Sabbath-breakers?

2) Did the patriarchs keep the Sabbath?

It is believed by Sabbath-keepers that patriarchs who lived before Moses kept the Sabbath day. Scriptures about some patriarch "obeying God" are quoted and it is concluded that the patriarch kept the ten commandments. For example:

Genesis 26:5

5 "... Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."

Sabbath-keepers say Abraham kept the Sabbath because this passage says he kept God's "commandments."

First, Even if all the patriarchs did keep the Sabbath, this does not prove Christians today must keep the Sabbath. For example, all the patriarchs offered animal sacrifices. This does not prove Christians today must do so. Where did Christ, or any apostle command Christians to keep the Sabbath day?

Second, Why does this passage necessarily have to refer to the ten commandments? Why can't it refer to other commandments?

- "Get out of your country, to a land that I will show you" (Gen. 12:1)?
- "Be circumcised" (Gen. 17:11)?
- "Offer your son Isaac as a burnt offering" (Gen. 22:1)?

Second, the Sabbath was revealed to Israel after they came out of Egypt. It was not revealed to the patriarchs:

Nehemiah 9:13-14

13 "You came down also on Mount Sinai, And spoke with them from heaven, And gave them just ordinances and true laws, Good statutes and commandments.

14 **You made known to them Your holy Sabbath**, And commanded them precepts, statutes and laws, By the hand of Moses Your servant.

Third, the covenant (Ex. 34:28) containing the ten commandments was not given to the patriarchs:

Deuteronomy 5:2-3

2 "The LORD our God made a covenant with us in Horeb.

3 **"The LORD did not make this covenant with our fathers**, but with us, those who are here today, all of us who are alive.

Fourth, the Sabbath was to remind those who had been slaves in Egypt that they now had "rest" from their labors. It was not given to others besides Israel.

Deuteronomy 5:15

15 And remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day.

The patriarchs did not keep the Sabbath. If so, what scripture teaches they did?

3) **[Ex. 20:8 – Does “remember” imply Israel was already keeping the Sabbath before Mt. Sinai?](#)**

First, The word “remember” does not necessarily mean Israel had been keeping the Sabbath before it was given in the wilderness. Notice the following passage:

Exodus 13:3

3 And Moses said to the people: “Remember this day [i.e. Passover] in which you went out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out of this place. No leavened bread shall be eaten.

Here Israel was told to “remember” the Passover, but they had never observed the Passover before. “Remember,” in such cases as these, carries with it the idea of “observe.” Ex. 20:8 means simply, “Observe the Sabbath and keep it holy.”

Deuteronomy 5:12

12 ‘Observe the Sabbath day, to keep it holy, as the LORD your God commanded you.

Second, Ex. 20:8 was spoken on Mt. Sinai. Israel had already been introduced to the idea of the Sabbath in Ex. 16:23 (the first occurrence of the word “Sabbath”). Even if it could be proven “remember” implies a previous observance of the Sabbath, it could not refer to a time before Ex. 16:23 – after Israel had come out of Egyptian bondage (cf. Neh. 9:13-14; Dt. 5:15).

4) **[Ex. 20:11 – Isn’t the Sabbath a “memorial of creation”? Shouldn’t we keep this command to remember the Creator?](#)**

First, the Sabbath is never said to be a “memorial of creation” in the scriptures. Instead, it is a memorial of God’s rest **after** creation. If a day was given for remembering the creation, then the first six days of the week would be a reminder of creation – for on the first six days God created everything (Ex. 20:11).

Second, even if the Sabbath was given to Israel as a “memorial of creation,” it was never given to Christians. Notice the following passage:

Exodus 12:14

14 'So **this day** [i.e. Passover] shall be to you a **memorial**; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance.

Exodus 28:29

29 "So Aaron shall bear the names of the sons of Israel on **the breastplate of judgment** over his heart, when he goes into the holy place, as a **memorial before the LORD continually**.

Both of these were given as "memorials" to Israel, but they were not given to Christians. The same is true of the Sabbath.

5) [Ex. 20:11 – Sabbath is the only command that identifies God as Creator.](#)

First, if this were true, it still does not prove that men today are commanded to keep the Sabbath.

Second, it is not true that this was the only command identifying God as Creator. The very first command necessarily implies this very thing. Compare the first commandment with Isa. 45:18:

Exodus 20:3

3 "You shall have no other gods before Me.

Isaiah 45:18

18 For thus says the LORD, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: "I am the LORD, and there is no other.

6) [Ex. 31:16 – Doesn't this passage teach the Sabbath was "forever"?](#)

The Hebrew word for "*perpetual*" and "*forever*" is 'owlam'. It means "*age-lasting*." It would last throughout the Mosaic Age. Notice the following passages:

Exodus 12:17

17 'So you shall observe the Feast of Unleavened Bread, ...throughout your generations as **an everlasting ordinance**.

Exodus 29:9

9 "... The priesthood shall be theirs for a **perpetual statute**. ...

Exodus 30:8

8 "And when Aaron lights the lamps at twilight, he shall burn incense on it, a **perpetual incense** before the LORD throughout your generations.

Leviticus 3:17

17 "This [peace-offering] shall be a **perpetual statute** throughout your generations in all your dwellings: you shall eat neither fat nor blood."

Numbers 10:8

8 "... blow the trumpets; ... **an ordinance forever** throughout your generations.

Sabbath-keepers do not believe in any of these other things which are also said to be "perpetual" and "forever." They know "perpetual" and "forever" in these passages mean "age-lasting" and has reference to the Mosaic dispensation. Why insist on just the ten commandments today? Why pick and choose?

7) **[Ex. 31:18 – the ten commandments were written on tables of stone by the finger of God. Doesn't this show their permanence?](#)**

First, Things written by the finger of God Himself can certainly be "blotted out."

- God wrote on the walls of Belshazzar (stone walls - Dan. 5) and that writing was "blotted out."
- Jesus ("God" – Mt. 1:23) wrote in the ground (Jn. 8:6) and that writing was "blotted out."

Second, the material used for writing (stone) and the instrument used for writing (God's finger) do not, of themselves, indicate anything about permanence of the law.

Hebrews 1:1-2

1 God, who at various times and in various ways spoke in time past to the fathers by the prophets,
2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;

"various ways" – writing in stone tablets, dreams, visions, writing in palace walls, speaking directly from heaven. All of these methods were used in the past, but God now communicates with men thru His Son.

John 12:48

48 "He who rejects Me, and does not receive My words, has that which judges him; the word that I have spoken will judge him in the last day.

The words spoken by Jesus, not the ten commandments, will judge men who are alive today.

8) [1 Chron. 17:27 – What God blesses stays blessed “forever.” Since God “blessed” the 7th day, isn’t it blessed forever?](#)

This passage isn't even speaking about the Sabbath. It's speaking about the house of David. We cannot take this passage and apply it to other things (e.g. Sabbath) that were not even under consideration in this passage.

Deuteronomy 28:1-12

1 "Now it shall come to pass, if you diligently obey the voice of the LORD your God, to observe carefully all His commandments which I command you today, that the LORD your God will set you high above all nations of the earth.

2 "And all these **blessings** shall come upon you and overtake you, because you obey the voice of the LORD your God:

3 "**Blessed** shall you be in the city, and blessed shall you be in the country.

4 "**Blessed** shall be the fruit of your body, the produce of your ground and the increase of your herds, the increase of your cattle and the offspring of your flocks.

5 "**Blessed** shall be your basket and your kneading bowl.

6 "**Blessed** shall you be when you come in, and blessed shall you be when you go out.

7 "The LORD will cause your enemies who rise against you to be defeated before your face; they shall come out against you one way and flee before you seven ways.

8 "The LORD will command the **blessing** on you in your storehouses and in all to which you set your hand, and He will bless you in the land which the LORD your God is giving you.

12 "The LORD will open to you His good treasure, the heavens, to give the rain to your land in its season, and to **bless** all the work of your hand. You shall lend to many nations, but you shall not borrow.

Q: Once Israel had been blessed like this, would it be possible for the blessing to be taken away? Would this blessing be “forever”? Is 1 Chron. 17:27 teaching that Israel's blessings could not be taken away?

Deuteronomy 28:15-20

15 "But it shall come to pass, if you do not obey the voice of the LORD your God, to observe carefully all His commandments and His statutes which I command you today, that all these **curses** will come upon you and overtake you:

16 "**Cursed** shall you be in the city, and **cursed** shall you be in the country.

17 "**Cursed** shall be your basket and your kneading bowl.

18 "**Cursed** shall be the fruit of your body and the produce of your land, the increase of your cattle and the offspring of your flocks.

19 "**Cursed** shall you be when you come in, and **cursed** shall you be when you go out.

20 "The LORD will send on you **cursing**, confusion, and rebuke in all that you set your hand to do, until you are destroyed and until you perish quickly, because of the wickedness of your doings in which you have forsaken Me.

The point is, 1 Chron. 17:27 is not referring to all things blessed by God. Some things that once were blessed can become unblessed.

9) [Psa. 19:7 – The “law of the Lord is perfect” and therefore cannot be “nailed to the cross”?](#)

First, this refers to the entire law of God, not just the ten commandments. It includes all the feast days, all the sacrifices, all the death penalties. If this passage means the ten commandments are still in force, it also means animal sacrifices are still in force.

Second, “perfect” here comes from the Hebrew word tamiym which means “*complete*” or “*whole*.” Here are some other passages where this word is used:

- Lev. 23:15 – “seven Sabbaths shall be *completed*”
- Lev. 25:30 – “*full year*”
- Josh. 10:13 – “*whole day*”
- Prov. 1:12 – “*whole*”
- Ezk. 15:5 – “*whole*”

The idea is “whole” or “complete” – lacking nothing.

The OT law did not “lack” anything concerning the purpose for which it was given. It accomplished what God designed it for. It was designed to bring men to Christ (convert them):

Galatians 3:24-25

24 Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.

25 **But after faith has come, we are no longer under a tutor.**

So the law was “perfect” or “complete” in accomplishing the work of bringing men to Christ (‘converting the soul’), but after the NT system of faith has come, “we are no longer under” the law.

Galatians 2:21

21 “I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain.”

10) [Isa. 42:21 – Wouldn’t Jesus “magnify” the ten commandments?](#)

First, Isa. 42:21 does not say “ten commandments.” It says “the law.” Why limit this to just the ten commandments? If Isa. 42:21 refers to OT law, then Jesus “magnified” all of the OT law by keeping it perfectly when He was on the earth – including circumcision (Lk. 2:21), animal sacrifices (Mt. 8:4), Passover (Mt. 26:18).

All of these things have been “nailed to the cross.” If Jesus could “magnify” these laws and yet “nail them to the cross,” He could do the same thing with the Sabbath – i.e. He could “magnify” the

Sabbath law and then “nail it to the cross.” If “nailing to the cross” the Sabbath would “dishonor” the Sabbath, would “nailing to the cross” animal sacrifices “dishonor” the animal sacrifice laws?

Second, Isa. 42:21 could well refer to the Messiah’s new law which people in the OT were still “waiting” for:

Isaiah 42:4

4 He will not fail nor be discouraged, Till He has established justice in the earth;
And the coastlands shall **wait for His law.**”

His NT law had not come – the “coastlands” were “waiting” for it. Why couldn’t v21 refer to the Messiah’s new law? Until it can be proven that v21 refers exclusively to the ten commandments, there is no argument that can be made in favor of the Sabbath day.

11) [Isa. 58:13 – Since God called the Sabbath “My holy day,” doesn’t this mean men should keep the Sabbath today?](#)

Just because something was “holy” under the OT, this does not mean it is still “holy” under the NT age. For example, the burnt sacrifices were called “most holy”:

Leviticus 6:25

25 “Speak to Aaron and to his sons, saying, ‘This is the law of **the sin offering**: In the place where the burnt offering is killed, the sin offering shall be killed before the LORD. **It is most holy.**”

Sabbath-keepers admit that animal sacrifices have been “nailed to the cross” even though they were “most holy.” If something “most holy” could be “nailed to the cross,” then something that is merely “holy” (Sabbath) could also be “nailed to the cross.”

12) [Isa. 66:22-23 – Doesn’t this passage teach that in the new heavens and new earth “all flesh will come to worship” on the Sabbath?](#)

First, just because something is done in heaven does not mean Christians are authorized to do the same on earth. For example, infants who have died will be in heaven (Mt. 18:1-10), but this does not authorize infant baptism.

Second, if this passage teaches the Sabbath will be observed in the “new heavens and new earth,” it also teaches there will be “new moon” festivals as well, yet Sabbath-keepers believe these feasts were “nailed to the cross” and should not be kept today. Likewise, the Sabbath was “nailed to the cross” (Col. 2:14-16).

Third, if this passage teaches Sabbath-keeping in the “new heavens and new earth,” then it also teaches the Levitical Priesthood will be activated. Notice:

Isaiah 66:21-23

21 "And I will also take some of them for priests and Levites," says the LORD.
22 "For as the new heavens and the new earth Which I will make shall remain before Me," says the LORD, "So shall your descendants and your name remain.
23 And it shall come to pass That from one New Moon to another, And from one Sabbath to another, All flesh shall come to worship before Me," says the LORD.

This passage is using symbolic language.

Fourth, it is obvious that Isaiah is using figurative and symbolic language to describe something yet in the future. Edward Young offers this reasonable comment:

Isaiah spoke as a prophet of the Old Testament dispensation, and employing the language that belonged to that dispensation he prefigured the spiritual truth of the new economy. Hence the words new moon and Sabbath, chosen as examples of true worship, are to be understood as teaching that the worship will be one perfectly in accord with God's commands. (Edward Young, Isaiah, vol. 3)

Isaiah 56:4-7

4 For thus says the LORD: "To the eunuchs who keep My Sabbaths, And choose what pleases Me, And hold fast My covenant,
5 Even to them I will give in My house And within My walls a place and a name Better than that of sons and daughters; I will give them an everlasting name That shall not be cut off.
6 "Also the sons of the foreigner Who join themselves to the LORD, to serve Him, And to love the name of the LORD, to be His servants; Everyone who keeps from defiling the Sabbath, And holds fast My covenant;
7 Even them I will bring to My holy mountain, And make them joyful in My house of prayer. Their **burnt offerings** and their **sacrifices** Will be accepted on My altar; For My house shall be called a house of prayer for all nations."

We should no more contend for Sabbath day worship for Christians from this passage than we contend for burnt offerings and sacrifices on an altar. The prophet is simply using figures the people of his day were familiar with in order to show there will be a faithful, regular, legitimate worship of God on the part of all flesh in the new dispensation.

13) [Ezk. 46:1 – Does this prophesy of Sabbath-keeping under the NT system?](#)

First, if this does prophesy Sabbath-keeping under the NT system, then it also prophesies:

- New moon feasts (46:1)
- Priests and burnt-offerings (46:2)
- Six lambs (46:4-5)
- A bullock (46:6-8)
- Appointed feasts (46:9-12)
- Daily burnt-offerings (46:13)

- A grain offering (46:14)
- A sin offering (46:20)
- Boiling-houses for sacrifices (46:22-24)

Second, Ezk. 46 is not binding on Christians today any of these things. All these things (including the Sabbath) were “shadows,” or “symbols” of things to come under the NT system. These “shadows” and “symbols” were familiar to the people and were used to teach them about spiritual things that were coming under the Messiah.

Colossians 2:16-17

16 So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths,
17 **which are a shadow of things to come, but the substance is of Christ.**

Hebrews 10:1

1 For the law, having a **shadow of the good things to come**, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.

14) [Dan. 7:25 – Does this prophecy refer to the Pope or to Constantine changing the Sabbath from Saturday to Sunday?](#)

First, the scriptures clearly teach that the Sabbath was “taken away” (2 Cor. 3:16) and “nailed to the cross” (Col. 2:14-16). It was not “changed” by anyone. The “Lord’s day” is an entirely different day.

Second, the apostles of Christ authorized meeting together on the first day of every week (1 Cor. 16:1-2; Acts 20:7; Heb. 10:25). This was before any Catholic Church or Pope or Constantine.

Third, Jesus is the One who authorized the “change” in the law that abolished the Sabbath and required worship on the first day of the week:

Hebrews 7:12

12 For the priesthood being changed, of necessity there is also **a change of the law.**

Fourth, just because the Catholic Church makes a claim of “changing” the Sabbath from the seventh day to the first day of the week does not make it so. The Catholic Church makes many claims which Sabbath-keepers do not accept as true, yet they believe the claim about “changing the Sabbath.” For example, the Catholic Church claims:

- They are the only true church.
- Catholic Church goes back to the apostles.
- Everyone outside Catholic Church are heretics.
- Peter was the first Pope.
- The Pope is Peter’s successor.

- Pope holds the keys to heaven.
- Pope is the vicar of Christ on earth.
- Christians should pray thru Mary.
- Mary was a perpetual virgin.
- Mary conceived immaculately.
- Priests have power to absolve sin.
- Infants should be sprinkled.
- They changed the Sabbath from Saturday to Sunday.

Here are 13 things claimed by the Catholic Church. Sabbath-keepers believe the Catholic Church is lying about every one of these claims except the last one.

Q: If a witness lied 12 times, why would anyone believe what he said about anything else?

Fifth, consider the text:

Daniel 7:25

25 He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And shall **intend to change times and law**. Then the saints shall be given into his hand For a time and times and half a time.

Here are some assumptions made by Sabbath-keepers about this passage:

- **It is assumed the Lord Himself would never give a new law which differed from the ten commandment law** (yet Jeremiah 31:31 said He would).
- **It is assumed the “times” (plural) under consideration in Dan. 7:25 is the weekly day (singular) of worship.** (Remember, Sabbath-keepers make the argument regarding Col. 2:14-16 that the word “Sabbath” is plural it cannot refer to the weekly Sabbath. Now they assume the plural word “times” means the weekly Sabbath)

In other words:

- “Times” (plural) cannot refer to annual feast days.
- It must refer only to the weekly sabbath.

- **It is assumed the change under consideration is moving the day of worship to another day of the week.** It cannot mean substituting, deleting, or adding.

In other words:

- It doesn't mean the “little horn” will substitute other events for the regular events of the day.
- It doesn't mean the “little horn” will delete the sacredness of the day altogether.
- It doesn't mean the “little horn” will add sacred days to the calendar.
- It can only mean he will move the sacredness of one day of the week to another day of the week.

- It is assumed even though 7:25 says he “intends” to change times it is assumed he actually accomplishes this feat. (There is a big difference between “intending” to do something and “actually” doing it.)
- It is assumed this “little horn” was Constantine – the 46th emperor of Rome (even though the “little horn” was suppose to come after the 10th king (7:24)).
- It is assumed this “little horn” was Constantine – even though the “little horn” was suppose to defeat three kings (7:24), yet Constantine fought only two kings: Maxentius (312 AD) to gain control of Western Empire and Licinius (324 AD) to gain control of Eastern Empire.

Just because a day which use to be considered sacred, is no longer considered sacred does not mean:

- a) We are following after a “beast”
- b) Or that the one who changed the day is the beast

EXAMPLE:

- The 10th day of the 7th month use to be the Day of Atonement (Lev. 23:27).
- That has been changed (Heb. 7:12).
- The change was by the method of deletion – not moving.
- Now the 10th day of the 7th month is only an ordinary day of the year.
- This was done by God, not a “beast.”

To prove anything, it must be first shown:

- That the Sabbath day was intended to be for all nations (cf. Dt. 5:1-3).
- It was not a special sign just between God & Israel (cf. Ex. 31:13).
- It was to last for all time (2 Cor. 3:3-14).

15) [Mal. 3:6 – Isn’t God unchangeable?](#)

It is argued that: (a) since God doesn’t change, and (b) since He required men to keep the Sabbath day in the OT days, (c) therefore He must require the Sabbath today.

God does not change, but His law changed:

Hebrews 7:12

12 For the priesthood being changed, of necessity there is also a **change of the law**.

Let us apply the same reasoning used by Sabbath-keepers and apply it to animal sacrifices. The argument would go something like this: (a) since God doesn’t change, and (b) since He required men to offer animal sacrifices in the OT days, (c) therefore He must require animal sacrifices today.

Sabbath-keepers are not ready to apply their "logic" to any other commands in the OT except the ten commandments. Why pick and choose to keep only the ten commandments?

16) [Mt. 5:17-18 –Jesus said He would not “destroy the law or the prophets.” Therefore, isn’t the Sabbath still binding?](#)

First, "*The law or the prophets*" means the entire OT law – not just the ten commandments. If this proves we must keep the Sabbath, then it also proves we must keep:

- Animal sacrifices
- Passover
- Stoning Sabbath-breakers
- Circumcision
- Day of Atonement

Second, Jesus is contrasting two methods – either will bring the OT to an end:

- **Destroy** – this would bring the law to an end.
- **Fulfill** – this would also bring the law to an end.

Jesus is merely showing which method He would use to bring the OT to an end.

Third, rather than contrasting "destroy" with "fulfill," Sabbath-keepers are trying to contrast "destroy" with "perpetuate." They think Jesus was going to perpetuate the "law and prophets."

If Jesus perpetuated the law and prophets, He would actually have "destroyed" them, because the law and prophets contained types, symbols, promises, and prophecies. If Jesus had merely perpetuated these things, He would have destroyed them.

For example, if a man never "fulfills" his promises – he just keeps perpetuating them – eventually we say he has "broken" his word, because he never "fulfills" what he promised.

So either way, the OT was destined to come to an end. Jesus was merely showing which method He would use to bring it to an end.

"Till heaven and earth pass" – a proverb which speaks of the certainty of fulfillment.

Luke 16:17

17 "And it is easier for heaven and earth to pass away than for one tittle of the law to fail.

"Till all be fulfilled" – means "all things" relative to the Lord's earthly ministry. The context makes this clear:

Matthew 5:17

17 "Do not think that **I came** to destroy the Law or the Prophets. **I did not come** to destroy but to fulfill.

Jesus is speaking about His "coming" to the earth. Everything about His "coming to the earth" must first occur before the OT is "fulfilled" and taken away.

Q: Did He fulfill all things about His earthly ministry?

Luke 18:31

31 Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and **all things** that are written by the prophets **concerning the Son of Man** will be accomplished.

Luke 24:44

44 Then He said to them, "These are the words which I spoke to you while I was still with you, that **all things must be fulfilled** which were written in the Law of Moses and the Prophets and the Psalms **concerning Me.**"

John 17:4

4 "I have glorified You on the earth. **I have finished the work which You have given Me to do.**

John 19:30

30 So when Jesus had received the sour wine, He said, "**It is finished!**" And bowing His head, He gave up His spirit.

Acts 13:29

29 "Now when they had **fulfilled all that was written concerning Him**, they took Him down from the tree and laid Him in a tomb.

When He fulfilled all that the law and prophets said, the OT was "taken away," not because it was "destroyed," but because it was "*fulfilled.*"

Colossians 2:14-16

14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

16 So let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths,

Hebrews 10:9

9 then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second.

Galatians 3:24-25

24 Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.

25 But after faith has come, we are no longer under a tutor.

17) **Mt. 19:17 – Why did Jesus command people to keep the ten commandments if they are no longer binding today?**

Jesus lived under the OT law (see question #16 below). He told people to keep all the OT laws while they were in force – not just the ten commandments:

Matthew 8:4

4 And Jesus said to him, "See that you tell no one; but go your way, show yourself to the priest, and **offer the gift that Moses commanded**, as a testimony to them."

Matthew 23:2-3

2 saying: "The scribes and the Pharisees sit in Moses' seat.

3 "Therefore **whatever they tell you to observe, that observe and do**, but do not do according to their works; for they say, and do not do.

Why focus on Jesus commanding people to keep just the ten commandments? Why not insist on these other laws which He also commanded? The fact is, Jesus' NT law (1 Cor. 9:21) did not come into force till after His death (Heb. 9:16-17).

18) **Mt. 24:20 – Doesn't this passage demonstrate Jesus expected His people to keep the Sabbath?**

First, unbelieving Jews would keep the Sabbath until 70 A.D. – just as they do today. This is not evidence of divine approval.

Second, Jesus gave these instructions because fleeing Jerusalem would be difficult on the Sabbath or in the winter. Why? Gates would be shut on Sabbath day:

Nehemiah 13:19

19 So it was, at the gates of Jerusalem, as it began to be dark before the Sabbath, that I **commanded the gates to be shut, and charged that they must not be opened till after the Sabbath.** ...

Third, Sabbath-keepers interpret this passage to mean: when Jerusalem was being surrounded by Romans, and about to be destroyed, if it occurs on the Sabbath, God's people would not be allowed to flee, but would have to "rest" on the Sabbath until it was over and then they could flee – if it wasn't too late.

Think of how absurd this is:

Matthew 12:11-12

11 Then He said to them, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out?"

12 "Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath."

Jesus taught that a sheep could be spared on the Sabbath, but this argument (on Mt. 24:20) is saying a sheep is more valuable than a man – the exact opposite of what Jesus taught!

Mark 2:27

27 And He said to them, "The Sabbath was made for man, and not man for the Sabbath."

If this present argument (on Mt. 24:20) means anything, it means the exact opposite of what Jesus taught!

19) **[Mk. 2:28 – Isn't Jesus is "Lord of the Sabbath"? Therefore, isn't the Sabbath still binding today?](#)**

Mark 2:28

28 "Therefore the Son of Man is **also** Lord of the Sabbath."

Jesus is said to be "also Lord of the Sabbath." This means He is Lord of more than just the Sabbath.

Acts 10:36

36 "... Jesus Christ; He is **Lord of all**;

If Jesus is "Lord of all," then that means:

- He is "Lord of the first day of the week." Does this mean we must observe the first day of the week as a special holy day?
- He is "Lord of Monday."
- He is "Lord of Tuesday" – of every day.

Does any of this prove there is some special day that must be kept?

"Lord of the Sabbath" – means the Lord could do what He wanted on that day – because He is the Lord of that day.

- "Lord" means "Master." Jesus is the Master of the Sabbath.
- The Sabbath was not His master.

Matthew 12:5-8

5 "Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless?"

6 "Yet I say to you that in this place there is **One greater than the temple.**

7 "But if you had known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless.

8 "For the Son of Man is Lord **even** of the Sabbath."

- One greater than the temple was there.
- One greater than the Sabbath was there.
- This One greater than the Sabbath was the "Lord (Master) of the Sabbath."

Rather than proving the Sabbath is necessary, this passage proves just the opposite. It proves Jesus is the Master and He can do with the Sabbath what ever He wants, and if He wants to "nail it to His cross" – He may certainly do so!

According to Mt. 12:5, the priests "*profane the Sabbath and are blameless.*" Here is a question: If the Sabbath is a moral law and equivalent to the other nine commandments, may any of the other commandments be "profaned" (violated) on occasion and people remain blameless?

- May people "have other gods" on special occasions?
- "Graven images"?
- "Take God's name in vain"?
- "Dishonor their parents"?
- "Murder"?
- "Commit adultery"?
- "Steal"? (cf. Prov. 6:30-31)
- "Bear false witness"?
- "Covet"?

The Sabbath day was not a moral law. Priests could "profane" the Sabbath and be blameless.

20) [Lk. 4:16 – Jesus kept the Sabbath. Aren't we suppose to imitate Him?](#)

Jesus kept more than the Sabbath. He kept all of the Law of Moses – including circumcision (Lk. 2:21), animal sacrifice (Lk. 2:22-23), leprosy laws (Lk. 5:14), and the Passover (Mt. 26:18). The reason He kept all these laws is because He lived while the Law of Moses was in force:

Galatians 4:4

4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born **under the law**,

Hebrews 9:15-17

15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

16 For **where there is a testament, there must also of necessity be the death of the testator.**

17 For a testament is in force after men are dead, since it has no power at all while the testator lives.

Matthew 17

3 And behold, Moses and Elijah appeared to them, talking with Him.

4 Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah."

5 While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. **Hear Him!**"

9 Now as they came down from the mountain, Jesus commanded them, saying, "**Tell the vision to no one until the Son of Man is risen from the dead.**"

Men would be told to listen to Jesus rather than Moses and the prophets. When? After the "Son of Man is risen from the dead."

Deuteronomy 18:18-19

18 'I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.

19 'And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.

Matthew 28:18-20

18 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

20 "**teaching them to observe all things that I have commanded you**; and lo, I am with you always, even to the end of the age." Amen.

"teaching them to observe all things I have commanded you" – where did Jesus or the apostles command anyone to keep the Sabbath after the resurrection – for this was the time men should begin to "hear Him"?

21) [Acts 13:14 – Why did Paul assemble with Jews on the Sabbath?](#)

Paul was not "observing the Sabbath" with fellow Christians. He was using such occasions as an opportunity to teach unbelievers the gospel of Christ? Notice what He taught inside the synagogue:

Acts 13:38-39

38 "Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins;

39 "and **by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.**

Obviously Paul used these occasions to teach that the OT was no longer in force and that men should obey the gospel.

1 Corinthians 9:20-21

20 and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law;

21 to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law;

Q: In Acts 20:7 we see Paul preaching on the "first day of the week." If Paul preaching on the Sabbath means he "kept the Sabbath," does the same "logic" hold true regarding the first day of the week? Does His preaching on the first day of the week mean he "kept the first day"?

22) [Col. 2:14 – How can holy commandments be "against" us?](#)

It was "against" us because men are imperfect. Men sin and need grace and forgiveness, but the law itself only condemned and brought death (2 Cor. 3:3-14).

(See Questions about the Sabbath, #12: *How does the NT view the ten commandments?*)

23) [Col. 2:14-16 – Does the plural word "Sabbaths" in this passage refer to the weekly Sabbath?](#)

Colossians 2:14-16

14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

16 So let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths,

This passage teaches that the Sabbath has been "nailed to the cross" (v14). However, to avoid the force of this passage, it is argued that, because "Sabbaths" (v16) is plural, it cannot refer to the weekly Sabbath day. Instead it supposedly refers to yearly festivals of Israel.

First, yearly feasts are already mentioned in this passage. Sabbath-keepers make v16 read like this:

Colossians 2:16 (Sabbath-keepers' version)

16 So let no one judge you in food or in drink, or regarding **an annual feast day** or a new moon or **an annual feast day**.

Second, In passages where "feasts," "new moons," and "Sabbaths" are all mentioned together, the plural word "Sabbaths" always refers to the weekly Sabbath.

- Feasts – annual
- New moon – monthly
- Sabbaths - weekly

1 Chronicles 23:31

31 ... the Sabbaths and on the New Moons and on the set feasts, ...

2 Chronicles 2:4

4 ... the Sabbaths, on the New Moons, and on the set feasts of the LORD our God. ...

2 Chronicles 8:13

13 ... the Sabbaths, the New Moons, and the three appointed yearly feasts; the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles.

2 Chronicles 31:3

3 ... the Sabbaths and the New Moons and the set feasts, as it is written in the Law of the LORD.

Nehemiah 10:33

33 ... the Sabbaths, the New Moons, and the set feasts; ...

Ezekiel 45:17

17 "... the feasts, the New Moons, the Sabbaths, ...

Galatians 4:10

10 You observe days and months and seasons and years.

In every one of these passages "Sabbaths" is plural, yet refers to the weekly Sabbath – distinguished from the yearly feast days. Yet, Col. 2:16 is the only passage (we are told) where "Sabbaths" cannot refer to the weekly Sabbath day because it's plural. Why make such an argument unless Col. 2:14-16 is fatal to the Sabbath-keeping position?

Luke 4:16

16 So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on **the Sabbath day** (τῇ ἡμέρᾳ τῶν σαββάτων), and stood up to read.

Here the words “Sabbath day” come from the Greek σαββάτων. This is the plural form of Greek word for Sabbath (σάββατον) and is identical to the Greek of Col. 2:16. Although “Sabbath” is plural in Lk. 4:16, even Sabbath-keepers agree it refers to the weekly Sabbath.

Acts 13:14

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on **the Sabbath day** (τῇ ἡμέρᾳ τῶν σαββάτων) and sat down.

Acts 16:13

13 And on **the Sabbath day** (τῇ τε ἡμέρᾳ τῶν σαββάτων) we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who met there.

“Sabbath” in both of the above passages is plural in the Greek and identical in form to the Greek of Col. 2:16. Although “Sabbath” is plural in both Acts 13:14 and 16:13, even Sabbath-keepers agree the weekly Sabbath is under consideration.

Acts 17:2

2 Then Paul, as his custom was, went in to them, and for three **Sabbaths** (σάββατα) reasoned with them from the Scriptures,

Here the word “Sabbaths” is plural in both English and Greek and even Sabbath-keepers agree it refers to the weekly Sabbath. However, Sabbath-keepers say the following usage of “Sabbaths” is a reference to an annual feast day because it is in the plural form:

Colossians 2:16

16 So let no one judge you in food or in drink, or regarding a festival or a new moon or **Sabbaths** (σαββάτων),

In the NT the word “Sabbath” occurs in its plural form in the NT twelve times . Here are the totals:

- 11 times the plural form refers to the weekly Sabbath—everyone agrees.
- 1 time (we are told) it refers to annual feast days.

However, in Col. 2:16 annual feast days (“holy days”) are mentioned separately, therefore the word “Sabbaths” cannot refer to anything except the weekly Sabbath. So the argument is invalid. The plural “Sabbaths” of Col. 2:16 clearly refers to the weekly Sabbath day.

24) [Col. 2:14-16 – Does the word “ordinances” refer to “ceremonial laws”?](#)

Sabbath-keepers sometimes argue that “ordinances” has reference to “ceremonial laws,” but not to the ten commandments. Therefore, only “ceremonies” such as animal sacrifices, incense, etc. were “nailed to the cross,” but not the ten commandments.

Hebrews 9:1-4

- 1 Then indeed, even **the first covenant had ordinances** of divine service and the earthly sanctuary.
- 2 For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary;
- 3 and behind the second veil, the part of the tabernacle which is called the Holiest of All,
- 4 which had the golden censer and **the ark of the covenant** overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and **the tablets of the covenant**;

The "first covenant" had "ordinances" and the "tablets of the covenant" are specifically named as one of the "ordinances." The ten commandments were part of the "first covenant" which was "taken away" (Heb. 10:9). Therefore, the "handwriting of ordinances" mentioned in Col. 2:14 refers to the ten commandments as well as all other commandments of the OT.

25) [Heb. 4:9 – Doesn't this passage teach we must keep the Sabbath?](#)

To understand this passage, let's look at the context:

Hebrews 4:1-11

- 1 Therefore, since **a promise** remains of entering **His rest**, let us fear lest any of you seem to have come short of it.
- 2 For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.
- 3 For we who have believed do enter that rest, as He has said: "So I swore in My wrath, 'They shall not enter My rest,' " although the works were finished from the foundation of the world.
- 4 For He has spoken in a certain place of the seventh day in this way: "And God rested on the seventh day from all His works";
- 5 and again in this place: "They shall not enter My rest."
- 6 Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience,
- 7 again He designates a certain day, saying in David, "Today," after such a long time, as it has been said: "Today, if you will hear His voice, Do not harden your hearts."
- 8 For if Joshua had given them rest, then He would not afterward have spoken of **another day**.
- 9 There remains therefore a rest for the people of God.
- 10 For he who has entered His rest has himself also ceased from his works as God did from His.
- 11 Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

"His rest" (v1) - refers to "a promise." The weekly Sabbath was not a "promise," but a command. This passage is speaking of rest in heaven, which the weekly Sabbath was a symbol of.

"they shall not enter My rest" (v5) – Was God speaking about the weekly Sabbath day here? Was He saying, "I will not allow disobedient people to keep My weekly Sabbath day"? Or was He saying, "I will not allow disobedient people to enter into the eternal rest in heaven"?

"those ... did not enter because of disobedience" (v6) – Again, is this saying disobedient people never "entered into" the weekly Sabbath day? How are people not allowed to "enter into" a day of the week? Or is this speaking of "rest" in heaven which the disobedient were not allowed to enter into?

"if Joshua had given them rest" (v8) – Israel had the weekly Sabbath in the days of Joshua, but the "rest" spoken of in Heb. 4 was not given to Israel by Joshua.

"another day" (v8) – The "rest" of verse 9 is clearly "another day" than the seventh day weekly Sabbath.

"there remains therefore a rest for the people of God" (v9) – This "rest which remains":

- requires "fear" in order to enter (v1)
- requires "belief" in order to enter (v2)
- requires "obedience" in order to enter (v6)
- requires "soft hearts" in order to enter (v7)
- is for the "people of God" (v9)
- requires "diligence" to enter (v11)

Although the weekly Sabbath day is alluded to in v4, it is being used as a foreshadow of eternal rest in heaven.

Colossians 2:16-17

16 So let no one judge you in food or in drink, or regarding a festival or a new moon or **Sabbaths**,

17 which are a **shadow of things to come**, but the substance is of Christ.

Revelation 14:13

13 Then I heard a voice from heaven saying to me, "Write: 'Blessed are the dead who die in the Lord from now on.' " "Yes," says the Spirit, "that **they may rest from their labors**, and their works follow them."

26) [Heb. 13:8 – Isn't Jesus the "same yesterday, today, and forever"?](#)

It is argued that: (a) since Jesus doesn't change, and (b) since He required men to keep the Sabbath day in the OT days, (c) therefore He must require the Sabbath today.

Jesus does not change, but His law changed:

Hebrews 7:12

12 For the priesthood being changed, of necessity there is also a **change of the law**.

Let us apply the same reasoning used by Sabbath-keepers and apply it to animal sacrifices. The argument would go something like this: (a) since Jesus doesn't change, and (b) since He required men to offer animal sacrifices in the OT days, (c) therefore He must require animal sacrifices today.

Sabbath-keepers are not ready to apply their "logic" to any other commands in the OT except the ten commandments. Why pick and choose to keep only the ten commandments?

27) Rev. 13 – Is "Sunday-keeping" the "mark of the beast"?

First, Sabbath-keepers who make this argument assume several things about this chapter:

- That the "beast" of Rev. 13 is the Pope of the Catholic Church.
- That the "mark" of the beast is Sunday-keeping that has been enforced by the government.

Assumptions prove nothing.

Suppose one assumes (cf. Albertus Pieters, Studies in the Revelation of St. John) the "beast" is pagan-Rome which began to enforce "Emperor worship" upon people in the days of Emperor Domitian (81-96 AD). Not only were men required to give allegiance to the emperor, they were also required to worship him as deity.

As time grew on, this requirement to pay homage to the Emperor grew and grew. Eventually, statues of the Emperor were erected in towns and villages across Rome and men must burn incense before his statue. Refusal to do so was evidence of disloyalty and was punishable by death.

Why could this not be the interpretation of the "mark of the beast"? Why does the "mark" **have to** refer to Sunday-keeping?

Second, neither Jesus nor any of His apostles commanded anyone to keep the Sabbath day in the NT era. If Sabbath-keeping is a mark of God's true people today, where is the command for any Christian to keep the Sabbath?

Third, Christians met for worship on the first day of the week long before there was any Pope or Catholic Church.

Acts 20:7

7 Now **on the first day of the week**, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight.

1 Corinthians 16:1-2

1 Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also:

2 **On the first day of the week** let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.

Revelation 1:10

10 I was in the Spirit **on the Lord's Day**, and I heard behind me a loud voice, as of a trumpet,

Fourth, history records the fact that Christians were meeting on the first day of the week long before any Pope developed and long before the beginning of the Catholic church. Also, Christians were meeting on the first day of the week long before Constantine was Emperor of Rome. (See "History" in the next section.)

28) [Rev. 22:14 – Doesn't this passage teach we should keep the ten commandments?](#)

This passage teaches only that men should obey God. Nothing in this passage speaks about the Sabbath or the ten commandments.

- Christians were to "observe all things which Jesus commanded" (Mt. 28:20). These are the commandments Rev. 22:14 is referring to.
- Men are to "obey the gospel" (2 Th. 1:8). The commandments of the gospel are what Rev. 22:14 refers to.

Q: If Rev. 22:14 refers to the OT ten commandments, why does it not also refer to the commandments for circumcision (Ex. 12:48), passover (Ex. 12:14), and animal sacrifices (Lev. 1-7)?

29) [Where is any command to worship on the first day of the week?](#)

First, OT:

Leviticus 23:15-21

15 'And you shall count for yourselves from **the day after the Sabbath**, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.

16 'Count fifty days to **the day after the seventh Sabbath**; then you shall offer a new grain offering to the LORD.

17 'You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the firstfruits to the LORD.

18 'And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be as a burnt offering to the

LORD, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the LORD.

19 'Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering.

20 'The priest shall wave them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest.

21 'And you shall proclaim **on the same day that it is a holy convocation** to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations.

"holy convocation" – translated "sacred assembly" in the NIV.

Q: Was the Pope behind this command to have a sacred assembly on Sunday? Was Constantine? Was the Council of Laodicea?

Second, NT:

1 Corinthians 16:1-2

1 Now concerning the collection for the saints, as I have given **orders** to the churches of Galatia, so **you must do** also:

2 **On the first day of the week** let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.

Q: Was the Pope behind this command to have a sacred assembly on Sunday? Was Constantine? Was the Council of Laodicea?

HISTORY

1) What about Constantine's Sunday law (321 A.D.)?

First, let it be noted that if Constantine "changed the Sabbath from Saturday to Sunday," then it cannot be argued later that the Pope and Catholic church changed the day. It cannot be both ways.

CONSTANTINE'S EDICT of March 7, 321:

"On the venerable Day of The Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits." (Codex Justinianus, book 3, title

12,3, trans. in Schaff, History of the Christian Church 5th ed.
(New York: Charles Scribner, 1902), vol. 3, p. 380, note 1.

Assumptions:

- All Christians were keeping the Sabbath before this.
- None were worshipping on Sunday.
- The Sabbath is now illegal because of this edict.
- Sabbath-keepers will now be persecuted.
- Sunday worship is now required by law.
- Those not worshipping on Sunday will now be persecuted.

Not one of these assumptions are true – not one.

- Christians were already meeting together on the first day of the week – with divine approval (Acts 20:7; 1 Cor. 16:1-2; Heb. 10:25; Rev. 1:10).
- Constantine's law did not make the Sabbath "illegal."
- Constantine's law did not begin a persecution against "Sabbath-keepers."
- Sunday worship was not required. It was allowed, but not required.
- Non-Sunday worshippers were not "persecuted" because of this law.

2) [What about the Council of Laodicea \(364 A.D.\)?](#)

The council of Laodicea is believed by Sabbath-keepers to be the occasion when the Roman Catholic Church changed the Sabbath from the Seventh day to the First day.

First, if the Council of Laodicea "changed the Sabbath from Saturday to Sunday," then it cannot be argued that Constantine changed the day. It cannot be both ways.

Second, the Sabbath was not **changed** at this Council. The Sabbath was and continues to be the seventh day of the week.

Third, here is what the council decreed:

*"Christians ought not to Judaize and to rest in the Sabbath, but to work in that day; but preferring **the Lord's Day**, should rest, if possible, as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ."*

Here are some facts to note:

- Laodicea was not Rome – it was 1000 miles east of Rome.
- The pope (bishop) of Rome did not attend this council (McClintock & Strong's Cyclopedia).

- The pope (bishop) of Rome did not send a legate or delegate or anyone to represent him.
- The Council of Laodicea was held without the knowledge or consent of the pope (bishop) of Rome.
- In 364 A.D. the bishop of Rome did not have authority over other bishops. It was 200 years later before he was invested with authority over all the churches.
- The authority of the Roman bishop was resisted in the East – where this council was held.
- Liberius was bishop of Rome at the time of the Council of Laodicea. He was degraded from his office, banished, and treated with the utmost contempt. Bower says, in order to end his exile, Liberius “wrote in a most submissive and cringing style to the eastern Bishops.” (History of the Popes, vol. 1, p. 64).

This is supposedly the “pope” who changed the Sabbath at the Council of these same Eastern bishops, 1000 miles away, which he never attended???

- The Council of Laodicea was not a “general council,” but a “local council.” It is not even mentioned by Mosheim and other historians. McClintock & Strong’s Cyclopedia says: “*Thirty-two bishops were present from different provinces in Asia.*” These were all Eastern church bishops – not one from the Roman church.

Yet, this is suppose to be the place and the time when the “Pope of Rome” changed the Sabbath from Saturday to Sunday!!!

Recognizing a practice already in existence is different than originating a new practice. For example:

- a) Council of Carthage (397 A.D.) stated the 27 books of the NT were inspired.

This did not make them inspired – they were already inspired – independent of any council.

This council merely recognized something that was already true.

- b) Council of Laodicea merely recognized something already being practiced – 1st day of the week worship. They did not originate the practice.

3) What does history say about the Sabbath and the first day of the week?

IGNATIUS, the third bishop of Antioch, who died in 108 A.D., wrote: “*If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, **no longer observing the Sabbath**, but living in the observance of **the Lord’s Day**, on which also our life has sprung up again by Him... Let us therefore **no longer keep the Sabbath** after the Jewish manner, and rejoice in days of idleness; for “he that does not work, let him not eat.”...let every*

friend of Christ keep the Lord's day as a festival, the resurrection-day, the queen and chief of all the days [of the week]" "Epistle of Ignatius to the Magnesians," Ante-Nicene Fathers, vol. 1, pp. 62-63 (emphasis added).

IN 120 A.D. THE EPISTLE OF BARNABAS says in chapter 2: "*Incense is a vain abomination unto me, and your new moons and Sabbaths I cannot endure. He has, therefore, abolished these things.*" Again: "*Wherefore, also, we keep **the eighth day** with joyfulness, the day, also, on which Jesus rose again from the dead*" (Ch. 25).

JUSTIN MARTYR - 140 A.D. - In chapter 67 of his first *Apology*, entitled, "*Weekly Worship of the Christians,*" writing to the pagan emperor, Justin states: "*And on the day called **Sunday**, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought...But **Sunday** is the day on which we all hold our common assembly, because it is the first day on which God, having wrought the change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead.*" (Ante-Nicene Fathers, Vol. 1, pp. 185-186 (emphasis added).

APOSTOLIC CONSTITUTIONS: Church life in the 2nd Century: -- "*On the day of the resurrection of the Lord--that is, **the Lord's Day**--assemble yourself together without fail, giving thanks to God and praising Him for those mercies God has bestowed upon you through Christ.*"

IRENEAEUS: 155-202 A.D. -- "*The Mystery of the Lord's Resurrection may not be celebrated on any other day than **the Lord's Day**, and on this alone should we observe the breaking off of the Paschal Feast.*"

TERTULLIAN of Africa, wrote around 200 A.D.: In his *Apology*, Chapter 16, Tertullian says: "*We solemnize **the day after Saturday** in contradistinction to those who call this day their Sabbath, and devote it to ease and eating, deviating from the old Jewish customs, which they are now very ignorant of.*"

*"Others, with greater regard to good manners, it must be confessed, suppose that the sun is the god of the Christian, because it is a well-known fact that we pray towards the east, or because **we make Sunday a day of festivity**"* (Ante-Nicene Fathers, vol. 3, p. 123 (emphasis added).

NOTE: The early church explained why they prayed toward the east. It was because, "*as the lightning which lighteneth from the east and is seen even to the west, so shall the coming of the Son of man be:*" *that by this we might know and understand that He will appear from the east suddenly*" Ancient Syriac Documents, Ante-Nicene Fathers, vol. 8, p. 668.

QUESTIONS FOR SABBATH-KEEPERS

- 1) How many covenants did God make with Israel when He led them out of Egypt? (Jer. 31:31-33; Heb. 8:8-10)
- 2) Were the ten commandments a covenant? (Ex. 34:28; Dt. 4:13; 9:9-11)
- 3) When was this covenant made? (Dt. 5:1-15; Heb. 8:8-10)
- 4) Heb. 8:7 speaks of the "first covenant" and the "second." What was the "first covenant" and what was the "second"?
- 5) According to Heb. 8:7, did the "first covenant" have faults?
- 6) According to Heb. 8:13, was the "first covenant" going to "vanish away"?
- 7) If the ten commandments were the "first covenant" (Ex. 34:28), according to Heb. 10:9 ("He takes away the first that He may establish the second") were the ten commandments "taken away"?
- 8) Where was a NT Christian ever commanded to keep the Sabbath day holy?
- 9) Is the word "Sabbath" in Lk. 4:16, Acts 13:14, and 16:13 plural in the Greek? If so, is it the exact same plural form as Col. 2:16? If so, does this plural Greek work in Lk. 4:16, Acts 13:14, and 16:13 refer to the weekly Sabbath day?
- 10) Where does the Bible ever use the phrase "the law" to refer to the ten commandments and at the same time exclude all other commandments? For example, when we read, "Fear God and keep His commandments" (Ecc. 12:13), does this refer only to the ten commandments and exclude all other OT commandments? If so, how do we know this?
- 11) What passage plainly shows the "law of Moses" was one law and the "law of God" was another law?
- 12) Where were the ten commandments specifically called the "Law of God"?
- 13) What passage plainly shows the law of Moses was divided into "ceremonial laws" and "moral laws"? Where did God make such a distinction?
- 14) Are "ceremonial laws" completely void of all morals?

- 15) Are "moral laws" completely void of all ceremonies? For example, does the command, "Do not bear false witness," involve any oath-taking ceremony? Does the command, "Do not commit adultery," necessarily imply a wedding ceremony?
- 16) Is the command against homosexuality (Lev. 18:22) part of the "ceremonial law" or part of the "moral law"? If it is part of the "moral law," does this mean the laws of the Book of Leviticus are still binding upon men?
- 17) Did God simply "revise" the old law and give us a "revised version," or did he "take away" the old law completely and give us a "new law"?
- 18) What is the difference between "moral law" and "positive law"? Does the Sabbath commandment fit the description of "moral law" or "positive law" in light of Ex. 16:4?
- 19) If the Sabbath day is a "moral law," does this mean non-Sabbath-keepers are immoral people?
- 20) Are the ten commandments a complete and perfect moral law? If so, which of the ten commandments condemns homosexuality? Which of the ten commandments condemns drunkenness?
- 21) If the Sabbath day law is a "moral law," why could priests would "profane" the Sabbath inside the temple (Mt. 12:5) and remain blameless? Does this mean they would commit immorality inside the temple and remain blameless?
- 22) Is the "law of Christ" a separate and distinct law from the ten commandments? If so, are Christians under two distinct laws at the very same time?
- 23) Why is there no record of Gentiles being condemned for breaking the Sabbath?
- 24) In Jn. 7:19 and Mk. 7:10, what commandments are ascribed to Moses?
- 25) If God blessing the seventh day means He was making the seventh day a "memorial of creation," does God blessing the fish of the sea (Gen. 1:22) mean He was making the fish of the sea a memorial of creation? If fish are a "memorial of creation," does this mean the Sabbath day is not the only "memorial of creation"?
- 26) If God blessing the seventh day means He was making the seventh day a "memorial of creation," does God blessing the man and woman (Gen. 1:28) mean He was making the man and woman a memorial of creation? If man and woman are a "memorial of creation," does this mean the Sabbath day is not the only "memorial of creation"?
- 27) To be justified, must men keep the Sabbath? If no, they why teach that men must keep the Sabbath? If yes, then explain Gal. 5:4.
- 28) What's the difference between insisting that men keep the sabbath and those in Acts 15 who insisted that "men be circumcised and keep the law"?

29) Where was any Christian commanded to keep the Sabbath holy?

GOD'S PLAN OF SALVATION

To be saved from past sins, God requires the following steps:

- 1) **Belief** in Christ as the only begotten Son of God (Jn. 3:16).
- 2) **Repentance** of sins ("turning away from") (Acts 17:30).
- 3) **Verbal Confession** of faith in Christ (Rom. 10:10).
- 4) **Baptism** (immersion) into Christ for the remission of sins (Acts 2:38).

Acts 2:38

38 Then Peter said to them, "**Repent**, and let every one of you **be baptized** in the name of Jesus Christ **for the remission of sins**; and you shall receive the gift of the Holy Spirit.

Acts 22:16

16 'And now why are you waiting? Arise and **be baptized**, and **wash away your sins**, calling on the name of the Lord.'

Romans 6:3-4

3 Or do you not know that as many of us as were **baptized into Christ Jesus** were **baptized into His death**?

4 Therefore we were **buried with Him through baptism into death**, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

Baptism is the "*point in time*" that God applies the blood of Christ to the sinner's life. The sinner is baptized into the death of Christ (Rom. 6:3-4). Sinners were never told to "*pray the sinner's prayer*" as is commonly believed today (see Jn. 9:31). Only Christians have the privilege of praying for forgiveness of sins (1 Jn. 1:9; 2:1 – notice these verses were written to Christians, not sinners). Those who have not been baptized correctly must be rebaptized (see Acts 19:1-5) in order to be saved (1 Pet. 3:20-21).

While it *may* be true that the "thief on the cross" was never baptized (perhaps he may have been—see Mt. 3:5), it must be remembered he was saved while the Old Testament law was still in force (Heb. 9:16-17). This is exactly what the controversy over the Sabbath day revolves around—which law applies today and what does the Lord require of men today. The Lord's requirement of baptism "*for the remission of sins*" came after His death and resurrection (Mt. 28:18-20; Mk. 16:15-16).

After baptism, we must continue in "*all things*" which the Lord "commanded" (Mt. 28:20). We must be careful "*lest we fall*" (1 Cor. 10:12). Even saved Christians can "*fall away*" (Gal. 5:4), have their name removed from the "*book of life*" (Rev. 22:19), and suffer a worse fate than "*death without mercy*" (Heb. 10:26-29). Christians must "*make their calling and election sure*" by "*giving all diligence*" (2 Pet. 1:5-11).