

**PROCLAIMING
THE SABBATH
MORE
FULLY!**

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INTRODUCTION: -

We live in an age when the Moral Law of Ten Commandments as spoken by our Lord himself in Exodus 20:3-17 is trampled under foot and despised by the world at large. We live in a lawless society. But what is even more disturbing than the onrush of wickedness by the unbelieving world, is the fact that most professed Christian denominations speak of these Ten Holy Laws with contempt or derision also. Many Christians believe and teach that Christ abolished this Moral Law by his death, and that under the New Covenant Christians are free from the obligation to obey this law. A number of passages from the Apostle Paul's writings are confidently put forward as "proof" of this teaching as being Biblically correct. It truly is amazing to us, that the **only** part of the entire Bible that God wrote himself, namely his Ten Commandments, professed Christians are at war with concerning their continuing binding obligation.

We have found that the **root** issue behind all the arguments and objections against God's Ten Commandments, can be brought down to one ultimate point: and that is, the real and only objection is against the seventh-day Saturday Sabbath as enforced by the fourth Commandment of Exodus 20:8-11. In reality, most Christians have no objection to the other nine Commandments as being binding upon all people; it is only the seventh-day Saturday Sabbath that they refuse to live by. And so therefore, they have to get rid of the entire law to get rid of the Bible Sabbath.

The studies contained within this Study Document have come together from the compiler's own research and experiences over a period of a number of years, concerning the various issues and objections raised against the observance of the seventh-day Saturday Sabbath. The purpose of this document is to draw together in one convenient format our findings, so that other Sabbath-keepers may be strengthened in their commitment to the observance of God's holy day. Also we hope that they will use this resource as a witnessing tool to those who presently do not observe the seventh-day Saturday Sabbath. And finally, we trust that honest in heart observers of the first day of the week, may be challenged to really study the Scriptures for themselves as "noble Bereans" on this issue, and thus see that they have been led by their spiritual shepherds, to misunderstand and wrest the Scriptures concerning this vital subject.

We have presented in SECTION ONE an outline of the main themes contained in the book of Galatians, with also a Bible study on "God's Saving Grace". Essentially this first SECTION goes to the heart of the true gospel of Jesus Christ, because a large share of the objections raised against the seventh-day Saturday Sabbath, arise from misunderstandings in Paul's writings in these two areas of enquiry. Therefore it is wisest to examine these vital points first, so that the reader can see the perfect harmony and function of the Moral Law of God with Paul's teaching of the "gospel of grace". When this has been established we can then begin to look at other specific passages and issues from Paul's writings that have been misunderstood by Evangelical Christians. We can then examine the Biblical evidence in favour of the continuing observance of the seventh-day Saturday Sabbath.

While the Study Document is indeed thorough and covers a wide range of subjects, we believe that the reader can sort through the research material for themselves, and glean from it, the material they are after.

All Bible texts have been taken from the King James Version, and the compilers have supplied all emphasis throughout this study document.

There is no copyright on any of the material contained within this CD-ROM Research Document, and anyone who comes across this material has our permission to copy and to distribute any portion of the document as long as it is without alteration.

It is our earnest prayer that this Resource Document may be a great blessing and assistance to those who wish to promote the truths contained therein and thus ultimately to help **proclaim the Sabbath more fully**.

Rick Henwood – MAY 2003.

SECTION ONE:

OUTLINE THEMES IN THE STUDY OF THE BOOK OF GALATIANS.

1.) PREFACE: -

Paul's pastoral letter to the Galatians was written to deal with an urgent spiritual crisis facing these Gentile churches, which were being led astray by false teachers. Paul deals with sin, the law, grace, faith, bondage and freedom amongst other subjects in this epistle, and yet throughout all of his discussion of these vital subjects, his underlying theme in this letter, is to point the Galatians back to the gospel message of justification by faith in Christ.

It is also the book above all of the other epistles of Paul, which Evangelical Christians turn to first as "proof" that the apostle Paul taught that the Moral Law of Ten Commandments has been abolished by Christ's death, and that continued obedience to this law since the cross of Christ, is a grave departure from the gospel of Christ.

But are these two popularly held beliefs concerning Paul's teachings in this epistle correct? Do these beliefs harmonize with the rest of the Bible writers, with the teachings of Christ, with the teachings of the other apostles of Christ, and with other plain teachings found in Paul's other epistles? We believe the answer to these two vital questions is NO! Rightly understood, the epistle to the Galatians gives abundant evidence to the continuing binding obligation of the Moral Law of Ten Commandments, this side of the cross for both Jews and Gentiles.

The apostle Peter specifically warned his readers concerning Paul's writings that there, "are some things hard to be understood, which they that are unlearned and unstable wrest, as [they do] also the other scriptures, unto their own destruction." – 2 Peter 3:16. With this warning from the inspired apostle Peter, it behoves us to approach certain of Paul's writings with caution and a need of careful comparison with other scriptures dealing with the same subject, if we wish to avoid wresting his writings to our own destruction.

This study document is **not** intending to be a verse-by-verse commentary on this epistle. But rather as its title suggests, it is our aim to give an outline on some of the major themes of this epistle, particularly focusing on those areas that are commonly misunderstood by Evangelical Christians.

The Galatians had been turned away from idolatry to the saving message of the gospel of Christ, through Paul's personal ministerial labours. He had personally instructed them in the gospel of Christ, at the very start of their turning to the Living God. Paul had instructed them correctly concerning Christ's mission of salvation to the world. But after he had established them in these Biblical truths, and his personal ministerial labours were no longer available to them, they were being led astray from these truths, into a false "gospel". Therefore in his epistle to the Galatians, Paul drew the Galatians minds back to these foundational truths that he had personally taught them. No doubt when his epistle was received and read by the churches, their memories would recall these truths that the apostle had personally taught them. The epistle was Paul's **second** instruction to the Galatians after his personal labours for their conversion had taught them these truths. This needs to be kept in mind by the modern reader of this epistle, who often does not have the same foundational teachings concerning Christ and his saving mission that the Galatians had received through Paul's teaching. Therefore our first Section of this study document shall give a simple Scriptural overview for the reader, of these foundational truths concerning Christ's saving mission.

We are hoping to present our findings in a simple to understand way, using the clearest passages to support our findings, and we are also aiming to be concise in our presentation.

May the same Holy Spirit who inspired Paul to write his epistle almost 2, 000 years ago, guide the reader today to rightly divide the truth of this epistle. This is our earnest hope and prayer.

2.) THE TRUE CHRIST AND HIS MISSION: -

Paul wrote with urgency to the Galatians. His purpose in writing was so important that he was impelled to write this entire epistle "with mine own hand" – Galatians 6:11, instead of his usual method of dictating his epistle to his faithful scribe, and then signing the closing salutation himself (2 Thessalonians 3:17). Paul had laboured twice among the Galatians on two of his missionary journeys (Acts 16:6 & 18:23); and the purpose of his second visit was "in order," to strengthen "all the disciples" – Acts 18:23. He wanted to securely establish them in the foundational truths of the gospel of Christ, so that they would "continue in the faith grounded and settled, and [be] not moved away from the hope of the gospel" – Colossians 1:23.

Yet after all this ministerial labour that Paul had expended upon them, he found that they had been "removed from him that called you into the grace of Christ unto another gospel" – Galatians 1:6. But this other "gospel" (so called) which the Galatians were being led astray with, "is **not** another; but there be some that trouble you, and would **pervert the gospel of Christ**" – Galatians 1:7. It was contrary to what Paul had taught them. He warns **twice** in this opening chapter, of how serious a matter this is, for anyone to proclaim another so called "gospel" other than what Paul had taught the Galatians; he was to "be accursed" – Galatians 1:8 & 9.

Why is this curse attached to any other message claiming to bring salvation? Because it would contradict the very gospel message which Paul had personally received "by the revelation of Jesus Christ" – Galatians 1:12. Christ **personally taught** Paul the gospel that he proclaimed to the Gentiles. This is why Paul could preach and write with such boldness and surety concerning his message. He knew that he had received it by direct revelation from the Son of God. So any other message claiming to lead men and women into salvation was a direct denial of the gospel and teachings of Christ.

This brings us to consider a simple foundational theme, which in reality is the foundation of the **entire** message of the Christian Bible. What was Christ's **purpose** for his being "made flesh" when he "dwelt among us" – John 1:14, as revealed in the Scriptures? This would have been the foundational truth that Paul had taught the Galatians concerning Christ and his manifestation into this world as a man. Once we understand this subject clearly, we will understand correctly Paul's gospel as revealed in his epistle to the Galatians.

The apostle John teaches us a solemn truth concerning Christ's manifestation into this world. "**For this purpose the Son of God was manifested**, that he might **destroy the works of the devil**" – 1 John 3:8. In the first thought of this verse John states that "**He that committeth sin is of the devil; for the devil sinneth from the beginning.**" Jesus himself stated concerning the Devil's beginning to commit sin, that "he was **a murderer** from the beginning"; and that "when **he speaketh a lie**, he speaketh of his own: **for he is a liar, and the father of it**" – John 8:44. According to Jesus' words, the Devil was the **first sinner** in the universe – he was the first being to **transgress** God's Moral Law of Ten Commandments, because he violated the 6th and 9th Commandments (Exodus 20:13 & 16). This verse from 1 John 3:8 is so powerful and so clear. If you commit sin **you are of the Devil!** But more than that, John has taught us that the Son of God was **manifested** so that he might **destroy** the works or deeds of the Devil! And in the context of this verse, what are the works or deeds of the Devil? **SIN, because sin** was the work or deed that the Devil committed from the very beginning!

The apostle John stated a little earlier in this chapter of 1 John 3, that Christ "was manifested **to take away our sins**" – 1 John 3:5. John the Baptist identified Jesus as "the Lamb of God, which **taketh away the sin of the world**" – John 1:29. These passages are all clear and unambiguous, and harmonize perfectly with John's statement in 1 John 3:8. Christ was manifested **to destroy and take away SIN**, which is the work or deed of the Devil and his followers.

The apostle John does not leave us in any doubt though as to what **sin** is, which Christ was manifested to destroy and to take away. He has plainly and simply defined for us **twice** within the chapter of 1 John 3, and which relates directly to the immediate context of 1 John 3:5 & 8, as to **why** Christ was manifested in this world. Let the inspired apostle John, the "disciple, whom Jesus loved" (John 20:2), the disciple who was so close to Christ, define for us unambiguously what **sin** is: - "Whosoever committeth sin transgresseth also the law: **for sin is the transgression of the law.**" – 1 John 3:4. Christ was manifested to destroy and to take away **sin – the transgression of the law!**

This harmonizes so clearly with the heavenly angel's message to Joseph, as to the reason why Mary's first-born son was to be called JESUS, "for he shall **save his people from their sins**" – Matthew 1:21.

Abraham had **the gospel** preached to him by God himself, in the promise "In thee shall all nations be blessed" – Galatians 3:8. The reason why this promise concerning Abraham's seed **is** the gospel is because it is a promise of Christ who **IS** Abraham's seed – "Now **to Abraham and his seed** were the promises made. ... And **to thy seed, which is Christ**" – Galatians 3:16. The apostle Peter repeated this gospel promise concerning Christ, "saying unto Abraham, **And in thy seed shall all the kindreds of the earth be blessed**" – Acts 3:25. What is the blessing Peter proclaims God bestows upon people through sending his Son Jesus Christ? God "sent him **to bless you, in turning away every one of you from his iniquities**" – Acts 3:26.

The apostle Peter testifies concerning Christ bearing “our sins in his own body on the tree, **that we, being dead to sins, should live unto righteousness**” – 1 Peter 2:24.

As Paul wrote the epistle to the Galatians, we will now consider a number of plain and unambiguous passages from his pen, that teach this same fundamental truth which we have just examined from the previous New Testament passages, concerning Christ’s saving purpose in being manifested to this world. And once we understand that Paul did indeed teach this same truth, his teachings in his epistle to the Galatians need to be read in harmony with this underlining theme concerning Christ’s saving purpose.

Paul in his opening salutation to the Galatians states the reason **why** Christ “gave himself for our sins”, so “that he might deliver us **from this present evil world**” – Galatians 1:4. This “present evil world” consists of “the lust of the flesh, and the lust of the eyes, and the pride of life” – 1 John 2:16. Christ gave himself for our sins, to deliver us **from** all these lusts and sins of the flesh. Paul had faith that “the Lord shall **deliver me from every evil work**” – 2 Timothy 4:18.

Paul exhorted Titus to look “for that blessed hope” of Christ’s second coming – Titus 2:13. He then goes on to state concerning Christ our Saviour that he, “gave himself for us, **that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works**” – Titus 2:14. Christ gave himself for us to redeem us **from all** *# iniquity or lawlessness.

Paul wrote that God sent “his own Son in the likeness of sinful flesh, and for sin, **condemned sin in the flesh**”, for the purpose “that **the righteousness of the law might be fulfilled in us, who walk** not after the flesh, but **after the Spirit**” – Romans 8:3 & 4. (In 1 John 3:8 we know that Christ “**was manifested**, that he might **destroy the works of the devil**.” Paul stated that God sent his Son into our human flesh – “for sin”, so that he might condemn “sin in the flesh”. Christ was manifested to **destroy** the works of the Devil – to **destroy** sin.)

Paul taught that Christ “**appeared to put away sin** by the sacrifice of himself” – Hebrews 9:26. The fate of those who continue to commit **wilful sin** after they have “received the knowledge of the truth”, is stated to be that there is to be “no more sacrifice for sins, but **a certain fearful looking for of judgment and fiery indignation**, which shall devour the adversaries” – Hebrews 10:26 & 27. Those people who continue in this **wilful** course of transgression, have in actual fact “trodden under foot the Son of God, and **hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing**” – Hebrews 10:29. In fact in the last chapter of the book of Hebrews he wrote further concerning “**the blood** of the everlasting covenant”, that it is able to “**make you perfect in every good work** to do his will” – Hebrews 13:20 & 21. The blood of Christ was shed to stop people from committing sin.

Paul gospel’s message of justification by faith in Christ, was so “that our old man is crucified with [him], that the body of sin might be destroyed, **that henceforth we should not serve sin**” – Romans 6:6. Once we have been “made free **from sin**”, we become “the servants of righteousness” – Romans 6:18. And “**being made free from sin**, and become servants to God, **ye have your fruit unto holiness**, and **the end** everlasting life” – Romans 6:22.

All these New Testament passages are teaching the same truth concerning Christ’s being manifested as “the Saviour of the world” – 1 John 4:14. He came to **destroy** and to **take away sin – the transgression of the law**. He was manifested to save us **from** continuing to commit the works of the Devil. He came to save us **from** our sins, and **not** in our sins!

*# The Greek word that is translated in the KJV as “iniquity” in Titus 2:14 is the word ἀνομία- anomia – Strong’s Concordance; Greek No. 458. It is defined as “lawlessness” - “A Greek-English Lexicon of the New Testament and Other Early Christian Literature”, by Walter Bauer, page 71. This same Greek word is used by John in 1 John 3:4 and is translated as “transgression of the law” in the KJV.

3. WHAT WAS THE CRISIS FACING THE GALATIANS THAT IMPELLED PAUL TO WRITE THIS EPISTLE?

Galatians 1:6, 7: - "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ."

False brethren, who were attempting to pervert the gospel, were turning the Galatians away from the gospel of Christ. There is no doubt in the mind of anyone who carefully reads this epistle, that the Galatians were being lead astray to submit to the rite of circumcision by certain Jewish "false brethren" (Galatians 2:4). Why would these Gentile converts to Christianity be submitting to this Jewish rite? Because these false teachers had led the Galatians to believe that unless they were circumcised, they could not be saved. The following verse from the book of Acts establishes this as the issue these Gentile Christians were being confronted with, "And certain men which came down from Judaea taught the brethren, [and said], Except ye be circumcised after the manner of Moses, ye cannot be saved." - Acts 15:1.

The Galatians were therefore looking to circumcision as the **means** of justification. But as there is none other name under heaven, except that of Jesus Christ for salvation (Acts 4:10-12), it follows that to depend on anything else than Christ for justification, is in reality a rejection of Christ. This is what impelled Paul to write this memorable epistle to the Galatians. And as the Galatians were being lead to trust in circumcision for justification from sin, what else could be Paul's burden in this epistle to correct their error, but the presentation of justification by faith in Christ? We can see that this was his burden in Galatians 2:16-21; 3:6-8, 10-14, 22-24, 26 & 27: 4:4-7; 5:5 & 6; 6:14 & 15 etc.

The person who rejects Christ, by accepting some other mode of justification, cannot possibly keep God's Moral Law of Ten Commandments, because Jesus stated, "without me ye can do nothing" - John 15:5.

Even though the Galatians had once accepted Christ and known the true God, they were now insensibly turning away from God, and going back to the heathen practices and the sins of the flesh, which would come so naturally to them. "Howbeit then, when ye **knew not God, ye did service unto them which by nature are no gods**. But now, after that ye have known God, or rather are known of God, how turn ye **again** to the weak and beggarly elements, whereunto ye desire **again** to be in bondage?" - Galatians 4:8, 9.

This text shows that which made the case so urgent was the fact that the Galatians were leaving the truth of the gospel of Christ, and going back into idolatry. This was not because the Jewish false brethren were teaching them to break God's Commandments; but because they were putting their trust in something other than Christ, namely circumcision as though circumcision would cover all sin, both past and future, and in the flesh; and the person who does that cannot keep from transgressing God's law, no matter how hard he tries.

Romans 8:6-8: - "For to be carnally minded [is] death; but to be spiritually minded [is] life and peace. Because the carnal mind [is] enmity against God: **for it is not subject to the law of God, neither indeed can be**. So then they that are in the flesh cannot please God."

Galatians 5:17: - "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

This had been the consistent failing of the Jewish people throughout the centuries as outlined by Paul in his epistle to the Romans. They had attempted to meet the requirements of "the law of righteousness" by their own efforts to keep that law, and yet they had no faith in Christ. They were bound to fail in all their efforts, because "whatsoever [is] not of faith is sin" - Romans 14:23; and without faith they could not "establish the law" - Romans 3:31. That is why Stephen accused the unbelieving Jews of having "received the law by the disposition of angels, and have **not** kept [it]." - Acts 7:53.

Romans 9:31-33: - "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because [they sought it] not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed."

4.) CIRCUMCISION – WHAT IT SIGNIFIED: -

Paul emphatically warns the Galatians against being circumcised in Galatians 2:3; 5:2 & 3, 6, 11; 6:12 & 13, 15, not because circumcision was such a heinous thing in Paul's eyes, because he himself had Timothy circumcised to reduce the prejudice of the Jews (see Acts 16:1-3); but because they were being led to trust in this fleshly rite for salvation, and were thus being separated from Christ.

This brings us to briefly consider why God gave Abraham (and his descendants) the rite of circumcision. It was given to Abraham as a **sign** of the righteousness that he possessed by faith in God's promise. "And he received the **sign of circumcision, a seal of the righteousness of the faith which [he had yet] being uncircumcised:** that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." – Romans 4:11.

The fitness of this rite as a **sign of righteousness** will readily appear when we understand the physical evils against which circumcision is a preventive. The cutting off of the cause of physical impurity signified the putting off of the impurity of the heart, which was accomplished by faith in Christ.

Deuteronomy 10:16: - "Circumcise therefore the foreskin of your heart, and be no more stiffnecked."

Deuteronomy 30:6: - "And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live."

Jeremiah 4:4: - "Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench [it], because of the evil of your doings."

Romans 2:28, 29: - "For he is not a Jew, which is one outwardly; neither [is that] circumcision, which is outward in the flesh: But he [is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of God."

See also: - Leviticus 26:41, Jeremiah 9:26 & Acts 7:51.

But if a Jew had been circumcised in the flesh, and did not possess within himself the righteousness, of which circumcision was the **outward sign**, they were transgressors of God's law, and blaspheming his name among the Gentiles. In fact, the Jewish false brethren who were troubling the Galatians had fallen into this trap.

Romans 2:23-25: - "Thou that makest thy boast of the law, **through breaking the law dishonourest thou God?** For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, **if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.**"

Galatians 6:13: - "For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh."

The mere act of circumcision never made the Jews God's peculiar people. They were only such, when they had that of which circumcision was the sign, namely righteousness. When they did not possess that, they were just the same as though they had never been circumcised, and were cut off as readily as the heathen were.

5.) JUSTIFICATION BY FAITH – A BRIEF OVERVIEW FROM ROMANS: -

Paul shows in Chapter 1 that the heathen world is in a depraved, sinful condition by rejecting the worship of the Creator God. In Chapter 2 he shows that the Jews for all their knowledge of God's will and of his law, and of their boasting of circumcision, are in no better condition than the Gentiles, because they too have transgressed God's law. Human nature is the same in all races. All have sinned, none are good, we are all guilty before God (Romans 3:9-12 & 19). Because **all** of us are in this condition of **condemnation** before God, no person can be justified by the works of the law (Romans 3:20). A holy, just and good law (Romans 7:12) cannot pardon those who transgress its claims.

The **only** way of escape from this condemnation is by faith in the blood of Christ. All who believe on him are justified freely by the grace of God, and his righteousness is imputed to them, although they have violated God's law (Romans 3:21-25). Paul sums up justification in the following verse, "Therefore we conclude that a man is justified by faith without the deeds of the law." – Romans 3:28.

In Chapter 8 Paul concludes that there is "now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." – Romans 8:1. He has already shown, that before he experiences justification the sinner is under the condemnation of the law, but when he comes to God through faith in Christ, and is "justified freely by his grace through the redemption that is in Christ Jesus" – Romans 3:24, he is "not under the law, but under grace" – Romans 6:14. He is no longer under the **condemnation** of the law.

In another vital aspect of his message of justification by faith in his epistle to the Romans, Paul describes the transformation that takes place **within** the repentant sinner who experiences justification. He clearly teaches in connection with his statement in Romans 3:28, that faith will not "make void the law", but will "establish the law" – Romans 3:31. He also teaches in connection with Romans 8:1, that the believer who is in Christ, and who is no longer under condemnation before God, will have "the righteousness of the law", "fulfilled" in their life, as they walk after the Spirit – Romans 8:4.

Romans 6 outlines clearly what the future conduct of a justified believer will be like. Paul makes it plain that being under grace gives the believer no license to "continue in sin", but rather they "that are dead to sin" are **not** to "live any longer therein" – Romans 6:1 & 2.

Paul links Christian baptism to the experience of justification, an experience in which the believer crucifies the body of sin, so that they will no longer serve sin. Without this death to sin, no justification has truly taken place within the sinner. Romans 6:3-7: - "Know ye not, that so many of us as were **baptized** into Jesus Christ were **baptized** into his death? Therefore we are buried with him by **baptism** into death: that like as Christ was raised up from the dead by the glory of the Father, even so **we also should walk in newness of life**. For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection: Knowing this, that **our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin**. For he that is dead is ***# freed from sin.**"

Before a person is justified they were the servants of sin, and could not do righteousness. At the point of justification, they were set free from serving sin, and became the servants of righteousness; with the fruit of holiness being manifested in their lives, and the end will be everlasting life. Romans 6:17-22: - "But God be thanked, that **ye were the servants of sin**, but ye have obeyed from the heart that form of doctrine which was delivered you. **Being then made free from sin, ye became the servants of righteousness**. I speak after the manner of men because of the infirmity of your flesh: **for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness**. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things [is] death. But **now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.**"

The following passage sums up the fruits to be maintained in the life of a justified believer. Titus 3:7 & 8: - "That being **justified by his grace**, we should be made heirs according to **the hope of eternal life**. [This is] a faithful saying, and these things I will that thou affirm constantly, that **they which have believed in God might be careful to maintain good works**. These things are good and profitable unto men."

*# For the word "freed" in Romans 6:7 the margin in the KJV that is based upon the Greek, has the word "justified". Thus this verse actually reads, "For he that is dead is justified from sin." The believer who has died to serving sin is justified from sin.

6.) “THE CURSE OF THE LAW” AND “THE BLESSING OF ABRAHAM” – GALATIANS 3:9-14: -

Before we attempt to define the “curse of the law”, we need to understand the following Biblical teaching: -

- Those who transgress God's Commandments are cursed;
- Those who obey God's Commandments are blessed.

Deuteronomy 11:26-28: - “Behold, I set before you this day a blessing and a curse; **A blessing, if ye obey the commandments of the LORD your God**, which I command you this day: **And a curse, if ye will not obey the commandments of the LORD your God**, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.”

Psalms 112:1: - “Praise ye the LORD. **Blessed** [is] the man [that] feareth the LORD, [that] **delighteth greatly in his commandments.**”

Psalms 119:1: - “**Blessed** [are] the undefiled in the way, **who walk in the law of the LORD.**”

Psalms 119:21: - “Thou hast rebuked **the proud [that are] cursed, which do err from thy commandments.**”

James 1:25: - “But whoso looketh into **the perfect law of liberty**, and continueth [therein], he being not a forgetful hearer, but **a doer of the work, this man shall be blessed in his deed.**”

NOTE: - This “perfect law of liberty” is defined in the next chapter as being the Ten Commandment Law – See James 2:8-12.

Revelation 22:14: - “**Blessed [are] they that do his commandments**, that they may have right to the tree of life, and may enter in through the gates into the city.”

Therefore obedience to God's Moral Law of Ten Commandments **cannot** be the “curse of the law” which Paul is discussing in Galatians 3:10 & 13. Based upon the above Scripture passages, the “curse of the law” must be transgressing God's Law, which the apostle John defines as being sin, “for sin **is** the transgression of the law.” – 1 John 3:4. And a careful reading of Galatians 3:10 reveals that the curse consists in **not** continuing to do “all things which are written in the book of the law.” *#

☞ The “curse of the law” equals **not doing all things that the written law requires**. It is transgressing the law which we have found from the apostle John is defined as sin. The fact that the “curse of the law” still exists when Paul wrote this epistle many years after the death of Christ, is proof that the Moral Law is still in existence, because it is the **not obeying all things that this law requires which brings the transgressor under its curse**. And it also proves that the written law is still binding, because the curse applies for **not doing all that the written law requires**.

Those false brethren who were trusting in circumcision for justification (which in reality represents trusting in the flesh and their own attempts at keeping the law for justification), according to Galatians 3:10 are still under the “curse of the law”. They were **not** keeping the law – Galatians 6:13. Paul describes them as being those who are “of the works of the law” – Galatians 3:10.

In Galatians 3:11 Paul repeats the simple truth which we outlined in our “Justification Overview”, that “no man is justified by the law in the sight of God, [it is] evident: for, **The just shall live by faith.**” In making this last statement in this verse, the apostle is **not** originating this gospel teaching. He is quoting directly from the book of the prophet Habakkuk (Habakkuk 2:4). The message of justification by faith has **always** been the only way of justification since the fall of mankind. In Galatians 3:12 Paul states what the law requires, namely perfect obedience – “The man that doeth them shall live in them.” (This is a quotation taken from the writings of Moses from Leviticus 18:5.) This is the equivalent truth that Paul stated to the Romans that, “the doers of the law shall be justified” – Romans 2:13. The sad fact that there have been no doers of the law does not destroy the truth that the doers of the law shall be justified. Perfect obedience to the Moral Law is all that God can possibly require of any person. Such service would necessarily give eternal life. But because we have all sinned against God's Moral Law, justification has to be by faith in Christ.

Galatians 3:13 & 14: - “Christ hath redeemed **us** from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”

Three important points are presented in these verses: -

1. Christ has redeemed **us** from the “curse of the law”. The word “**us**” must include the Gentiles so that they can receive the blessing of Abraham;
2. The curse of the law, unless Christ removes it, stands between “**us**” and the blessing of Abraham.

*# Paul is quoting directly in Galatians 3:10 from Deuteronomy 27:26. “Cursed [be] he that confirmeth not [all] the words of this law to do them.” He has taken this quotation from the Greek translation of the Hebrew Old Testament Scriptures that are known as the Septuagint. The whole context of Deuteronomy 27:14-26 is dealing with the transgressing of the Moral Law.

- Therefore this Law holds the Gentiles under its curse, as well as the Jews. This helps establish the truth that this Law is binding upon **all** mankind, irrespective of race.

The redemption of Christ reaches those **only** who are under “the curse of the law”; the law curses **only** those who transgress it; and those who can transgress it, are those who are obligated to keep it. Therefore **all** mankind is under the obligation to keep God’s Moral Law of Ten Commandments. If we claim that we have never been under “the curse of the law” because we are a Gentile, then Christ’s redemptive work **cannot** benefit us!

This truth is further reinforced by Paul in the next chapter of Galatians, where he states God sent his Son Jesus into the world, “to **redeem** them that were **under** the law” – Galatians 4:5. Clearly to be “under the curse of the law”, **is the same thing** as being “under the law”; and Christ **only** redeems this group of people. Whom did Christ come to redeem? “Christ Jesus came into the world **to save sinners**” – 1 Timothy 1:15. Jesus “gave himself a ransom for **all**” – 1 Timothy 2:6. **Christ came to redeem all sinners – therefore all sinners are “under the curse of the law”**. This is added proof that the transgression of the Moral law is “the curse of the law, and that the Moral Law is indeed binding upon **all** mankind!

What did Christ redeem us from? The “curse of the law”. Paul taught Titus that our Saviour Jesus Christ gave himself for us, “that he might **redeem** us from **all *# iniquity**” or lawlessness – Titus 2:14. “Lawlessness” therefore **is** “the curse of the law”. This is reinforced further by the next phrase in Galatians 3:13, where Christ was “**made** a curse for us”. Paul wrote to the Corinthians concerning Christ, that God “**made** him [to be] sin for us” – 2 Corinthians 5:21. The “curse of the law” which Christ was made for us, **is** sin.

When did Christ become a curse for us? When he was hung upon the tree – Galatians 3:13. Paul is quoting from Deuteronomy where Moses states concerning a person being put to death upon a tree for a capital crime that, “he that is hanged [is] **accursed of God**” – Deuteronomy 21:23. The only time that Jesus was hung upon a tree was when he was crucified and bore **our sins** in his own body. “Jesus, whom ye slew and **hanged on a tree**” – Acts 5:30; “Who his own self **bare our sins in his own body on the tree**” – 1 Peter 2:24. All these simple truths help to reinforce the fact that SIN or LAWLESSNESS **is** the curse of the law that Christ redeemed us from, when he died upon the tree!

Why did Christ become a curse for us upon the tree? “That the **blessing of Abraham** might come on the Gentiles through Jesus Christ” – Galatians 3:14.

What is the blessing of Abraham, that “they which be of faith are blessed with faithful Abraham” – Galatians 3:9? “God would justify the heathen through faith” – Galatians 3:8. The blessing of justification by faith in Christ is to be shared with the Gentiles as well as with the Jews through Christ. “Seeing [it is] one God, which shall **justify the circumcision by faith, and uncircumcision through faith**.” – Romans 3:30.

Paul quoting from David’s writings in Psalms describes the blessing justification by faith brings to the repentant sinner, “Even as David also describeth the **blessedness** of the man, unto whom God imputeth righteousness without works, [Saying], **Blessed [are] they whose iniquities are forgiven, and whose sins are covered. Blessed [is] the man to whom the Lord will not impute sin.**” – Romans 4:6-8. (This quotation is taken from Psalm 32:1 & 2.)

*# The Greek word that is translated in the KJV as “iniquity” in Titus 2:14 is the word ἀνομία - anomia – Strong’s Concordance; Greek No. 458. It is defined as “lawlessness” - “A Greek-English Lexicon of the New Testament and Other Early Christian Literature”, by Walter Bauer, page 71. This same Greek word is used by John in 1 John 3:4 and is translated as “transgression of the law” in the KJV. Our Saviour Jesus gave himself for us to redeem us from all iniquity – or lawlessness, which is the “curse of the law”. This is the same truth concerning Christ our Saviour as the heavenly angel told Joseph that, “he shall save his people **from** their sins” – Matthew 1:21.

7.) “THE SEED”, THE PROMISED INHERITANCE AND “THE ADDED LAW” – GALATIANS 3:16-19: -

Galatians 3:16: - “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”

What is the inheritance God promised to Abraham and Christ who is his seed? Paul tells us that God promised, “that he should be the **heir of the world**”, was based upon “the righteousness of faith” – Romans 4:13. In other words, that Abraham and Christ should inherit the earth made new. This promise was first made to Abraham after God called him from his family in Ur of the Chaldees (Genesis 12:7). But the formal ratification of the covenant or promise God made to Abraham and his seed occurred in Genesis 15:7-21, which took place when Abraham “believed in the LORD; and he counted it to him for righteousness” – Genesis 15:6. Because the promised inheritance is not through the law (Romans 4:13), Paul asks a vital question concerning the function of the law in Galatians 3:19.

“Wherefore then [serveth] the law? It was added because of transgressions”. That this law was “added” 430 years **after** God’s covenant to Abraham concerning the promised inheritance is stated plainly by Paul, “the law, which was four hundred and thirty years **after, cannot disannul**, that it should make the promise of none effect” – Galatians 3:17. Israel’s exodus from Egypt was 430 years **after** God’s formal ratification of the promised inheritance to Abraham (See Exodus 12:40 & 41). And God’s public speaking of his Moral Law of Ten Commandments from Mount Sinai occurred a few months after the exodus (See Exodus 19:1).

This law “was added because of transgressions, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator” – Galatians 3:19. A number of vital points need to be made concerning Paul’s answer: -

1. The Greek word which is translated in the KJV as “**added**” is the word προστιθημι - prostithemi – See Strong’s Concordance; Greek No. 4369. This same word is used in the book of Hebrews referring to God’s **speaking** the Moral Law of Ten Commandments at Mount Sinai. In the following verse we have highlighted how it has been translated in the KJV: - “And the sound of a trumpet, and the voice of words; which [voice] they that heard entreated that the word should not **be spoken** to them **any more**” – Hebrews 12:19. When God **spoke** the Ten Commandments, the people of Israel did not want them **to be spoken** any more to them. After God had **spoken** all of the commandments, “**he added no more**” – Deuteronomy 5:22. It is the equivalent of saying that God “**spoke no more**”. In Galatians 3:19, “**added**” simply means “**spoken**”. “The law **was spoken** because of transgressions.”
2. The statement that “the covenant, that was confirmed before of God in Christ” – Galatians 3:17, shows that the covenant to Abraham confirmed the forgiveness of sins through Christ (See Romans 4:5-8 where Paul describes the blessing which Abraham received through the righteousness of faith). But the forgiveness of sins necessarily implies a knowledge of sin. And that knowledge Paul affirms comes through the law, “for by the law [**is**] the **knowledge of sin**” – Romans 3:20; “**I had not known sin, but by the law**: for I had not known lust, except the law had said, Thou shalt not covet” – Romans 7:7. The public speaking of the Moral Law by God himself in such a grand and majestic manner was necessary in order that the people might partake of the blessing of forgiveness and of the promised inheritance with Abraham.
3. This truth is repeated by Paul in his letter to the Romans, “**Moreover the law entered, that the offence might abound**. But where sin abounded, **grace did much more abound**” – Romans 5:20. The Moral Law existed from the time of Adam, as is established by the following facts: -
 - a.) Paul taught that sin causes death – “**death by sin**” – Romans 5:12.
 - b.) “Sin is not imputed when there is no law” – Romans 5:13.
 - c.) “Death reigned from Adam to Moses” – Romans 5:14.
 - d.) Therefore the law had to exist in the days of Adam for there to be any sin and death.

The existence of the Moral Law **before** God spoke it at Mount Sinai, is further established by the fact that “**Abraham** obeyed my voice, and **kept my charge, my commandments, my statutes, and my laws**” – Genesis 26:5. And God himself tested the children of Israel **before** Mount Sinai concerning the manna and the 7th day Sabbath commandment (See Exodus 16:23-30).

The entering in of the law took place in the days of Moses, so that “**the offence might abound**”, “that sin by the commandment might become exceeding sinful” – Romans 7:13.

Why did the Moral Law **come in** or was **spoken** at Sinai? “Because of transgressions” – “that the offence might abound”; in order to make sin seem greater than ever before, so that men might be driven to the super-abounding grace of God, as manifested through Christ. And thus the law was the “schoolmaster” to bring sinners to Christ so that they could be justified by faith – Galatians 3:24, even from the time when God spoke his Moral Law at Mount Sinai. We must remember that the law is **not** “against the promises of God” – Galatians 3:21. It works in harmony with the promise, and this emphatically attests to the continuing perpetuity of the Moral Law.

Thus also showing that there is no need for God's saving grace, if there is no law. **"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound"** – Romans 5:20.

☞ **Therefore the abounding grace of Christ was freely available to the children of Israel at Mount Sinai when God spoke his Moral Law to them. This establishes the little known truth that God's abounding grace and his Moral Law have always worked together to bring lost sinners to justification and redemption through Christ.**

"Wherefore then [serveth] the law? It was **spoken** because of transgressions, **till the seed should come to whom the promise was made**" – Galatians 3:19. We have already seen that Christ is the seed of Abraham according to Galatians 3:16. In reality the last phrase means – "till Christ should come to whom the promise was made". Throughout the Scriptures we have many references to the coming of the Lord, some of which refer to Christ's 1st coming, and some to his 2nd coming. The only way we can distinguish between them is by the events mentioned in connection with the references. And so we must decide here in this verse.

The apostle is speaking of the promised inheritance that was made to Abraham and **to his seed** – Christ – Galatians 3:16-18. But no part of the promise made to Christ was fulfilled at his 1st coming when he was "despised and rejected of men" – Isaiah 53:3. Moreover the promise "to Abraham and his seed" – Galatians 3:16, is a **joint** promise. But no part of the promise was fulfilled to Abraham at Christ's 1st advent. Reading Galatians 3:19 carefully, we gather that at the coming referred to, the seed will inherit the promise.

Concerning the promised inheritance we have already found from Romans 4:13 that it refers to Abraham's inheriting the earth made new. The following prophecy concerning Christ's inheritance and possession of the earth has a direct bearing on Galatians 3:19. Psalms 2:8 & 9: - **"Ask of me, and I shall give [thee] the heathen [for] thine inheritance, and the uttermost parts of the earth [for] thy possession.** Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

That this prophecy of Christ receiving his promised inheritance was **not** fulfilled at his 1st advent, but will be fulfilled at his 2nd coming is further established by the following passages: -

Revelation 11:15-17: - "And the seventh angel sounded; and there were great voices in heaven, saying, **The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ; and he shall reign for ever and ever.** And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

Matthew 25:31-34: - **"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:** And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth [his] sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, **Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.**"

The public speaking of the Moral Law "because of transgressions", so "that the offence might abound", as a schoolmaster to point sinners to the abounding grace of Christ, is to continue in this function until all sinners who will avail themselves of the gospel, have been brought to repentance and faith in Christ. But finally, when all who have desired to accept the gracious offering of mercy and pardon have done so, then when Christ comes the 2nd time to claim his promised inheritance, the Moral Law of Ten Commandments will no longer function as a schoolmaster to point sinners to Christ.

8.) “SHUT UP” UNDER THE SCHOOLMASTER BEFORE FAITH IN CHRIST HAS COME – GALATIANS 3:22-25: -

It is popularly believed by many Christians that this passage is teaching two different means of salvation, throughout the history of this world. Namely, that before Christ's 1st Advent and death upon the cross, salvation was by the “schoolmaster of the law”; but after Christ's 1st Advent and death salvation is by faith in Christ. In other words, faith in Christ only came in with the 1st Advent of Abraham's seed – Christ (Galatians 3:16), while the godly patriarchs and Hebrew people were under the law and without faith in Christ. This popular belief teaches that there are two distinct plans of salvation, one before and one after Christ's 1st Advent.

Although this belief is widely held among professed Christians, it is unbiblical for the following Scriptural reason: -

Salvation by faith in Christ has **always** been the **only** way of salvation, and was freely available to the godly patriarchs and the Hebrew people, throughout the Old Testament Scriptures. The following passages establish this truth abundantly.

Hebrews 11:4: - “**By faith Abel** offered unto God a more excellent sacrifice than Cain, by which **he obtained witness that he was righteous**, God testifying of his gifts: and by it he being dead yet speaketh.”

Hebrews 11:7: - “**By faith Noah**, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, **and became heir of the righteousness which is by faith.**”

Genesis 15:5 & 6: - “And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. **And he believed in the LORD; and he counted it to him for righteousness.**”

NOTE: - This passage applies to the patriarch Abraham.

Psalms 32:1 & 2: - “Blessed [is he whose] transgression [is] forgiven, [whose] sin [is] covered. Blessed [is] the man unto whom the LORD imputeth not iniquity, and in whose spirit [there is] no guile.”

Romans 4:6-8: - “**Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works**, [Saying], Blessed [are] they whose iniquities are forgiven, and whose sins are covered. Blessed [is] the man to whom the Lord will not impute sin.”

NOTE: - By comparing Psalms 32:1 & 2 with Romans 4:6-8, David clearly understood the truth that God imputes righteousness by faith.

Habakkuk 2:4: - “Behold, his soul [which] is lifted up is not upright in him: but **the just shall live by his faith.**”

Romans 1:17: - “For therein is the righteousness of God revealed from faith to faith: **as it is written, The just shall live by faith.**”

NOTE: - By comparing Habakkuk 2:4 with Romans 1:17, it is obvious that Paul did **not** originate the teaching – “The just shall live by faith”; he quoted this from the teachings of the prophet Habakkuk.

2 Timothy 3:15: - “And that from a child thou hast known **the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.**”

NOTE: - The Scriptures that Timothy knew from a child that Paul stated contained the message of salvation through faith in Christ were the Old Testament writings. (We must remember that Timothy's mother was Jewish – See Acts 16:1.)

Paul states, “the scripture ***#**hath concluded **all under sin**, that the promise by faith of Jesus Christ might be given to them that believe” – Galatians 3:22. **All** have been “shut up” (which is the literal meaning of the Greek verb used in this verse – see the Footnote on this point) under sin, so that those who believe might receive the promise of justification by faith in Christ. **All** means **all**, both Jew and Gentile.

Paul has stated this same truth to the Church at Rome, “we have before proved **both Jews and Gentiles**, that they are **all under sin**” – Romans 3:9. The apostle states the same truth later on in the same epistle, “For God hath **shut them all up together in unbelief**, that he might have mercy upon all.” – Romans 11:32 marginal reading. **All** of us are in the same prison, whether we are Jew or Gentile – we are all under the **condemnation** of the law as transgressors (Romans 3:19 & 23). None of us can be delivered from this prison house of condemnation and slavery to sin, until we come to Christ to be justified by faith.

***#** The Greek word which is translated in the KJV as “hath concluded” is συγκλείω - sugkleio – See Strong's Concordance: Greek, No. 4788. It is defined as “close up together, hem in, enclose, confirm, imprison” – “A Greek-English Lexicon of the New Testament and Other Early Christian Literature”, by Walter Bauer, page 774. This same verb is translated in Galatians 3:23 as “shut up”.

Paul clearly portrays our condition **before** we experience justification by faith in Christ, when he states that, “But **before** faith came, we were kept under the law, **shut up** unto the faith which should afterwards be revealed” – [Galatians 3:23](#). Putting [Galatians 3:22 & 23](#) together, the expression being “under sin” is the same condition as being “under the law”. And this condition applies to **all** of us! We have **all** been “under sin” – under the **condemnation** of the law, “shut up” in prison before we individually exercise faith in Christ for justification.

The office of the Moral Law to sinful men is to so overwhelm them with a sense of their guilt, by giving them the knowledge of their sins (“for by the law [is] the knowledge of sin” – [Romans 3:20](#)), and thus drive them to Christ so that they might be justified by faith. As the Psalmist stated, “The law of the LORD [is] perfect, **converting the soul**” – [Psalm 19:7](#). It is the same experience Paul personally went through in his conversion, “**I had not known sin, but by the law:** for I had not known lust, except the law had said, Thou shalt not covet” – [Romans 7:7](#). This is exactly what Paul is teaching in [Galatians 3:22-24](#). Without the “schoolmaster of the law” we cannot truly come to Christ, to experience justification by faith.

“But after that faith is come, we are no longer under a schoolmaster.” – [Galatians 3:25](#). Paul in this verse is describing our relationship to the “schoolmaster of the law”, **after** we have experienced justification by faith. We are no longer under the **condemnation** of the law ([Romans 8:1](#)), for we will be having “the righteousness of the law” being “fulfilled in us” – [Romans 8:4](#), through our faith in Christ establishing “the law” – [Romans 3:31](#).

One final point concerning the expression “under the law” in the epistle to the [Galatians](#) needs to be made. Most Christians believe that this expression of Paul’s means to be “subject to the law”, in the sense of being obligated to keep it. We have already established from Paul’s own writings in [Romans & Galatians](#), that “under the law” means “to be under the **condemnation** of the law” – “to be under sin” – [Romans 3:9 & Galatians 3:22](#), “to be guilty before God” – [Romans 3:19](#).

Concerning the redemptive work of Christ, we read that Christ came “**To redeem them that were under the law**, that we might receive the adoption of sons.” – [Galatians 4:5](#). Christ redeems **only** those who “were under the law”, so that they could be adopted as sons of God. Our Bible tells us “that Christ Jesus came into the world **to save sinners**” – [1 Timothy 1:15](#); that he “gave himself a ransom **for all**” – [1 Timothy 2:6](#); that “Christ died **for the ungodly**” – [Romans 5:6](#); that Jesus “should taste death for **every man**” – [Hebrews 2:9](#); “that the Father sent the Son [to be] **the Saviour of the world**” – [1 John 4:14](#); that Christ came to call “**sinners** to repentance” – [Mark 2:17](#).

Christ died for **all** mankind; therefore **all** of us were under the **condemnation** of the Law of God. This also is powerful proof that **all** mankind are obligated to keep the Moral Law of Ten Commandments.

If we insist on holding onto the tradition that “under the law” means, “to be subject to the law”, and that “only the Jews were required to be subject to the law”, we have **excluded** ourselves from the group whom Christ came to redeem. We are lost, without Christ and without hope!

9.) “THE WEAK AND BEGGARLY ELEMENTS” AND THE OBSERVING OF DAYS, MONTHS, TIMES AND YEARS: -

Paul refers to the time when we were all “in bondage under the elements of the world” – Galatians 4:3. And then further on in this fourth chapter he describes these elements as “the weak and beggarly elements”, which the Galatians desired “**again** to be in bondage” to – Galatians 4:9. What ever these “elements” were, it is clear from reading verse 9 that the Galatians had been in bondage to them **previously** before they knew the true God.

We can certainly state what these “elements” were not. They are referring **not** to obedience to God’s Moral Law of Ten Commandments, which the Psalmist describes in the following terms, “the law of the LORD [is] **perfect**” – Psalm 19:7; and which the apostle Paul describes as “holy, and just, and good” – Romans 7:12; and which the apostle James calls “the perfect law of **liberty**” – James 1:25. What has God’s perfect Moral Law got in common with the “elements of the world”? Nothing!

Paul warns the Colossians against being spoiled by “the ***#rudiments of the world**” – Colossians 2:8 & 20. In the context of Colossians 2:8 he warns them against being spoiled “through philosophy and vain deceit, after the tradition of men.” This helps us understand a little more concerning these “elements of the world”.

The apostle John helps us to further understand these “elements of the world”, describing them in these terms, “all that [is] in the world, **the lust of the flesh, and the lust of the eyes, and the pride of life**, is not of the Father, but is of the world” – 1 John 2:16. Paul refers to the condition of all of the followers of Christ **before** we had experienced conversion and justification, when we followed “the course of **this world**”, and “we all had our conversation in times past **in the lusts of our flesh, fulfilling the desires of the flesh and of the mind**” – Ephesians 2:2 & 3. And Peter refers to believers having “**escaped the pollutions of the world** through the knowledge of the Lord and Saviour Jesus Christ” – 2 Peter 2:20. Clearly the “elements of the world” refer to the carnal lusts and sins of the flesh, which the knowledge of the gospel of Christ had freed the Galatians from serving.

With this understanding of the “weak and beggarly elements”, we are now prepared to consider the following passage. Galatians 4:8-10: - “Howbeit then, when **ye knew not God, ye did service unto them which by nature are no gods**. But now, after that ye have known God, or rather are known of God, how turn ye **again** to the weak and beggarly elements, whereunto ye desire **again** to be in bondage? Ye observe days, and months, and times, and years.”

From a careful reading of verse 8 we find that the Galatians were Gentile converts to Christianity, who before they had come to the knowledge of the true God, had been idol worshippers. This is established by Paul’s use of the expression “no gods”, concerning the Galatians’ former way of life. The following Scriptures establish that this expression “no gods” is referring to idols, the works of men’s hands.

2 Kings 19:15-18: - “And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest [between] the cherubims, thou art the God, [even] thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, **and have cast their gods into the fire: for they [were] no gods, but the work of men’s hands, wood and stone: therefore they have destroyed them.**”

Acts 19:24-27: - “For a certain [man] named Demetrius, a silversmith, which made **silver shrines for Diana**, brought no small gain unto the craftsmen; Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, **this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands**: So that not only this our craft is in danger to be set at nought; but also that the temple of **the great goddess Diana** should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.”

Clearly the Galatians were idol worshippers before Paul preached the gospel of Christ to them. They would have been in the bondage of idolatry and to all the immorality and lusts of the flesh – “the elements of the world”, that were associated with idolatry. In Galatians 4:9 Paul uses the word “**again**” – TWICE, concerning the Galatians going back into the bondage of the “elements of the world”, that they had left behind when they turned to Christ.

Turning our attention to the observance of days, months, times and years in Galatians 4:10, in the context of this passage, we have just established from the Scriptures, that the Galatians were going back to their idolatrous ways, from which they had been

*# The Greek word which is translated in Colossians 2:8 & 20 in the KJV as “rudiments” is the word στοιχείον - stoicheion – See Strong’s Concordance; Greek, No. 4747. It is translated as “elements” in Galatians 4:3 & 9.

converted from. It would be natural therefore for the observance of these particular occasions to be associated with heathen idolatry. And this is exactly what we do find in the following Scriptures.

Deuteronomy 18:9-14: - "When thou art come into the land which the LORD thy God giveth thee, **thou shalt not learn to do after the abominations of those nations.** There shall not be found among you [any one] that maketh his son or his daughter to pass through the fire, [or] that useth divination, **[or] an observer of times,** or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things [are] an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. Thou shalt be perfect with the LORD thy God. **For these nations, which thou shalt possess, hearkened unto observers of times,** and unto diviners: but as for thee, the LORD thy God hath not suffered thee so [to do]."

2 Kings 21:1-6: - "Manasseh [was] twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name [was] Hephzibah. **And he did [that which was] evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.** For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name. And he built altars for all the host of heaven in the two courts of the house of the LORD. And he made his son pass through the fire, **and observed times,** and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke [him] to anger."

Isaiah 47:12 & 13: - "**Stand now with thine enchantments, and with the multitude of thy sorceries,** wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. **Let now the astrologers, the stargazers, the monthly prognosticators,** stand up, and save thee from [these things] that shall come upon thee."

That the heathen, idolatrous nations had particular sacred days or festivals in their worship of their idols is well established from the study of history. Two notable days that preceded Christianity by centuries was the observance of what we today call Easter, and Christmas Day. These ancient heathen observances were in the third and fourth centuries of the Christian era, "sanctified" by the fathers of the Roman Church, to become part of the festivals of the professed Christian Church. But the heathen nations had these stated times and days in their religious worship for centuries before Christ. It is to these "elements of the world", going back into the servitude of the lusts of the flesh, that the Galatians were becoming enslaved with again, because they had been removed from the gospel of Christ.

10.) BONDAGE VERSUS FREEDOM: -

Most Christians reading the book of Galatians believe that Paul is teaching that obedience to the Moral Law of Ten Commandments, is a “yoke of bondage” (Galatians 5:1), which Jesus Christ has set the justified believer free from through faith in Christ. As we read the Scriptures, and particularly the book of Galatians carefully, we find that the truth is the very opposite of this commonly held belief. **SIN – THE TRANSGRESSION OF THE LAW** (1 John 3:4) is the **bondage** that Christ sets the believer free from, through justification by faith.

Galatians 5:1: - “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled **again** with the yoke of bondage.”

Christ had certainly freed the Galatians from some “yoke of bondage”, when they were converted to the gospel. Whatever “the yoke of bondage” was which Paul warned the Galatians against becoming entangled with, he clearly states that they were becoming entangled with it **again!** It was something that they had **previously been in bondage to!**

We pose a number of simple questions concerning what the Galatians had been in **bondage** to **before** they experienced justification by faith: -

- Had they been in servitude to Circumcision and the Ceremonial law of the Jews before they came to Christ? No. They were Gentile converts to Christianity.
- Had they been obeying the Moral Law of Ten Commandments before they came to Christ? No. They had been Gentile idol worshippers before their conversion (See Galatians 4:8).
- Had they been in bondage to sin and the lusts of the flesh, before Paul preached the gospel to them? Yes. We shall now establish this truth that **SIN** is the **bondage**, from which justification by faith in Christ sets the believer free from continuing to serve.

Paul in his letter to the Romans states concerning a believer who experiences justification and Christian Baptism, that “the body of sin might be destroyed, **that henceforth we should not serve sin**” – Romans 6:6. He continues this theme throughout this chapter, stating concerning those who have been justified that “**being then made free from sin**, ye became the servants of righteousness” – Romans 6:18. Before the Roman Christians had been justified, they “were the **servants of sin**” – Romans 6:20. But after experiencing justification they were “**now being made free from sin**, and become servants to God” – Romans 6:22. Paul plainly states concerning himself, that Christ “**made me free** from the law of sin and death” – Romans 8:2. Plainly the repentant sinner, who experiences justification by faith in Christ, **has been set free from serving the bondage of sin, so that they will be servants of righteousness**. This is what Christ set the Galatians free from, when they accepted Paul’s preaching of the gospel to them. And this is what they were departing from, becoming entangled **again** with the **bondage** of sin.

The wise man Solomon stated concerning the wicked, that “he shall be **holden with the cords of his sins**” – Proverbs 5:22. Peter stated concerning the sorcerer Simon that he was “in the **bond of iniquity**” – Acts 8:23. Jesus taught that “whosoever committeth sin is **the servant of sin**” – John 8:34. The prophet Jeremiah refers to “the **yoke of my transgressions**” – Lamentations 1:14. Peter states the truth that “of whom **a man is overcome**, of the same is he **brought in bondage**” - 2 Peter 2:19. And then in the next verse he refers to the fact that “through the knowledge of the Lord and Saviour Jesus Christ” believers had “escaped the pollutions of the world”, but unfortunately, some of them through the influence of false teachers were “**again entangled** therein,” – 2 Peter 2:20; they were becoming **entangled again** with “the pollutions of the world”. This is exactly the same situation that was facing the Galatians. They were backsliding into the sins of the world and lusts of the flesh, which they had escaped from through the knowledge of the gospel of Christ.

The Psalmist stated a simple truth concerning those who seek God’s precepts that they “will walk at **liberty**” – Psalms 119:45. James calls God’s “royal law according to the scripture” (James 2:8, and in context we know that he is referring to the Ten Commandment Law, because James quotes directly from the 6th and 7th Commandments in James 2:11), and calls it “the law of **liberty**” – James 2:12. In the previous chapter he calls it “the perfect law of **liberty**” – James 1:25, and pronounces a blessing upon the person who “**continueth [therein]**, he being not a forgetful hearer, but **a doer of the work**.” How can obedience to “the perfect law of liberty” be bondage? It is a contradiction in terms! Clearly obedience to this “perfect law of liberty” is **not** the bondage that Paul is referring to in Galatians 5:1, or throughout any part of the book of Galatians. It is the **bondage** of continuing to serve **sin** that Christ sets the believer free from by justification by faith!

11.) “A DEBTOR TO DO THE WHOLE LAW”: -

For any person who was trusting in circumcision for salvation, Paul warned, “if ye be circumcised, Christ shall profit you nothing” - Galatians 5:2.

Paul testified to the Galatians that “every man that is circumcised, that he is a debtor to do the whole law” – Galatians 5:3. Every man that trusts in circumcision for salvation, has taken his trust away from Christ, and now trusts in this outward sign for justification and righteousness. The inevitable result will be that he will become a prey to sin and to transgressing the law, making him a **debtor** to keep the law. Paul also stated in this verse, that he was testifying to them “**again**” concerning this truth. This indicates that he had **previously** testified to this truth earlier in his epistle. This reference clearly points us back to Paul’s statement concerning the “curse of the law” in Chapter 3. “For as many as are of the works of the law are under the curse: for it is written, **Cursed [is] every one that continueth not in all things which are written in the book of the law to do them**” – Galatians 3:10.

Putting these two verses together we can see that those who “are of the works of the law” – Galatians 3:10, are the same group of people who are trusting to be circumcised for justification in Galatians 5:3.

Many Christians assume from reading Galatians 5:3 that “the law is a thing to be avoided, because Paul states that those who are circumcised have got to do the whole law; and he warns the Galatians not to be circumcised.” But if we read the verse a little more carefully, Paul is warning the Galatians against being a **DEBTOR** to the law. Now to be a debtor means that you owe or have a debt to someone or something. So to be a **debtor to the law** means that you owe the law some debt. And in the context of Galatians 3:10 & 5:3, that debt is **the doing of all the law**. Reading Paul’s previous testimony on this point in Galatians 3:10, clearly the debt is incurred because this person is **not** doing all the things that the written law requires. He is under “the curse of the law” as a **transgressor**. He owes what the law requires, namely righteousness.

But we repeat again what we previously stated in Section 3, on Page 8 of this “Section One” of the Study Document that: -

“The person who rejects Christ, by accepting some other mode of justification, cannot possibly keep God’s Moral Law of Ten Commandments, because Jesus stated, “without me ye can do nothing” – John 15:5.”

“... they (i. e. the Galatians) were putting their trust in something other than Christ, namely circumcision and in the flesh, and the person who does that cannot keep from transgressing God’s law, no matter how hard he tries.”

Romans 8:6-8: - “For to be carnally minded [is] death; but to be spiritually minded [is] life and peace. Because the carnal mind [is] enmity against God: **for it is not subject to the law of God, neither indeed can be**. So then they that are in the flesh cannot please God.”

Galatians 5:17: - “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.”

“This had been the consistent failing of the Jewish people throughout the centuries as outlined by Paul in his epistle to the Romans. They had attempted to meet the requirements of “the law of righteousness” by their own efforts to keep that law, and yet they had no faith in Christ. They were bound to fail in all their efforts, because “whatsoever [is] not of faith is sin” – Romans 14:23; and without faith they could not “establish the law” – Romans 3:31. That is why Stephen accused the unbelieving Jews of having “received the law by the disposition of angels, and have **not** kept [it].” - Acts 7:53.”

Romans 9:31-33: - “But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because [they sought it] not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.”

For any person to attempt to be justified by circumcision (which represents “the works of the law” and trusting in the flesh), and not through faith in Christ, they will incur the debt of “the curse of the law” as a continuing transgressor.

The fact that a person is in debt to the law shows that he **ought to do** all the things that the written law requires! If the law had been abolished by Christ’s death, a person could **not** incur a debt to an abolished law. This is again proof of the continuing binding claims of the Moral Law of Ten Commandments.

GOD'S SAVING GRACE: -

The Bible plainly teaches that we are saved by God's grace.

Acts 15:7-9, 11: - "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. ... **But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.**"

NOTE: - There are two groups of people referred to by Peter, in this passage. He uses the words "us" and "we" to refer to the Jews; and he uses the words "them" and "they" to refer to the Gentiles. Thus in VS. 11 Peter is stating that **both** Jews and Gentiles will be saved by the grace of our Lord Jesus Christ.

Ephesians 2:8, 9: - "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

NOTE: - The common Evangelical definition of what God's saving grace is can be summed up in the following statement: -
"Salvation by God's grace is God's unmerited favour, shown to sinners, in forgiving their sins."

Unfortunately, this is only **part** of the picture, of what God's saving grace is, and it is not a complete or Biblical definition of what God's saving grace is. In fact, if one reads the Bible through from Genesis to the Revelation, there is **NOT ONE** plain or unambiguous passage, which states that grace is unmerited favour. Not one!

Then what is the Biblical definition of God's saving grace? The following passage from the apostle Paul gives us such a definition of God's saving grace.

Titus 2:11, 12: - "For **the grace of God that bringeth salvation** hath appeared to all men, **teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.**"

NOTE: - This is the best and most complete definition of salvation by grace in the entire Bible. We find that God's saving grace teaches us two things: -

1. To deny ungodliness and worldly lusts. In other words, it teaches us to deny sin in our lives.
2. To live sober, godly and righteous lives in this present world.

*** With this Biblical definition of God's saving grace before us, we shall now consider the various aspects of grace, given to us through Christ, for our salvation. ***

Grace brings the forgiveness of our sins.

Ephesians 1:7: - "In whom we have redemption through his blood, **the forgiveness of sins, according to the riches of his grace.**"

We are justified by grace.

Romans 3:24, 25: - "**Being justified freely by his grace** through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness **for the remission of sins that are past**, through the forbearance of God."

NOTE: - We notice from this text, that not only are we justified freely by God's grace, but at justification, we receive the remission or forgiveness of our **PAST** sins.

And justification by faith, does not only involve the forgiveness of our past sins, but we also are to become dead to sin at justification. And so, God's justifying grace does **NOT** give us a license or liberty to continue in sin, but the very opposite – we are to become dead to sin. This is highlighted in the following passage.

Romans 6:1, 2, 7: - "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? ... For he that is dead is **"# freed from sin.**"

And after being justified by God's grace, and believing in God, we are to be careful to maintain God works

Titus 3:7, 8: - "**That being justified by his grace, we should be made heirs according to the hope of eternal life.** This is a faithful saying, and these things I will that thou affirm constantly, **that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.**"

*# For the word "freed" in Romans 6:7 the margin in the KJV that is based upon the Greek, has the word "justified". Thus this verse actually reads, "For he that is dead is justified from sin." The believer who has died to serving sin is justified from sin.

Ephesians 2:8-10: - "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, least any man should boast. **For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**"

NOTE: - Most Christians stop reading at VS. 9, and never bother to read VS. 10, where Paul plainly teaches, that we have been created (i. e. recreated or born again) in Christ unto good works, which God has ordained for us to walk in them. Far from God's saving grace freeing the believer in Christ from good works, God's abounding grace, makes the true believer in Christ abound in good works, as is again evidenced in the following text.

2 Corinthians 9:8: - "**And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.**"

We receive grace for the obedience of faith. In other words, grace produces the fruit of the obedience of faith.

Romans 1:5: - "By whom **we have received grace** and apostleship, **for *obedience to the faith** among all nations, for his name."

NOTE: - *The Interlinear Greek-English New Testament, translates this phrase as, "unto obedience of faith."

The grace of Christ is the power of Jesus resting upon the believer, and enables them to endure trial.

2 Corinthians 12:9: - "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me"

Grace is able to build us up (i. e. edify us), and give us an inheritance among those who are sanctified.

Acts 20:32: - "And now, brethren, I commend you to God, and **to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.**"

Grace enables us to serve God acceptably, with reverence and godly fear.

Hebrews 12:28: - "Wherefore we receiving a kingdom which cannot be moved, **let us have grace, whereby we may serve God acceptably with reverence and godly fear.**"

THE FIRST LETTER OF PETER TESTIFIES OF THE TRUE GRACE OF GOD: -

1 Peter 5:12: - "By Silvanus, a faithful brother unto you, as I suppose, **I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.**"

NOTE: - Therefore, the whole of the First Epistle of Peter is an exhortation and testimony to the true grace of God. And once the reader understands this vital point, we find some very powerful statements from Peter's pen, concerning the message of the true grace of God, which harmonizes perfectly with what we have already found in this chapter, concerning how God's grace works in the believer in Christ, to bring forth the fruit of a sober, righteous and godly life in this present world – See Titus 2:11, 12.

- Peter exhorts believers to be obedient children of God.

1 Peter 1:2: - "Elect according to the foreknowledge of God the Father, **through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.**"

1 Peter 1:13, 14: - " Wherefore gird up the loins of your mind, be sober, and hope to the end **for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children**, not fashioning yourselves according to the former lusts in your ignorance."

1 Peter 1:22: - "**Seeing ye have purified your souls in obeying the truth through the Spirit** unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

- Peter exhorts believers to holiness.

1 Peter 1:15, 16: - "**But as he which hath called you is holy, so be ye holy in all manner of conversation;** Because it is written, Be ye holy; for I am holy."

- Peter exhorts believers that Jesus is their example to follow in his steps, in that he did not commit sin.

1 Peter 2:21, 22: - "For even hereunto were ye called: **because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth.**"

- Peter exhorts believers to be dead to sin, and to live unto righteousness.

1 Peter 2:24: - "Who his own self bare our sins in his own body on the tree, **that we, being dead to sins, should live unto righteousness:** by whose stripes ye were healed."

- Peter exhorts believers to be sober and to abstain from fleshly lusts which war against the soul.

1 Peter 1:13: - **“Wherefore gird up the loins of your mind, be sober,** and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.”

1 Peter 2:11: - “Dearly beloved, I beseech you as strangers and pilgrims, **abstain from fleshly lusts, which war against the soul.**”

1 Peter 5:8: - “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”

▪ Peter exhorts believers to good works.

1 Peter 2:12: - “Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, **they may by your good works, which they shall behold,** glorify God in the day of visitation.”

1 Peter 2:15: - “For so is the will of God, **that with well doing** ye may put to silence the ignorance of foolish men.”

1 Peter 3:10, 11: - “For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: **let him eschew evil, and do good;** let him seek peace, and ensue it.”

1 Peter 4:19: - “Wherefore let them that suffer according to the will of God **commit the keeping of their souls to him in well doing,** as unto a faithful Creator.”

NOTE: - We can clearly see that this inspired testimony from the apostle Peter, concerning the true grace of God, is vastly different to what is being preached in the popular evangelical churches of our day, concerning their “gospel” of God’s saving grace. Truly, the popular ministry have completely ignored Peter’s witness of God’s saving grace.

HOW DO WE RECEIVE GOD’S GRACE?

We receive God’s mercy and grace, which helps us in times of need, through Jesus Christ our High Priest in Heaven.

Hebrews 4:14-16: - “Seeing then that **we have a great high priest, that is passed into the heavens, Jesus the Son of God,** let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. **Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.**”

NOTE: - Therefore, we need Jesus’ intercession as our High Priest in Heaven, so that we can obtain mercy and grace to help us in time of need.

WHO WILL RECEIVE GOD’S GRACE?

God gives grace **only** to those who are humble.

Proverbs 3:34: - “Surely he scorneth the scorners: **but he giveth grace unto the lowly.**”

James 4:6: - “But he giveth more grace. Wherefore he saith, **God resisteth the proud, but giveth grace unto the humble.**”

See also: - 1 Peter 5:5.

PEOPLE FOUND GRACE IN THE OLD TESTAMENT SCRIPTURES: -

Noah found grace with God.

Genesis 6:8, 9: - “**But Noah found grace in the eyes of the Lord.** These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.”

Lot found grace with God.

Genesis 19:18, 19: - “And Lot said unto them, Oh, not so, my Lord: **Behold now, thy servant hath found grace in thy sight,** and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die.”

Moses found grace with God.

Exodus 33:17: - “And the Lord said unto **Moses,** I will do this thing also that thou hast spoken: **for thou hast found grace in my sight,** and I know thee by name.”

NOTE: - These three Biblical examples of the righteous people in the Old Testament Scriptures, proves that God’s saving grace was manifested throughout the entire Bible, and is not only found in the New Testament since the death of Christ.

THE SABBATH DAY AND "FALLEN FROM GRACE" EXAMINED: -

NOTE: - Many Christians who observe the first-day of the week believe that if a Christian observes the seventh-day Saturday Sabbath of the fourth Commandment (See Exodus 20:8-11), that they have "fallen from grace". While this teaching is popular, it is biblically incorrect, as the following New Testament incident demonstrates.

Acts 13:42-46: - "And when the Jews were gone out of the synagogue, **the Gentiles besought that these words might be preached to them the next sabbath**. Now when the congregation was broken up, **many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God**. But when **the Jews saw the multitudes**, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, **we turn to the Gentiles.**"

NOTE: - A few points can be clearly drawn from this passage concerning the Bible Sabbath and the grace of God: -

- The Gentile converts to the worship of the Creator God (the religious proselytes mentioned in VS. 43) were already keeping the Sabbath with the Jews in the synagogue, when Paul preached Christ to them.
- These Gentile proselytes asked the apostles to preach the gospel to them upon the next Sabbath day.
- Paul and Barnabas exhorted those members of the synagogue's congregation who accepted their preaching concerning Christ, **to continue in the grace of God**.
- The next Sabbath day, almost the whole city came together to hear the apostles preach the Word of God. Reading from VS. 45 & 46 it is clear that many, many Gentiles had come together upon the Sabbath day, to hear the gospel of Christ preached by Paul and Barnabas.
- If keeping the seventh-day Saturday Sabbath was contrary to the grace of God, the apostles would have told their listeners so, and they would **NOT** have preached unto them upon the next Sabbath day. The fact that they did indeed preach to almost the whole city upon the next Sabbath day, establishes the truth that keeping the seventh-day Saturday Sabbath is **not** falling from the grace of God!

SECTION 2: -

JESUS' TEACHING OF MATTHEW 5:17-19 EXAMINED: -

Matthew 5:17-19: - "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven."

Christ stated these words publicly in his Sermon on the Mount, which all professed Christians, of whatever denomination affiliation accept as being binding upon Christians for all time. Jesus' words are **plain** and **unambiguous**. Let us simply examine his statement, verse by verse.

VS. 17: - Christ taught concerning his coming into this world that he came **not** to destroy the "law" or "the prophets". He repeats this thought twice, and then stated that he came to fulfil them.

- It should be noted that "destroy" and "fulfil" are in contrast or are in opposition to each other in this verse.
- The term "the law and the prophets" is referring to the written Scriptures in Jesus' day, which we today erroneously call the Old Testament writings. The following New Testament passages establish this point: -

John 1:45: - "Philip findeth Nathanael, and saith unto him, **We have found him, of whom Moses in the law, and the prophets, did write**, Jesus of Nazareth, the son of Joseph."

Acts 13:15: - "And after **the reading of the law and the prophets** the rulers of the synagogue sent unto them, saying, [Ye] men [and] brethren, if ye have any word of exhortation for the people, say on."

Acts 28:23: - "And when they had appointed him a day, there came many to him into [his] lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, **both out of the law of Moses, and [out of] the prophets**, from morning till evening."

See also: - Matthew 7:12; 11:13; 22:35-40; Luke 24:27, 44 & 45; Acts 24:14; Romans 3:21.

- Concerning Christ's purpose in coming into this world to fulfil the law and the prophets – The word "**fulfil**" in the New Testament Scriptures has a number of different shades of meaning, two of which would apply to Jesus' mission in coming into this world.
 - i.) The word "**fulfil**" is often applied by the New Testament writers in the sense of: - **to carry out, to perform an obligation, to obey**. Here are some examples.

Acts 13:22: - "And when he had removed him, he raised up unto them **David** to be their king; to whom also he gave testimony, and said, I have found David the [son] of Jesse, a man after mine own heart, **which shall fulfil all my will**."

Romans 2:27: - "And shall not **uncircumcision which is by nature, if it fulfil the law**, judge thee, who by the letter and circumcision dost transgress the law?"

Romans 8:4: - "**That the righteousness of the law might be fulfilled in us**, who walk not after the flesh, but after the Spirit."

Galatians 6:2: - "Bear ye one another's burdens, and **so fulfil the law of Christ**."

James 2:8: - "**If ye fulfil the royal law according to the scripture**, Thou shalt love thy neighbour as thyself, ye do well."

- ii.) The word "**fulfil**" would also refer to Jesus' fulfilling the many Scripture prophecies concerning the promised Messiah. Here are some examples.

Matthew 2:13-15: - "And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was

there until the death of Herod: **that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.**"

NOTE: - The prophecy that Matthew is referring to is [Hosea 11:1](#).

[Matthew 26:54-56](#): - "But how then shall **the scriptures be fulfilled**, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, **that the scriptures of the prophets might be fulfilled**. Then all the disciples forsook him, and fled."

[Luke 24:44](#): - "And he said unto them, These [are] the words which I spake unto you, while I was yet with you, **that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me.**"

☞ **Christ came to fulfil – that is to obey the teachings and commandments found within the “Law and the prophets”; and he also came to fulfil the prophecies of the “Law and the prophets” concerning his first coming.**

VS. 18: - Jesus stated that while heaven and earth shall pass away, **NOT** one iota or tittle of the Law should pass away, until all things have been fulfilled. In the context of Jesus' statement, this Law **must** be found in “the law and the prophets” – the Scriptures of Jesus' day.

- The Bible has predicted that heaven and earth shall eventually pass away.
[Psalm 102:24-26](#): - "I said, O my God, take me not away in the midst of my days: thy years [are] throughout all generations. **Of old hast thou laid the foundation of the earth: and the heavens [are] the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.**"

[Matthew 24:35](#): - "**Heaven and earth shall pass away**, but my words shall not pass away."

When does this event occur? At the Day of the Lord.

[2 Peter 3:10](#): - "**But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.**"

- The Greek word for “jot” is the word *ἰωτα* - “iota” – [See Strong's Concordance; Greek, No. 2503](#). It is defined as “the Greek equivalent of the Aramaic yod which in the original form of the saying, represented the smallest letter of the alphabet.” – [A Greek-English Lexicon of the New Testament and Other Early Christian Literature, by Walter Bauer, page 386](#).
- The Greek word for “tittle” is the word *κεραία* - “keraia” – [See Strong's Concordance; Greek No. 2762](#). It is defined as “literally ‘horn’; projection, hook as part of a letter, a serif.” – [Bauer, page 428](#).

“SERIF” – “One of the fine cross-strokes at the top and bottom of a letter.” – [The Oxford Universal Dictionary Illustrated, Volume 2, page 1848](#).

- In reality what Jesus is simply saying is that **NOT** even the smallest letter of the Law or even the crossing of a “T” of a letter of the Law is to pass away. And Luke echoes Matthew's account of Jesus' statement.
[Luke 16:17](#): - "**And it is easier for heaven and earth to pass, than one tittle of the law to fail.**"

☞ **This verse from Jesus' Sermon on the Mount answers the common objection that under the New Covenant, Christians have been freed from the “letter of the law”. Jesus taught that the smallest letter even down to the crossing of a “T” of a letter of the Law would remain as long as heaven and earth remain.**

The following prophecy from the book of [Psalms](#) concerning the coming of the Messiah has a direct bearing upon Christ's statement in [Matthew 5:18](#).

[Psalm 40:6-10](#): - "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. **Then said I, Lo, I come: in the volume of the book [it is] written of me, I delight to do thy will, O my God: yea, thy law [is] within my heart.** I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest. **I have not hid thy righteousness within my heart;** I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation."

NOTE: - (That this is indeed a prophecy concerning the coming of the Messiah, see [Hebrews 10:5-9](#), where the apostle Paul applies this to Christ.) A few comments may be helpful: -

- In VS. 8 Christ stated, “I delight to do thy will, O my God”; **“thy law is within my heart”**. God’s will therefore is having his Law in our hearts. Jesus himself said that he had kept his Father’s Commandments, when he was upon this earth. John 15:10: - “If ye keep my commandments, ye shall abide in my love; **even as I have kept my Father’s commandments**, and abide in his love.”
- In VS. 9 it was predicted of the Messiah that he would preach righteousness in the great congregation. Jesus’ whole Sermon on the Mount was a fulfilment of this prophecy, where he did indeed preach more fully and clearly God’s standard of righteousness to his disciples and to the multitudes that heard him.
- In VS. 10 it is stated concerning the Messiah, “I have not hid **thy righteousness within my heart**”.

☞ Putting VS. 8 together with VS. 10, we find that **God’s righteousness = having God’s law within the heart**.

This truth is further reinforced when we consider what the psalmist and the prophet Isaiah have also written on the vital point concerning God’s righteousness.

Psalms 119:172: - “My tongue shall speak of thy word: **for all thy commandments [are] righteousness.**”

NOTE: - All ten of God’s holy and just Commandments **ARE** God’s standard of righteousness.

Isaiah 51:6-8: - “Lift up your eyes to the heavens, and look upon the earth beneath: **for the heavens shall vanish away like smoke, and the earth shall wax old like a garment**, and they that dwell therein shall die in like manner: but my salvation shall be for ever, **and my righteousness shall not be abolished**. Harken unto me, **ye that know righteousness, the people in whose heart [is] my law**; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: **but my righteousness shall be for ever**, and my salvation from generation to generation.”

NOTE: - Although the heavens and the earth shall pass away (which Jesus referred to in Matthew 5:18), God’s Righteousness **shall not be abolished – it shall stand for ever**. (This echoes exactly Jesus’ statement in Matthew 5:18.) The people, who know righteousness, are those who have God’s Law within their hearts. (This is because God’s Law **IS** righteousness.) What a harmony between these passage in the book of Isaiah and Jesus’ statement in Matthew 5:18!

VS. 19: - The second word of this verse – **“Therefore”** indicates that what Jesus is about to say is based upon what he has just stated in VS. 18. Because every letter of the Law even down to the crossing of a “T” of a letter of the Law still remains, whoever should break one of **these** least Commandments, and should also teach others to break them, they shall be called the least **by**[#] the kingdom of heaven. While those who keep the least of **these** Commandments, and should teach others to do the same, will be called great **by** the kingdom of heaven.

- Jesus’ use of the word **“these”** referring to the Commandments of the Law of VS. 18 is specific. Jesus is **specifically** referring to the least of these righteous Commandments of the unalterable Law that is **not** to be broken, but that are to be obeyed and taught by his followers.

At the end of Jesus’ Sermon on the Mount, Jesus summed up two types of hearers concerning his teachings: -

- **A wise person hears and keeps Jesus’ sayings;**
- **An unwise person hears but does not obey Jesus’ sayings.**

(Note that Jesus has again used the specific word **“these”** concerning his sayings – he is specifically referring to his sayings recorded in the Sermon on the Mount.)

Matthew 7:24-27: - **“Therefore whosoever heareth these sayings of mine, and doeth them**, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. **And every one that heareth these sayings of mine, and doeth them not**, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.”

[#] The Greek word that is translated in the KJV twice in VS. 19 as “in” is the preposition ἐν - “en” - See Strong’s Concordance; Greek, No. 1722. It has a range of meanings which includes “among, in, by, with, within”. It is better translated as **“by** the kingdom of heaven” in this verse. Why? Because commandment-keepers will be allowed to enter into the Heavenly City, the New Jerusalem – Revelation 22:14: - **“Blessed [are] they that do his commandments**, that they may have right to the tree of life, **and may enter in through the gates into the city.**” Therefore, those who break the least of these commandments and teach others do to the same will **not** be in the Kingdom of Heaven. They will be called the least **by** the Kingdom of Heaven – that is **by** those who are in the Kingdom of Heaven.

☞ The expression “these sayings of mine” must also include Jesus’ statements concerning the Law and Commandments found in Matthew 5:17-19.

THE TWO LAWS: -

NOTE: - The common belief on this subject that is held by most Evangelical Christians, can be summed up as follows: -

"In the Bible there is no distinction between the Law of Moses and the 10 Commandment Law of Exodus 20; the Law of Moses or the 'Torah', includes the 10 Commandments, and is all to be considered as one Law, that has abolished by the death of Jesus."

Evangelical Christians believe that the following two New Testament passages are referring to the 10 Commandment Law, as having been abolished by Christ's death upon the cross.

Ephesians 2:15: - "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."

Colossians 2:14: - "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

Let us turn to the Scriptures to answer this important issue, and we shall start our study by considering the use of the Hebrew word "TORAH."

The most commonly used Hebrew word in the Old Testament Scriptures for the word "LAW" is "TORAH" – See Strong's Concordance; Hebrew, No. 8451. We shall now turn directly to the Bible, and establish the fact, that the "TORAH" can apply to either the 10 Commandment Law or the Law of Moses.

◆ **In the following Old Testament passages, the word "Law" or "Laws" is the Hebrew word "TORAH".**

Abraham kept God's commandments and laws.

Genesis 26:5: - "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws ("TORAH")."

NOTE: - In no way can these commandments and Laws – the Torahs be referring to the Law of Moses, as Abraham lived hundreds of years **before** Moses was born. Thus clearly showing that the "TORAH" does **not** always apply to the Law of Moses; and in fact, God's Law – "TORAH" existed **before** Moses was born.

God tested the children of Israel in the wilderness of Sin, whether they would keep his law and commandments, concerning the manna and the seventh day Sabbath.

Exodus 16:4, 5, 28-30: - "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, **whether they will walk in my law** ("TORAH"), or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. ... And the Lord said unto Moses, **How long refuse ye to keep my commandments and my laws** ("TORAH")? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."

NOTE: - This passage again establishes beyond any doubt, that the word "TORAH" does apply to the 10 Commandment Law, which includes the seventh day Sabbath, **BEFORE** the children of Israel even, reached Mount Sinai. And we also notice that this incident occurred before the Law of Moses came into existence. Therefore, the "TORAH" does **not** always apply to the writings of Moses, as Evangelical Christians assert.

GOD'S TEN COMMANDMENT LAW – TORAH IN THE OLD TESTAMENT SCRIPTURES: -

- The 10 Commandment Law – Torah was spoken by God himself directly to the whole assembly of the children of Israel.

Exodus 20:1, 2: - "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

NOTE: - In VS. 3-17 God goes on to speak the 10 Commandments to the whole congregation of Israel.

Deuteronomy 5:22, 26: - "These words **the Lord spake unto all your assembly in the mount out of the midst of the fire**, of the cloud, and of the thick darkness, with a great voice: And he added no more. And he wrote them in two tables of stone, and delivered them unto me. ... For who is there of all flesh, **that hath heard the voice of the living God speaking out of the midst of the fire**, as we have, and lived?"

NOTE: - The Lord – the Living God spoke the 10 Commandments directly to the whole assembly of Israel, and we notice, that the Lord "added no more". This established the fact that even Moses could **NOT** add any more to God's 10 Commandment Law – Torah.

The Living God is the Saviour.

1 Timothy 4:10: - "For therefore we both labour and suffer reproach, because **we trust in the living God, who is the Saviour of all men**, specially of those that believe."

Jesus Christ is the Saviour.

2 Peter 3:18: - "But grow in grace, and in the knowledge of **our Lord and Saviour Jesus Christ**. To him be glory both now and for ever. Amen."

NOTE: - Therefore, our Saviour – the Lord Jesus Christ spoke the 10 Commandment Law – Torah, directly with his Own voice, to the whole assembly of the children of Israel.

- The Lord Jesus wrote the 10 Commandment Law – Torah upon tables of stone, with his Own finger.

Exodus 24:12: - "And the Lord said unto Moses, Come up to me into the mount, and be there: **and I will give thee tables of stone, and a law ("TORAH"), and commandments which I have written**; that thou mayest teach them."

Exodus 31:18: - "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, **two tables of testimony, tables of stone, written with the finger of God.**"

- The tables of the 10 Commandment Law – Torah were put **inside** the Ark of the Covenant.

Deuteronomy 10:4, 5: - "**And he wrote on the tables, according to the first writing, the ten commandments which the Lord spake unto you** in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. **And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me.**"

THE LAW – TORAH OF MOSES IN THE OLD TESTAMENT SCRIPTURES: -

- The Law – Torah of Moses was spoken by God to Moses, who was then to give it to the people of Israel. (God did **not** speak Moses' Law – Torah directly to the assembly of Israel, as he did with the 10 Commandment Law – Torah. This point is highlighted in the following passage.)

Deuteronomy 4:13, 14: - "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. **And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.**"

Leviticus 26:46: - "**These are the statutes and judgments and laws ("TORAH"), which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.**"

Malachi 4:4: - "**Remember ye the law ("Torah") of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.**"

NOTE: - The Law – Torah of Moses contains statutes and judgments.

- Moses wrote this Law – Torah in a book; and in fact, it is described as "the book of the Law – Torah of Moses" in the Scriptures.

Deuteronomy 31:9, 24: - "**And Moses wrote this law ("TORAH"), and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. ... And it came to pass, when Moses had made an end of writing the words of this law ("TORAH") in a book, until they were finished.**"

Joshua 23:6: - "Be ye therefore very courageous to keep and to do **all that is written in the book of the law ("TORAH") of Moses**, that ye turn not aside therefrom to the right hand or to the left."

2 Chronicles 33:8: - "Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, **according to the whole law ("TORAH") and the statutes and the ordinances by the hand of Moses.**"

NOTE: - The ordinances came from the hand of Moses; therefore, in Ephesians 2:15 & Colossians 2:14, Paul is referring to the Law – Torah of Moses, being nailed to Jesus' cross.

- The Book of the Law – Torah of Moses was put in **the side** of the Ark of the Covenant.

Deuteronomy 31:24-26: - "And it came to pass, when **Moses had made an end of writing the words of this law ("TORAH") in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law ("TORAH"), and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.**"

THE NEW TESTAMENT SCRIPTURES TEACH A DISTINCTION BETWEEN THESE TWO LAWS: -

NOTE: - That there is this clear Biblical distinction between these two Laws – Torahs in the Bible, is easily established from the New Testament. Why? Because if there is only one Law – the Law of Moses including the 10 Commandment Law, as Evangelical Christians assert, then the New Testament writers have contradicted themselves in the following passages. (If we accept the Biblical truth concerning the distinction between these Two Laws, then we can easily harmonize the following Scriptures.)

- Paul taught that the doers of the law shall be justified, and in context, he is referring to the 10 Commandment Law, as he quotes from three of the commandments – namely stealing, not committing adultery and idolatry.

Romans 2:13, 21, and 22: - "(For not the hearers of the law are just before God, but **the doers of the law shall be justified.** ... Thou therefore which teachest another, teachest thou not thyself? Thou that preachest **a man should not steal**, dost thou steal? Thou that sayest **a man should not commit adultery**, dost thou commit adultery? **Thou that abhorrest idols**, dost thou commit sacrilege?"

Paul taught that obedience to the Law of Moses does not justify us.

Acts 13:38, 39: - "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, **from which ye could not be justified by the law of Moses.**"

NOTE: - There has to be **TWO** distinct Laws, otherwise Paul has contradicted himself in these two passages.

- Paul had not known sin but by the law of 10 Commandments, as he is quoting in the following passage from the 10th Commandment, which forbids covetousness (See Exodus 20:17); he also calls this law "holy, and just, and good", and it is a "spiritual" law.

Romans 7:7, 12, 14: - "What shall we say then? Is the law sin? God forbid. Nay I had not known sin, but by the law: for I had not known lust, except **the law had said, Thou shalt not covet.** **Wherefore the law is holy, and the commandment holy, and just, and good.** ... **For we know that the law is spiritual:** but I am carnal, sold under sin."


Paul calls the Law concerning the Levitical Priesthood (which was written in the book of the Law – Torah of Moses) a carnal commandment.

Hebrews 7:11, 16: - "If therefore perfection were **by the Levitical priesthood, (for under it the people received the law,)** what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? ... Who is made, not **after the law of a carnal commandment**, but after the power of an endless life."

- The following two passages highlight again the distinction between the "royal law" found in the Scriptures which James teaches is still binding and by which we are to be judged, and the "handwriting of ordinances" which Paul teaches Jesus' death abolished, and by which we are **not** to be judged concerning ceremonial requirements.

James 2:8-12: - "**If ye fulfil the royal law according to the scripture**, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons ye commit sin, and are convinced of the law as transgressors. **For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.** For he that said, **Do not commit adultery**, said also, **Do not kill.** Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged **by the law of liberty.**"

Colossians 2:14-17: - "**Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;** [And] having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. **Let no man therefore judge** you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]: Which are a shadow of things to come; but the body [is] of Christ."

 Therefore, these New Testament passages, establish beyond any doubt that there are **TWO** distinct and separate laws in the Bible.

The following prophecy concerning the New Covenant has a very important bearing on this issue concerning the "Two Laws" in the Bible.

Jeremiah 31:31, 33: - "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: ... But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, **I will put my law ("TORAH") in their inward parts, and write it in their hearts;** and will be their God, and they shall be my people."

NOTE: - This promise of the New Covenant is made in the Old Testament Scriptures, to the house of Israel. In the New Covenant, God promises to write his Law – Torah in the hearts and minds of his people. If the reader still believes that the Law of Moses is made up of the 10 Commandment Law and the writings of Moses, and that there is only one Law – Torah, then this prophecy places them in a huge dilemma. What is this dilemma? According to their theory, under the New Covenant, the Lord will write the Law – Torah of Moses in the hearts and minds of his people. And that position would be completely contrary to some very plain New Testament passages, which teach that since the death of Jesus, we are not obliged to keep the Law of Moses. Therefore, the promise of the New Covenant in Jeremiah 31:31, 33, Biblically establishes beyond any doubt, that the 10 Commandment Law – Torah is distinct and separate from the Law – Torah of Moses. And this prophecy establishes the fact, that in the New Covenant, the Lord will write his Law – Torah of 10 Commandments upon the hearts and minds of his people.

Another prophecy – this one concerning Christ’s coming into this world, at his first advent, also establishes Biblically, that the 10 Commandment Law – Torah is distinct and separate from the Law – Torah of Moses; and in fact, it shows that Jesus came to take away the Law – Torah of Moses, but also that he came to establish the Law – Torah of 10 Commandments.

Psalm 40:6-8: - “Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, **I delight to do thy will, O my God: yea, thy law (“TORAH”) is within my heart.**”

Paul interprets for us this prophecy concerning Christ in the book of Hebrews.

Hebrews 10:5-9: - “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, **Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;** then said he, Lo, **I come to do thy will, O God. He taketh away the first, that he may establish the second.**”

NOTE: - Several important points can be drawn from these passages in Psalms & Hebrews: -

1. Jesus came to do his Father’s will, which is Psalm 40:8 is God’s Law – Torah of 10 Commandments in the heart; and we know that Jesus kept his Father’s commandments. This of course harmonizes with the New Covenant promise which we have already examined in Jeremiah 31:31, 33, where the Lord will write his Law – Torah of 10 Commandments in his people’s hearts and minds.

John 15:10: - “If ye keep my commandments, ye shall abide in my love; **even as I have kept my Father’s commandments**, and abide in his love.”

2. In Hebrews 10:8, 9, Jesus came to take away the first things mentioned in the prophecy – the Sacrifices, Offerings, Burnt Offerings and Sin Offerings, which were offered by the law; so that he could establish the second thing mentioned in the prophecy, which is God’s will. And as we have just seen in Point 1, God’s will is his Law – Torah being written in the heart, which of course is the New Covenant promise of Jeremiah 31:31, 33.

3. The Sacrifices, Offerings, Burnt Offerings and Sin Offerings, which were offered **by the law** in Hebrews 10:8, of course were written and commanded by the Law – Torah of Moses, and **NOT** by the Law – Torah of 10 Commandments.

2 Chronicles 23:18: - “Also Jehoiada appointed the offices of the house of the Lord by the hand of the priests the Levites, whom David had distributed in the house of the Lord, **to offer the burnt offerings of the Lord, as it is written in the law (“TORAH”) of Moses**, with rejoicing and with singing, as it was ordained by David.”

Ezra 3:2: - “Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, **to offer burnt offerings thereon, as it is written in the law (“TORAH”) of Moses** the man of God.”

The following passage from the apostle Paul makes it clear that the figurative or shadowy ceremonial ordinances of the earthly Sanctuary pertaining to the first Covenant were imposed upon the Hebrew people “until the time of reformation”. Obviously from Paul’s statement in Colossians 2:14, the “time of reformation” would be the death of Christ.

Hebrews 9:1, 9 & 10: - “**Then verily the first [covenant] had also ordinances of divine service, and a worldly sanctuary. ... Which [was] a figure for the time then present**, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; **[Which stood] only in meats and drinks, and divers washings, and carnal ordinances, imposed [on them] until the time of reformation.**”

◆ **Therefore, there are TWO DISTINCT AND SEPARATE Laws in the Scriptures. The Law – Torah of 10 Commandments, which is to be written in our hearts in the New Covenant; and the Law – Torah of Moses, which is no longer binding since the death of Jesus.**

THE HISTORIC PROTESTANT TEACHING OF THE TWO LAWS IN THE OLD TESTAMENT SCRIPTURES: -

INTRODUCTION: -

It is commonly taught today among professed Protestants Christians, that there is no distinction in the Scriptures between the Moral Law of Ten Commandments, and the Ceremonial Laws of Moses found in the Old Testament Scriptures. (The Bible study that we have just completed has established that this is common belief is unbiblical.) And consequently, when they read passages found in the apostle Paul's epistles concerning a certain "Law" being abolished by the death of Christ, they see that all the Laws of the Old Testament have been done away with since the cross.

Furthermore, most Protestant Christians today assert that the following teachings originated with seventh-day Sabbatarians in the last 150 years, and Evangelicals consider these beliefs to be unbiblical: -

- That there are two distinct and separate Laws originating from God in the Old Testament Scriptures;
- The **first one** being the Moral Law of Ten Commandments which is still binding after the cross;
- And the **second one** being the Ceremonial Laws of Moses that have been abolished by Christ's death.

It will probably come as a great shock to most Evangelical Protestants today to find out that their current teachings and assertions outlined in the above two paragraphs, are **relatively new beliefs**, which their Protestant forefathers did not believe in or teach. In fact, as we shall document from reliable, historic Protestant source documents, the teaching of there being two distinct and separate Laws of God in the Old Testament Scriptures, was the **generally accepted Protestant teaching since the Reformation**; and that the Moral Law of Ten Commandments was still binding upon all mankind since the death of Christ, did **not** originate with seventh-day Sabbatarians at all. This is historic Protestant doctrine.

Dr. Martin Luther's "Small Catechism" – 16th Century – Part 1: - "The Ten Commandments": -

"Bible Narrative", p. 44: - "There are three kinds of laws in the Old Testament: **the Moral Law, which tells all men their duty towards God and man; the Ceremonial Law, which regulated the religious practices of the Jews in the Old Testament;** and the *Political Law*, which was the state law of the Jews. – **Only the Moral Law was written into man's heart. Ex. 19 and 20.**"

The Church of England – "The Articles or Religion", - 1562: -

"Article VII. Of the Old Testament": - "The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. **Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men**, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; **yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.**"

"The Westminster Confession of Faith" – 1647: -

"CHAP. XIX. Of the Law of God.", points II, III, V: -

"II. This law, after his fall, continued to be a perfect rule of righteous, and, as such, was delivered **by God upon mount Sinai in ten commandments, and written in two tables; the first four commandments containing our duty towards God, and the other six our duty to man.**"

"III. Besides this law, commonly called Moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances; partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth divers instructions or moral duties. All which ceremonial laws are now abrogated under the new testament."

"... V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God, the Creator, who gave it. **Neither doth Christ in the gospel any way dissolve, but much strengthen this obligation.**"

John Wesley – "Forty-Four Sermons" – 18th Century: -

“Sermon XX”, pp. 252, 253: - “The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord indeed did come to destroy, to dissolve, and utterly abolish. ... This ‘hand-writing of ordinances our Lord did blot out, take away, and nail to His cross.”

“2. But the moral law, contained in the Ten Commandments, and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which ‘stands fast as the faithful witness in heaven.’ The moral stands on an entirely different foundation from the ceremonial or ritual law, which was only designed for a temporary restraint upon a disobedient and stiff-necked people; whereas this was from the beginning of the world, being ‘written not on tables of stone,’ but on the hearts of all the children of men, when they came out of the hands of the Creator.”

Charles Buck – “A Theological Dictionary” – 19th Century: -

“Article – “Law”, p. 230: - “Ceremonial law is that which prescribed the rites of worship used under the Old Testament. These rites were typical of Christ, and were obligatory only till Christ had finished his work, and began to erect his Gospel church. Heb. vii. 9, 11; x. 1; Ephesians ii. 16; Col. ii. 14; Gal. v. 2, 3. ...”

“Moral law is that declaration of God’s will which directs and binds all men, in every age and place, to their whole duty to him. It was most solemnly proclaimed by God himself at Sinai. ... It is denominated perfect, Psal. xix. 7; perpetual, Matt. v. 17, 18; holy, Rom. vii. 12; good, Rom. vii. 12; spiritual, Rom. vii. 14; exceeding broad, Psal. cxix. 96.”

Samuel Mather – “The Gospel of the Old Testament” – 19th Century: -

Volume 1, p. 210: - “The laws ... delivered by Moses, were of three kinds – moral, ceremonial, and judicial. ... The first, or moral law, being the law of universal or unalterable right, is binding upon all men, and is still in force.”

THE ANNUAL FEASTS AND SABBATHS OF THE HEBREWS: -

☞ God gave to the Hebrew people through the annual Feasts and Ceremonial Sabbaths, a shadow of the gospel of Christ in distinct order. It was a teaching aid for that time. Although these ceremonies are no longer binding upon Christians this side of the cross, they can teach us in a simple and easy to understand way, the major events and their order associated with Christ's redemptive work.

Paul teaches us in his epistle to the Colossians that Christ nailed to his cross, the "handwriting of ordinances", which were a shadow of good things to come, but Christ is the reality of the shadow. Therefore, we should not allow any person to judge us in relation to the ceremonial requirements of meat and drink offerings; of a holy day (the Greek word is ἑορτή – heorote = - See Strong's Concordance; Greek, No. 1859. It means "a festival or feast"); of a new moon; or of the sabbath days (the Greek word is σάββατον – sabbaton – See Strong's Concordance; Greek, No. 4521. It means "the sabbath", or "a week", and it is in the plural form in this passage).

Colossians 2:14-17: - "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; [And] having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]: Which are a shadow of things to come; but the body [is] of Christ."

These ceremonial ordinances were associated with the first covenant and the earthly Sanctuary of the first covenant, which were imposed upon the Hebrew people until the time of reformation. Putting these two passages together, "the time of reformation" equals the death of Christ.

Hebrews 9:1, 8-10: - "Then verily the first [covenant] had also ordinances of divine service, and a worldly sanctuary. ... The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which [was] a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; [Which stood] only in meats and drinks, and divers washings, and carnal ordinances, imposed [on them] until the time of reformation."

These ceremonial ordinances came to the Hebrews from the hand of Moses.

2 Chronicles 33:8: - "Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses."

◆ **NOTE:** - Most Christians assume that Colossians 2:14-17 is referring to the Ten Commandment Law and the weekly seventh-day Sabbath of the fourth commandment being abolished by the death of Christ. But these Moral Commandments were **not** shadows of Christ's redemptive work, but Moral Absolutes which were written with the finger of God – See Exodus 24:12; 31:18. The seventh-day Sabbath was instituted by God in the Garden of Eden **before** mankind had sinned, **before** they needed a Saviour, and therefore it is **not** a shadow of Christ's redemptive work – See Genesis 2:1-3. **All shadows** arise because of the fall of mankind. The Sabbath days of Colossians 2 were "against us", but the weekly seventh-day Sabbath was made "**for man**" according to Jesus Christ – See Mark 2:27 & 28. And the weekly seventh-day Sabbath is going to be kept by all the saved in the New Earth for all eternity – See Isaiah 66:22, 23. Therefore it **cannot** be a shadow as it is going to be observed throughout all eternity.

These annual shadowy ordinances are found in the Law of Moses in Leviticus Chapter 23, and were **besides** or in addition to the "sabbaths of the Lord" – the weekly seventh-day Sabbath – See Leviticus 23:38. We shall now briefly examine the shadow in order, and then show the reality as contained in the gospel of Christ.

- On the 14th day of the 1st Hebrew month, the Passover Lamb was to be slain. The lamb was to be without blemish, and its shed blood was to be sprinkled upon the doorposts and lintel of the Hebrew houses as it was done at the time of the first Passover when the Lord slew the first born of the Egyptians. The slain lamb had to be eaten with unleavened bread, and not a bone of it could be broken.

Leviticus 23:5: - "In the fourteenth [day] of the first month at even [is] the LORD's passover."

Exodus 12:3-14: - "Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike [it] on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; [and] with

bitter [herbs] they shall eat it. Eat not of it raw, nor sodden at all with water, but roast [with] fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; [with] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it [is] the LORD'S passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I [am] the LORD. And the blood shall be to you for a token upon the houses where ye [are]; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy [you], when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever."

Exodus 12:46: - "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof."

Christ's sacrifice upon the cross is the reality of the Passover lamb. He was sacrificed as a lamb without blemish, and not a bone of his body was broken when he was crucified upon the cross.

1 Corinthians 5:7: - "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. **For even Christ our passover is sacrificed for us.**"

1 Peter 1:18, 19: - "Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers; **But with the precious blood of Christ, as of a lamb without blemish and without spot.**"

John 19:31-33, 36: - "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and [that] they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. **But when they came to Jesus, and saw that he was dead already, they brake not his legs: ... For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.**"

- The Feast of Unleavened Bread lasted for seven days, commencing on the 15th day of the 1st Hebrew month. The 1st and the 7th days of the Feast were rest or Sabbath days upon which no work was to be done, and they were to be days of holy convocations – public worship. No leaven was to be found within the homes of the Hebrews during the Feast, and they were not to consume anything containing leaven. Within this Feast, the day after the first Sabbath of the Feast (i. e. the day after the 15th day of the 1st month), the priest was to bring a wave sheaf of the first fruits of the wheat harvest, and present it before the Lord.

Leviticus 23:6-8: - "And on the fifteenth day of the same month [is] the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. **In the first day ye shall have an holy convocation: ye shall do no servile work therein.** But ye shall offer an offering made by fire unto the LORD seven days: **in the seventh day [is] an holy convocation: ye shall do no servile work [therein].**"

Exodus 12:15-18: - "**Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day [there shall be] an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save [that] which every man must eat, that only may be done of you.** And ye shall observe [the feast of] unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first [month], on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even."

Leviticus 23:9-14: - "And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, **When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.** And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. And the meat offering thereof [shall be] two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD [for] a sweet savour: and the drink offering thereof [shall be] of wine, the fourth [part] of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: [it shall be] a statute for ever throughout your generations in all your dwellings."

Leaven is a symbol of tradition, hypocrisy and sin. Therefore we cannot appropriate the sacrifice of Christ while still continuing in wilful sin. Christ's resurrection from the dead took place on the very day when the wave sheaf ceremony was to be observed – upon the 16th day of the 1st Hebrew month. He is the first fruits of the harvest of resurrected saints.

Matthew 16:6, 12: - "Then Jesus said unto them, **Take heed and beware of the leaven of the Pharisees and of the Sadducees.** ... Then understood they how that he bade [them] not beware of the leaven of bread, **but of the doctrine of the Pharisees and of the Sadducees.**"

Luke 12:1: - "In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, **Beware ye of the leaven of the Pharisees, which is hypocrisy.**"

1 Corinthians 5:8: - "Therefore let us keep the feast, not with old leaven, **neither with the leaven of malice and wickedness**; but with the unleavened [bread] of sincerity and truth."

Galatians 2:17: - "But if, while we seek to be justified by Christ, we ourselves also are found sinners, [is] therefore Christ the minister of sin? God forbid."

1 Corinthians 15:20-23: - "**But now is Christ risen from the dead, [and] become the firstfruits of them that slept.** For since by man [came] death, by man [came] also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: **Christ the firstfruits; afterward they that are Christ's at his coming.**"

Acts 26:22, 33: - "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, **saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, [and] that he should be the first that should rise from the dead,** and should show light unto the people, and to the Gentiles."

Revelation 1:5: - "**And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead,** and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."

- Seven Sabbaths (i. e. 7 weeks) from the day that the wave sheaf was presented to the Lord, on the day **after** the 7th Sabbath was complete (i. e. on the fiftieth day after the wave sheaf was presented), the people were to offer the first fruits of their harvest to the Lord. This was to be a rest or Sabbath day upon which no work was to be done. It was to be a day of a holy convocation (i. e. public worship). It was called the Feast of Weeks or the Feast of the Harvest.

Leviticus 23:15-21: - "**And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; [they are] the firstfruits unto the LORD.** And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be [for] a burnt offering unto the LORD, with their meat offering, and their drink offerings, [even] an offering made by fire, of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits [for] a wave offering before the LORD with the two lambs: they shall be holy to the LORD for the priest. **And ye shall proclaim on the selfsame day, [that] it may be an holy convocation unto you: ye shall do no servile work [therein: it shall be] a statute for ever in all your dwellings throughout your generations.**"

Exodus 23:14-16: - "Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) **And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field:** and the feast of ingathering, [which is] in the end of the year, when thou hast gathered in thy labours out of the field."

Exodus 34:22: - "**And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest,** and the feast of ingathering at the year's end."

The Day of Pentecost when the Holy Spirit was poured out with power upon the first disciples of Christ is **the reality** of this Feast day. It symbolized the first converts to Christ's gospel in the harvest of souls to be brought into the Christian church.

Acts 2:1-4: - "**And when the day of Pentecost was fully come,** they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. **And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.**"

Acts 2:41: - "Then they that gladly received his word were baptized: **and the same day there were added [unto them] about three thousand souls.**"

- On the 1st day of the 7th Hebrew month, there was a rest day or a Sabbath, in which no work was to be undertaken; it was a holy convocation for public worship. It was the "Day of Blowing of the Trumpets", to warn of the rapid approach of the Day of Atonement.

Leviticus 23:23-35: - “And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, **In the seventh month, in the first [day] of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work [therein]**: but ye shall offer an offering made by fire unto the LORD.”

A trumpet in the Scriptures is used to give a warning message or to prepare for coming danger.

Isaiah 58:1: - “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.”

Ezekiel 33:1-7: - “Again the word of the LORD came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, **he blow the trumpet, and warn the people**; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take [any] person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.”

Joel 2:1: - “**Blow ye the trumpet in Zion, and sound an alarm in my holy mountain**: let all the inhabitants of the land tremble: for the day of the LORD cometh, for [it is] nigh at hand.”

1 Corinthians 14:8: - “For if the trumpet give an uncertain sound, who shall prepare himself to the battle?”

The Day of Blowing of the Trumpet would be a shadow of **the reality** of the Advent Movement of 1840-44, that gave the warning of the 1st Angel’s Message to the world, as the antitypical Day of Atonement was rapidly approaching.

Revelation 14:6, 7: - “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

- On the 10th Day of the 7th Hebrew month the Day of Atonement took place. It was a day, in which the Hebrews had to afflict their souls, and no work was to be done – it was a rest or Sabbath day. It was the only day of the year in which the High Priest could enter into the Holy of Holies, and make a blood atonement upon the Mercy Seat on top of the Ark of the Covenant. The High Priest cleansed the Sanctuary because of the sins of the people of Israel, and then the Scapegoat Transaction took place. At the end of the Day of Atonement, the people of Israel had been cleansed from all their sins.

Leviticus 23:26-32: - “And the LORD spake unto Moses, saying, **also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls**, and offer an offering made by fire unto the LORD. **And ye shall do no work in that same day: for it [is] a day of atonement, to make an atonement for you before the LORD your God**. For whatsoever soul [it be] that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul [it be] that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: [it shall be] a statute for ever throughout your generations in all your dwellings. **It [shall be] unto you a sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month at even, from even unto even, shall ye celebrate your sabbath.**”

Leviticus 16:2: - “And the LORD said unto Moses, **Speak unto Aaron thy brother, that he come not at all times into the holy [place] within the veil before the mercy seat, which [is] upon the ark; that he die not**: for I will appear in the cloud upon the mercy seat.”

Hebrews 9:3, 7: - “And after the second veil, the tabernacle which is called **the Holiest of all**; ... **But into the second [went] the high priest alone once every year**, not without blood, which he offered for himself, and [for] the errors of the people.”

Leviticus 16:7-10, 15, 16: - “And he shall take the two goats, and present them before the LORD [at] the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD’S lot fell, and offer him [for] a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, [and] to let him go for a scapegoat into the wilderness. ... **Then shall he kill the goat of the sin offering, that [is] for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: And he shall make an atonement for the holy [place], because of the uncleanness of the children of Israel, and because of their transgressions in all their sins**: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.”

Leviticus 16:20-22: - “**And when he hath made an end of reconciling the holy [place], and the tabernacle of the congregation, and the altar, he shall bring the live goat**: And Aaron shall lay both his hands upon the head of the live goat, and

confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send [him] away by the hand of a fit man into the wilderness: **And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.**"

Leviticus 16:29, 30: - "And [this] shall be a statute for ever unto you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger that sojourneth among you: **For on that day shall [the priest] make an atonement for you, to cleanse you, [that] ye may be clean from all your sins before the LORD.**"

The reality of the Day of Atonement is the cleansing of the Heavenly Sanctuary at the end of the 2, 300 prophetic days, which were sealed up until the "time of the end", when the Ark of the Covenant was seen by John in the Temple of God in heaven.

Daniel 8:14: - "**And he said unto me, Unto two thousand and three hundred *days; then shall the sanctuary be cleansed.**"

NOTE: - * The margin has for "days" the words "evening and morning".

Daniel 8:17: - "So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: **for at the time of the end [shall be] the vision.**"

Daniel 8:26: - "**And the vision of the evening and the morning** which was told [is] true: wherefore **shut thou up the vision; for it [shall be] for many days.**"

Revelation 11:19: - "**And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament:** and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

- On the 15th day of the 7th Hebrew month was the Feast of Tabernacles, which lasted for 7 days. This took place at the end of the Hebrew year. On the 1st and 7th days, no work was to be done – they were rest days or Sabbaths that were to be holy convocations for public worship. The children of Israel were to dwell in booths during this feast, as a memorial of their wilderness wanderings. It was also called the Feast of Ingathering to celebrate the harvesting of their crops at the end of the year. It was to be a Feast of rejoicing.

Leviticus 23:33-36: - "And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, **The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days unto the LORD. On the first day [shall be] an holy convocation: ye shall do no servile work [therein].** Seven days ye shall offer an offering made by fire unto the LORD: **on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it [is] a solemn assembly; [and] ye shall do no servile work [therein].**"

Leviticus 23:39-43: - "**Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [shall be] a sabbath, and on the eighth day [shall be] a sabbath.** And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; **and ye shall rejoice before the LORD your God seven days.** And ye shall keep it a feast unto the LORD seven days in the year. [It shall be] a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I [am] the LORD your God."

Exodus 34:22: - "And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, **and the feast of ingathering at the year's end.**"

Deuteronomy 16:13-15: - "**Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And thou shalt rejoice in thy feast,** thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that [are] within thy gates. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: **because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.**"

Jesus taught that the harvest is the end of the world – See Matthew 13:39. The reality of the Feast of Tabernacles will be the celebration of the Marriage Supper of the Lamb in heaven, after Jesus has come the 2nd time to reap the harvest of saints from this earth.

Luke 12:35-37: - "Let your loins be girded about, and [your] lights burning; **and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.** Blessed [are] those servants, whom the lord when he cometh shall find watching: **verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.**"

Revelation 14:14-16: - "**And I looked, and behold a white cloud, and upon the cloud [one] sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.** And another angel came out of the temple, crying with a

loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; **for the harvest of the earth is ripe.** And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.”

Revelation 19:1-7, 9: - **“And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:** For true and righteous [are] his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. **Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.** ... And he saith unto me, Write, **Blessed [are] they which are called unto the marriage supper of the Lamb.** And he saith unto me, These are the true sayings of God. ”

SUMMARY TABLE OF THE SHADOW AND REALITY OF THE ANNUAL FEASTS AND CEREMONIAL SABBATHS OF THE HEBREWS: -

<u>SHADOW</u>	<u>REALITY</u>
<p>THE PASSOVER WAS SLAIN – THE 14TH DAY OF THE 1ST HEBREW MONTH.</p> <ul style="list-style-type: none"> ▪ THE FEAST OF UNLEAVENED BREAD – 7 DAYS LENGTH COMMENCING ON THE 15TH DAY OF THE 1ST HEBREW MONTH. THE 1ST AND LAST DAYS OF THE FEAST WERE SABBATHS IN WHICH NO WORK WAS TO BE DONE. ▪ ON THE DAY AFTER THE 1ST SABBATH OF THE FEAST, THE WAVE SHEAF – THE FIRST FRUITS OF THE HARVEST WAS TO BE PRESENTED TO THE LORD. 	<p>CHRIST OUR PASSOVER WAS SLAIN FOR US.</p> <ul style="list-style-type: none"> ▪ CHRIST’S RESURRECTION FROM THE DEAD TOOK PLACE ON THE VERY DAY WHEN THE WAVE SHEAF CEREMONY WAS TO BE OBSERVED – UPON THE 16TH DAY OF THE 1ST HEBREW MONTH. HE IS THE FIRST FRUITS OF THE HARVEST OF RESURRECTED SAINTS.
<p>50 DAYS AFTER THE PRESENTATION OF THE WAVE SHEAF THE FEAST OF HARVEST OR WEEKS TOOK PLACE. IT WAS A SABBATH DAY IN, WHICH, NO WORK WAS TO BE DONE.</p>	<p>THE DAY OF PENTECOST WHEN THE HOLY SPIRIT WAS Poured OUT WITH POWER UPON THE FIRST DISCIPLES OF CHRIST IS THE REALITY OF THIS FEAST DAY. IT SYMBOLIZED THE FIRST CONVERTS TO CHRIST’S GOSPEL IN THE HARVEST OF SOULS TO BE BROUGHT INTO THE CHRISTIAN CHURCH.</p>
<p>THE 1ST DAY OF THE 7TH HEBREW MONTH, THE DAY OF BLOWING OF TRUMPETS TOOK PLACE. IT WAS A SABBATH, IN WHICH NO WORK WAS TO BE DONE.</p>	<p>THE DAY OF BLOWING OF THE TRUMPETS WOULD BE A SHADOW OF THE REALITY OF <u>THE ADVENT MOVEMENT OF 1840-44</u>, GIVING THE WARNING OF THE 1ST ANGEL’S MESSAGE TO THE WORLD, AS THE ANTITYPICAL DAY OF ATONEMENT WAS RAPIDLY APPROACHING.</p>
<p>THE 10TH DAY OF THE 7TH HEBREW MONTH THE DAY OF ATONEMENT TOOK PLACE. IT WAS A SABBATH, IN WHICH NO WORK WAS TO BE DONE.</p>	<p>THE REALITY OF THE DAY OF ATONEMENT IS THE CLEANSING OF THE HEAVENLY SANCTUARY AT THE END OF THE 2, 300 PROPHETIC DAYS, WHICH WERE SEALED UP UNTIL THE “TIME OF THE END”, WHEN THE ARK OF THE COVENANT WAS SEEN BY JOHN IN THE TEMPLE OF GOD IN HEAVEN.</p>
<p>ON THE 15TH DAY OF THE 7TH HEBREW MONTH THE FEAST OF TABERNACLES OR INGATHERING TOOK PLACE. THE 1ST AND 8TH DAYS WERE SABBATHS, IN WHICH NO WORK WAS TO BE DONE. IT WAS TO CELEBRATE THE INGATHERING OF THE HARVEST AT THE END OF THE YEAR.</p>	<p>THE REALITY OF THE FEAST OF TABERNACLES WILL BE THE CELEBRATION OF THE MARRIAGE SUPPER OF THE LAMB IN HEAVEN, AFTER JESUS HAS COME THE 2ND TIME TO REAP THE HARVEST OF SAINTS FROM THIS EARTH.</p>

SECTION THREE: -

THE 10 COMMANDMENTS; THE TWO COVENANTS & SOME MISUNDERSTOOD PASSAGES EXAMINED!

PART 1 – THE TWO MINISTRATIONS OF 2ND CORINTHIANS CHAPTER 3 EXAMINED: -

2 Corinthians 3:3, 7-16: - "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart. ... But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away."

NOTE: - In VS. 7, 11, 13, 14, we have repeated the teaching, that the "MINISTRATION OF DEATH AND CONDEMNATION", which were associated with Moses and the first Testament "written and engraven on stones" – VS. 7, has been abolished or taken away by Christ; and has now been replaced by the "MINISTRATION OF THE SPIRIT AND RIGHTEOUSNESS", under the New Testament.

There is an essential difference between a "Law", and the "Ministration" of that Law. The "Law" is the constitution necessary to govern or rule the people. The "Ministration" of the Law, is the administration or the ordained powers to carry the law into effect. MINISTRATION: - "Administration of the sacraments, justice, law, an estate or revenue." – THE OXFORD UNIVERSAL DICTIONARY, ILLUSTRATED; VOLUME 1, p. 1255; 1970 EDITION.

The Living God spoke and wrote the 10 Commandments himself.

Deuteronomy 5:22, 26: - "These words the Lord spake unto all your assembly in the mount **out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more.** And he wrote them in two tables of stone, and delivered them unto me. ... **For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?**"

NOTE: - The Lord – the Living God added **no more** to his 10 Commandment Law. This indicates that the 10 Commandments are a complete Law in themselves. The Living God is the Saviour of mankind, who we know is Jesus Christ

1 Timothy 4:10: - "For therefore we both labour and suffer reproach, because we trust in **the living God, who is the Saviour of all men**, specially of those that believe."

2 Peter 3:18: - "But grow in grace, and in the knowledge **of our Lord and Saviour Jesus Christ.** To him be glory both now and for ever. Amen."

NOTE: - Therefore, the Lord Jesus Christ, our Saviour, is the Living God, who spoke and wrote the 10 Commandment Law

The 10 Commandments are the "royal law" (See James 2:8) of Jesus Christ, who is "King of kings", and "Lord of lords" (See Revelation 17:14 & 19:11-16). They are the great constitution of Moral and Righteous principles, given by the Creator, by which all mankind are to live for all time. In the time of the first Covenant, this Law was engraved in stones, by the finger of the Living God –

Jesus Christ. But in the New Covenant, this Law is to be put into the mind and heart, by the Spirit of the Living God. So the Spirit of Jesus Christ will write his Law, in our hearts and minds. This is what Paul teaches in VS. 3.

Jeremiah 31:33: - "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, **I will put my law in their inward parts, and write it in their hearts; ...** "

And who is making the above promise of the New Covenant? The Lord who delivered Israel from the land of Egypt.
Jeremiah 31:31, 32: - "Behold, the days come, **saith the Lord**, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers **in the day that I took them by the hand to bring them out of the land of Egypt**; which my covenant they brake, although I was an husband unto them, saith the Lord."

The great "I AM" delivered Israel from Egypt. And the "I AM" **IS** Jesus Christ.
Exodus 3:7, 8, 14: - "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; **and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land** unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. ... And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM hath sent me unto you.**"

John 8:58: - "Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am.**"

NOTE: - Therefore, Jesus Christ – the great "I AM", is the Lord who brought Israel out of Egyptian bondage, and who is making the New Covenant promises in Jeremiah 31:31-34.

This promise is fulfilled under the ministration of the Holy Spirit to those who are abiding in Christ.
Romans 8:1, 4: - "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. ... **That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**"

1 John 3:24: - "**And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.**"

And those who have Christ abiding in them, by the indwelling Holy Spirit, will **not** commit sin (i. e they will **not** transgress the law).

1 John 3:4, 6: - "Whosoever committeth sin transgresseth also the law: **for sin is the transgression of the law. ... Whosoever abideth in him sinneth not: ...** "

The Law of God, in the first Covenant, was administered by the "MINISTRATION OF DEATH AND CONDEMNATION", under the ordinances of the Law of Moses, which could **not** take away sins (See Hebrews 10:1-4). The vail mentioned in VS. 13-16, that "is done away in Christ", which was on the heart of the unbelieving Jews, was the ministration of Moses; for as long as they "read", and continued in the services of Moses' law, they could not see that Christ was the end of those typical services (See VS. 15). But when they look to the blood of Christ for atonement, then they can see that the "vail (i. e. the ministration of Moses) is done away in Christ." As the Living God – our Saviour wrote the 10 Commandment Law himself and it was **not** written by Moses, so VS. 13-16 of 2 Corinthians 3 cannot be applying to the 10 Commandment Law, being "done away in Christ". This point is further established, as Moses' Law, is called "the book of the covenant". (i. e. the book of the First Covenant.)

2 Chronicles 34:14, 30: - "And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest **found a book of the law of the Lord given by Moses**. ... And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of **the book of the covenant that was found in the house of the Lord.**"

2 Kings 23:21: - "And the king commanded all the people, saying, **Keep the passover unto the Lord your God, as it is written in the book of this covenant.**"

The death penalty forms **no** part of the 10 Commandment Law, as given by Jesus Christ in Exodus 20:3-17. But the death penalty came into being for the wilful transgression of the 10 Commandments, in the first Covenant, under the Law of Moses.

Ezekiel 20:24, 25: - "Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. **Wherefore I gave them also statutes that were not good, and judgments whereby they should not live.**"

Hebrews 10:28: - "**He that despised Moses' law died without mercy under two or three witnesses.**"

Christ, in the New Covenant, has suspended the death penalty for wilful transgression of God's Law, until the Day of Judgment, when the penalty of sin – eternal death will be carried out.

Romans 6:23: - "**For the wages of sin is death**; but the gift of God is eternal life through Jesus Christ our Lord."

Hebrews 10:26, 27: - "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, **but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.**"

2 Peter 2:9: - "The Lord knoweth how to deliver the godly out of temptations, **and to reserve the unjust unto the day of judgment to be punished.**"

2 Peter 3:7: - "But the heavens and the earth, which are now, by the same word are kept in store, **reserved unto fire against the day of judgment and perdition of ungodly men.**"

PART 2: - GALATIANS 4:22-26 AND THE TWO COVENANTS: -

Galatians 4:22-26: - "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."

NOTE: - Many Christians believe that this passage "proves" beyond any doubt, that the 10 Commandment Law, which the Lord Jesus proclaimed from Mount Sinai, when he made the first Covenant with Israel, is bondage; and that the New Covenant has freed us from this "law of bondage". This common belief concerning this passage, is a gross wresting of Paul's writings, which Peter has warned us against (See 2 Peter 3:15, 16), and which we shall now expose, for what it is – false doctrine!

Paul in the book of Hebrews consistently calls the Covenant made at Mount Sinai, the **FIRST COVENANT OR TESTAMENT**. Hebrews 8:7: - "For if that **first covenant** had been faultless, then should no place have been sought for the second."

Hebrews 9:1: - "Then verily the **first covenant** had also ordinances of divine service, and a wordly sanctuary."

Hebrews 9:15, 18: - "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the **first testament**, they which are called might receive the promise of eternal inheritance. ... Whereupon neither the **first testament** was dedicated without blood."

NOTE: - We shall use this Biblical term to describe the Covenant made at Mount Sinai.

Firstly, the misconception concerning this passage arises because most Christians fail to take any account of the clear Biblical distinction, between the 10 Commandments and the first Covenant. The following material will Biblically establish this distinction for the reader: -

THE DISTINCTION BETWEEN THE FIRST COVENANT AND THE 10 COMMANDMENTS: -

1. This whole objection concerning the 10 Commandments & the First Covenant has arisen because Christians do **not** have a correct understanding of what the word "COVENANT" means. The word "COVENANT" is defined as: -"A mutual agreement between two or more persons to do or refrain from doing certain acts." – THE OXFORD UNIVERSAL DICTIONARY ILLUSTRATED; VOLUME 1, page 411; 1970 EDITION.

"COVENANT" – "A mutual and solemn agreement; a contract; a compact; a written agreement; to agree to by covenant; to enter into an agreement." – THE NEW WEBSTER'S ENCYCLOPEDIA OF DICTIONARIES; page 90; 1990 EDITION.

Such was the nature of the first Covenant that the Lord made with Israel at Mount Sinai – See Exodus 19:3-8 & 24:3-8. It was an agreement concerning the keeping of the 10 Commandments. The first Covenant was designed to secure obedience to the 10 Commandments. Therefore, the first Covenant could **NOT** have been the 10 Commandments themselves. Two people make a bargain, or covenant, concerning a piece of property. Surely their bargain or covenant is **NOT** the piece of property itself. This point can be further illustrated in the following incident concerning the Jewish priests, when they covenanted or entered into an agreement with Judas, to betray Jesus into their hands, for the agreed price of thirty pieces of silver.

Matthew 26:14, 15: - "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? **And they covenanted with him for thirty pieces of silver.**"

The apostle Paul himself has established beyond any doubt, the distinction between the Covenants – **plural** (i. e. the First and New Covenants) and the giving of the law (which took place at Mount Sinai.)

Romans 9:4: - "Who are Israelites; to whom pertaineth the adoption, and the glory, **AND THE COVENANTS, and the GIVING OF THE LAW**, and the service of God, and the promises."

NOTE: - While the "giving of the law" pertains to Israel, Paul also teaches that the "covenants" – **plural** also pertain to Israel.

2. The Lord Jesus made the first Covenant with Israel at Mount Sinai – See Deuteronomy 5:1, 2. The first Covenant then came into existence. Yet, the Lord Jesus Christ's 10 Commandments were in existence **before** Mount Sinai as is established from the following Biblical facts: -
 - A.) Romans 5:12-14 teaches us that: -
 - Death is caused by sin;
 - Sin is **not** imputed where there is no law;

- That death reigned from Adam to Moses;
- Therefore, the Law existed from the time of Adam to Moses.

B.) Genesis 26:4, 5 informs us that Abraham kept God's Commandments and Laws.


C.) Exodus 16:4, 5, 28-30 tells us that Israel knew of God's Commandments, including the seventh-day Sabbath, even **before** they came to Mount Sinai.

NOTE: - Therefore, the existence of such a law does **NOT** depend upon its public proclamation and being put into writing at Mount Sinai, when the Lord made the first Covenant with Israel.

- The fact that the 10 Commandments are called "the words of the covenant" in Exodus 34:28; and they are called "his (i. e. the Lord's – compilers) covenant" in Deuteronomy 4:13, does **not** prove that they are the first Covenant. In fact, after searching the entire Bible, tracing the word "COVENANT" throughout the Scriptures, nowhere are the 10 Commandments directly called the "first" or "old covenant". **NOWHERE!** We must remember that God made several "COVENANTS" with different people, before he made the first Covenant with Israel at Mount Sinai, and in fact, the word "COVENANT" does **not** always apply to one and the same thing, even in the Old Testament Scriptures. Again we stress, a Covenant is an Agreement between two parties to do or refrain from doing certain actions.
 - God established his covenant with Noah and his seed, and even with the animals, concerning the world not being destroyed again by a flood in Genesis 9:8-17.
 - God made a covenant with Abraham concerning the land of Canaan, which Paul in Galatians 3:17, 18, calls interchangeably "the covenant" or "the promise" relating to Abraham's promised inheritance in Genesis 15:7-21.
 - God made a covenant with Abraham and his seed, concerning circumcision, which is called by the Lord, "my covenant" in Genesis 17:9-14 & Acts 7:8.
 - God also made a covenant with Israel at Moab in Deuteronomy 29:1, which was in addition to the covenant he made with Israel at Horeb or Mount Sinai.

Are these Covenants or Agreements the 10 Commandments? Obviously not!

- The New Covenant is an agreement that the Lord Jesus has made with the house of Israel - See Jeremiah 31:31-34. No one will say that the New Covenant is the law itself. Jesus makes an agreement or promise concerning his Law. For we can plainly see that the New Covenant promised by the Lord, entails the Law being written in the hearts and minds of his people, and the forgiveness of their sins. So also, the first Covenant was an agreement between God and Israel concerning his Law.

 Having Biblically established the distinction between the first Covenant and the 10 Commandments, and showing that the 10 Commandment Law is **NOT** the same as the first Covenant, the common misconception concerning Galatians 4:22-26, has **NO** Biblical validity at all. Then what is the true teaching of this passage? We shall summarize this passage below: -

- Abraham's two sons, Ishmael and Isaac, represent the two Covenants or Agreements.
- Ishmael who was born of the bondwoman Hagar, was born after the flesh, and represents the Covenant (i. e. the first Covenant) from Mount Sinai, and is in bondage with the earthly Jerusalem.
- Isaac who was the son of the free woman Sarah, was the son of God's promise to Abraham, and represents the New Covenant, and is free with the Heavenly Jerusalem, which is the mother of all those of the New Covenant.
- As Abraham and Hagar tried by their own efforts, to fulfil God's promise to Abraham, that he would have an heir, their efforts failed; so in the first Covenant, made at Mount Sinai, the children of Israel promised of themselves that "All that the Lord hath spoken we will do."

Exodus 19:7, 8: - "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, **All that the Lord hath spoken we will do.**"

Exodus 24:3, 4, 7: - "And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, **All the words which the Lord hath said will we do.** And Moses wrote all the words of the Lord, ... And he took the book of the covenant, and read in the audience of the people: and they said, **All that the Lord hath said, will we do, and be obedient.**"

NOTE: - In VS. 4 we find that MOSES wrote all the words of the Lord, which formed the basis of the first Covenant or Agreement; and in VS. 7 we find that Moses had written the terms and conditions of this Covenant or Agreement, in a book, which is called “the book of the covenant”. (See 2 Chronicles 34:14, 30 where Moses’ book of the Law, is called “the book of the covenant”).

- We know that the Lord Jesus – the Living God, wrote the 10 Commandments himself and **NOT** Moses (See Deuteronomy 5:22, 26 compared with 1 Timothy 4:10). This point, again establishes the Biblical truth that the 10 Commandments were **NOT** the first Covenant or Agreement.
- Jesus taught a vital truth, when he said, “Without me ye can do nothing.” – John 15:5. Without the grace of Christ, Israel’s promise to keep the first Covenant was bound to fail. And this was the case, when several weeks later, Israel went into open apostasy, by making and worshipping the Golden Calf, and thus they broke the Covenant or Agreement to be obedient to God’s Commandments, and they were left in the bondage of sin.
- The Bible plainly teaches that sin (which is defined as the transgression of the law – See 1 John 3:4), **IS** bondage.

Proverbs 5:22: - “His own iniquities shall take the wicked himself, **and he shall be holden with the cords of his sins.**”

John 8:34: - “Jesus answered them, Verily, verily, I say unto you, **Whosoever committeth sin is the servant of sin.**”

Acts 8:23: - “For I perceive that thou art in the gall of bitterness, **and in the bond of iniquity.**”

Romans 6:16: - “**Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey;** whether of sin unto death, or of obedience unto righteousness”

2 Peter 2:19: - “While they promise them liberty, they themselves are the servants of corruption: **for of whom a man is overcome, of the same is he brought in bondage.**”

The problem of the first Covenant was **not** with the 10 Commandments, as most Christians assume. The fault was with the people of Israel because they broke the Covenant or Agreement to be obedient to the Lord’s Commandments.

Hebrews 8:7-9: - “For if that first covenant had been faultless, then should no place have been sought for the second. **For finding fault with them,** he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 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 continued not in my covenant, and I regarded them not, saith the Lord.”

NOTE: - VS. 7 proves that the first Covenant was **NOT** the 10 Commandments. How so? Paul states that if the first Covenant had been faultless, then there would have been no place or need of the second Covenant. Clearly, the first Covenant became faulty when the children of Israel broke their agreement with the Lord. And yet, the Bible teaches, that the Law of God is **PERFECT**, and HOLY, JUST AND GOOD!

Psalms 19:7: - “**THE LAW OF THE LORD IS PERFECT**, converting the soul: the testimony of the Lord is sure, making wise the simple.”

Romans 7:12: - “Wherefore **THE LAW IS HOLY, AND THE COMMANDMENT HOLY, AND JUST, AND GOOD.**”

NOTE: - In the context of VS. 7, the Law referred to, is the 10 Commandments, because Paul is quoting the 10th Commandment – “THOU SHALT NOT COVET” – See Exodus 20:17.

James 1:25: - “But whoso looketh into **THE PERFECT LAW OF LIBERTY**, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

NOTE: - “The perfect law of liberty” is the 10 Commandment Law, as it is plainly established as such in James 2:8-12.

☞ Therefore, the 10 Commandments are **PERFECT AND WITHOUT FAULT – THEY ARE FAULTLESS**; and they could **NOT** have been the first Covenant which became **FAULTY** through the failure of the people of Israel to keep the Covenant or Agreement, according to Hebrews 8:7 & 8.

The Bible teaches that if we obey the Law of God we walk at liberty.

Psalms 119:44, 45: - “So shall I keep thy law continually for ever and ever. **And I will walk at liberty: for I seek thy precepts.**”

When we have been justified, we have been set free from serving as sin.

Romans 6:7, 18: - "For he that is dead is ***# freed from sin.** ... **Being then made free** from sin, ye became the servants of righteousness."

The 10 Commandment Law is the "law of liberty". And as such, this is another Biblical proof, that the 10 Commandments were **NOT** the first Covenant which tended to Bondage that is being discussed in Galatians 4:22-26.

James 2:8-12: - "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, **DO NOT COMMIT ADULTERY**, said also, **DO NOT KILL**. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by **THE LAW OF LIBERTY.**"

◆ In summary, the difference between the First and New Covenants is **NOT** between two different Laws. The difference is between two different sets of promises, and most importantly, **WHO** makes the promises in the two Covenants. As the Lord promised to give Abraham an heir through Sarah, and God fulfilled this promise, through the birth of Isaac – the son of promise; so in the New Covenant, the Lord Jesus has promised that he will fulfil all the promises of the New Covenant, which has been "established upon better promises" – Hebrews 8:6. The New Covenant is founded upon the promises of the Living God, and not upon the promises of sinful, fallible mortals.

*# For the word "freed" in Romans 6:7 the margin in the KJV that is based upon the Greek, has the word "justified". Thus this verse actually reads, "For he that is dead is justified from sin." The believer who has died to serving sin is justified from sin.

PART 3 – EXODUS 34:28 EXAMINED: -

Exodus 34:28: - “And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.”

NOTE: - This verse from Exodus is assumed by some Christians to “prove” beyond any doubt, that the 10 Commandments were the first or old covenant, which passed or vanished away, at the death of Jesus. But reading this verse in Exodus 34 carefully, the words “First” or “Old” do **NOT** appear as applying to the word “covenant” in this verse at all. And those Christians who teach this doctrine, based on an incorrect reading of this verse, are guilty of **ADDING** to God’s Word.

Proverbs 30:5, 6: - “Every word of God is pure: he is a shield unto them that put their trust in him. **Add thou not unto his words, lest he reprove thee, and thou be found a liar.**”

Moses wrote out the words (i. e. the terms and conditions) of the First Covenant in a book, which was called “the book of the covenant.”

Exodus 24:3, 4, 7: - “And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, ... And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said, will we do, and be obedient.”

And Moses’ Law that he wrote in a book was called “the book of the covenant.”

2 Chronicles 34:14, 30: - “And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses. ... And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.”

NOTE: - Clearly, “the book of the covenant” written by Moses, which contained all the terms and conditions of the First Covenant, is **NOT** what Exodus 34:28 is referring to.

Then what is the covenant which Exodus 34:28 is describing? Comparing Scripture with Scripture, the answer is that it is applying to the Lord’s Covenant, which he has commanded to be performed.

Deuteronomy 4:12, 13: - “And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. **And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.**”

The 10 Commandments are the Covenant, as being distinct from the First Covenant that he made with the people of Israel. And thus, the Two Tables of Stone upon which the Lord wrote his 10 Commandments were called the “tables of the covenant”. (i. e. The “tables of the Lord’s covenant”).

Deuteronomy 9:11: - “And it came to pass at the end of forty days and forty nights, **that the Lord gave me the two tables of stone, even the tables of the covenant.**”

The 10 Commandments were then placed by Moses into the “Ark”, which then was called “the Ark of the Covenant of the Lord”, because it contained the Lord’s Covenant.

Deuteronomy 10:4, 5, 8: - “**And he wrote on the tables, according to the first writing, the ten commandments,** which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, **and put the tables in the ark which I had made;** and there they be, as the Lord commanded me. ... At that time the Lord separated the tribe of Levi, to bear **the ark of the covenant of the Lord,** to stand before the Lord to minister unto him, and to bless in his name, unto this day.”

The following verses leave no doubt, that the 10 Commandments contained in the “Ark of the Covenant”, are the Lord’s Covenant.

1 Kings 8:9, 21: - “There was nothing in the ark save the two tables 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. ... And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.”

The Ark of the Covenant belongs to “the Lord of all the earth” – the “Lord of hosts.”

Joshua 3:11: - “Behold, **the ark of the covenant of the Lord of all the earth** passeth over before you into Jordan.”

1 Samuel 4:4: - “So the people sent to Shiloh, that they might bring from thence **the ark of the covenant of the Lord of hosts,** which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.”

And “the Lord of all the earth” – “the Lord of hosts”, is the Holy One of Israel.

Isaiah 54:5: - "For thy Maker is thine husband; **the Lord of hosts is his name**; and thy Redeemer **the Holy One of Israel**; The God of the whole earth shall he be called."

And Jesus Christ is the Holy One.

Acts 3:13, 14: - "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified **his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate**, when he was determined to let him go. **But ye denied the Holy One and the Just**, and desired a murderer to be granted unto you."

NOTE: - Therefore, Jesus Christ is the Holy One, "the Lord of the whole earth", "the Lord of hosts", whose COVENANT is the 10 Commandments, contained within the "Ark of the Covenant of the Lord", as stated in Joshua 3:11 & 1 Samuel 4:4.

And Jesus Christ, "the Lord of hosts", does **NOT** change.

Malachi 3:5, 6: - "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, **saith the Lord of hosts. For I am the Lord, I change not** therefore ye sons of Jacob are not consumed."

NOTE: - As we already know from Isaiah 54:5 & Acts 3:13, 14, "the Lord of hosts" – "the Holy One", is Christ. Therefore, this passage in Malachi 3, is applying to the Lord Jesus Christ, as being the One WHO changes not.

Hebrews 13:8: - "**Jesus Christ the same yesterday, and to day, and for ever.**"

And the Lord Jesus' Covenant – his 10 Commandments, **all** of them, are eternal, and stand fast for ever and ever.

Psalms 111:7-9: - "The works of his hands are verity and judgment; **all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness**. He sent redemption unto his people: **he hath commanded his covenant for ever**: holy and reverend is his name."

This is why in the last book of the New Testament Scriptures, "the ark of his testament" (i. e. covenant) is seen by the apostle John, in God's Temple in Heaven.

Revelation 11:19: - "**And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament**: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

NOTE: - Christ's eternal and steadfast Covenant of 10 Commandments is the foundation of both the First and New Covenants. It can **NEVER** be changed or abolished.

PART 4: - THE TWO GREAT COMMANDMENTS: -

Some Christians believe that Jesus' statement concerning the two great commandments found in Matthew's gospel, were intended by Jesus to take the place of the Ten Commandment Law, and in fact, they claim that they are now God's Law under the New Covenant for Gentile believers. Let us turn to the passage under consideration.

Matthew 22:35-36: - "Then one of them, [which was] a lawyer, asked [him a question], tempting him, and saying, Master, which [is] the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second [is] like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

It should be observed that Jesus is **not** giving a new set of commandments at all in this passage. He was repeating word for word, what was stated in the writings of Moses.

Deuteronomy 6:4, 5: - "Hear, O Israel: The LORD our God [is] one LORD: **And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.**"

Leviticus 19:18: - "Thou shalt not avenge, nor bear any grudge against the children of thy people, but **thou shalt love thy neighbour as thyself**: I [am] the LORD."

More than this, these two great principles of love were addressed to the children of Israel and **not** to the Gentiles at all. Moses' statement in Deuteronomy 6:4 makes this plain, as does Mark's account of Jesus' restatement of these two great principles.

Mark 12:29, 30: - "**And Jesus answered him, The first of all the commandments [is], Hear, O Israel**; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this [is] the first commandment."

If we love our neighbours as ourselves, we will not do any evil to them: - we will honour our parents; we will not commit adultery; we will not kill; we will not steal; we will not bear false witness; we will not covet anything that belongs to our neighbour. And thus we will have fulfilled or performed the Law of God to our neighbour – we will have loved our neighbour as ourself. Such is the teaching of Jesus, Paul and James.

Matthew 19:16-19: - "And, behold, one came and said unto him, **Good Master, what good thing shall I do, that I may have eternal life?** And he said unto him, Why callest thou me good? [there is] none good but one, [that is], God: **but if thou wilt enter into life, keep the commandments.** He saith unto him, Which? **Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and [thy] mother: and, Thou shalt love thy neighbour as thyself.**"

Romans 13:8-10: - "Owe no man any thing, but to love one another: **for he that loveth another hath fulfilled the law.** For this, **Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love [is] the fulfilling of the law.**"

James 2:8-12: - "**If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:** But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. **For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all.** For he that said, **Do not commit adultery,** said also, **Do not kill.** Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."

Then how do we love the Lord with all our heart, soul and mind?

Exodus 20:6: - "And showing mercy unto thousands of them **that love me, and keep my commandments.**"

NOTE: - The context of "the commandments" that the Lord is referring to in this verse, are the Ten Commandments. The first four point out our duty to our God; and the last six, our duty to our neighbour.

SECTION FOUR: -

THE HOLY OF THE LORD!

PART 1: - THE LORD'S INSTITUTION OF THE SABBATH IN GENESIS 2:1-3: -

The very first text of the Bible, points to God as the Creator of the universe.

Genesis 1:1: - "In the beginning God created the heaven and the earth."

☞ Throughout Genesis 1, every time the word "GOD" appears in our Authorized English version, the Hebrew word "ELOHIYM" is used. (See Strong's Concordance; Hebrew, No. 430.) This is the plural form of the Hebrew word for "GOD" (the singular form being "EL" (See Strong's Concordance; Hebrew, No. 410.) We know that more than one member of the GODHEAD, was involved in the Creation of the heavens and the earth, which includes the creation of mankind, because of the following verses in Genesis 1.

Genesis 1:26, 27: - "And God said, Let us make man in **OUR** image, after **OUR** likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

And we know from the New Testament Scriptures, that God the Father, created **ALL** things in the universe through his Divine Son, our Lord Jesus Christ

John 1:1-3, 10, 14: - "**In the beginning was the Word, and the Word was with God, and the Word was God.** The same was in the beginning with God. **All things were made by him;** and without him was not any thing made that was made. ... **He was in the world, and the world was made by him, and the world knew him not.** ... **And the Word was made flesh, and dwelt among us,** (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth"

Ephesians 3:9: - "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, **who created all things by Jesus Christ.**"

Colossians 1:13-17: - "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: **For by him were all things created, that are in heaven, and that are in earth, visible and invisible,** whether they be thrones, or dominions, or principalities, or powers: **all things were created by him,** and for him: and he is before all things, and by him all things consist."

Hebrews 1:1, 2: - "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, **hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.**"

God the Father recognizes his Son Jesus as God, and as the Creator of heaven and earth.

Hebrews 1:8-10: - "**But unto the Son he saith, Thy throne, O GOD, is for ever and ever:** a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. **And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.**"

Our Lord Jesus Christ is the Creator of heaven and earth as recorded in the first week of this earth's history in Genesis 1 & 2.

And therefore, at the end of the first six days of this world's history, Jesus saw that all his work of creation was "very good".

Genesis 1:31: - "And God saw every thing that he had made, and, behold, **it was very good.** And the evening and the morning were the sixth day."

We have previously read from Hebrews 1:8-10, that the Son of God is recognized as the Creator of heaven and earth, by God the Father. And in fact, the heavens and the earth “are the works of thine hands.” The Lord Jesus has made his wonderful works of creation, to be remembered by mankind.

Psalm 111:4: - “**He hath made his wonderful works to be remembered**: the Lord is gracious and full of compassion.”

Why would Jesus Christ our Creator, want to make a “MEMORIAL” of his works of creation? Because the Biblical fact that he is the Creator, entitles him to be worshipped as the **ONE** and **ONLY** “LIVING GOD”, and distinguishes him from all false gods.

Jeremiah 10:10-12: - “**But the Lord is the true God, he is the living God, and an everlasting king**: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. **He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.**”

Acts 14:14, 15: - “Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto that ye should turn from these vanities unto **the living God, which made heaven, and earth, and the sea, and all things that are therein.**”

Revelation 4:11: - “Thou art worthy, O Lord, to receive glory and honour and power: **for thou hast created all things**, and for thy pleasure they are and were created.”

In fact, the Divinity and Eternal Power of Christ, is known by the things that he has made. In other words, by the things of creation.

Romans 1:20: - “For the invisible things of him from the creation of the world are clearly seen, **being understood by the things that are made, even his eternal power and Godhead**; so that they are without excuse.”

So how did the Lord Jesus make “his wonderful works” of creation to be remembered? We find the answer to that in the second chapter of Genesis.

Genesis 2:1-3: - “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: **BECAUSE** that in it he had rested from all his work which God created and made.”

NOTE: - God’s instituting of the Sabbath day is recorded in these three small verses. Let us summarize the three things that God did to institute the Sabbath day. And please keep in mind, that the Lord Jesus Christ, our Creator was the One who instituted the Sabbath day in these verses: -

1. God himself rested on the seventh day, from all his work of creating the heavens and the earth.
2. Then God himself blessed **THE** seventh day, for the future weeks of time. And when God blesses someone or something, they are blessed forever.

1 Chronicles 17:27: - “Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: **for thou blessest, O Lord, and it shall be blessed for ever.**”

3. And then, God sanctified the seventh day. The word “SANCTIFIED” means to “Set apart for holy use”. So our Lord Jesus Christ set apart the seventh day for holy use. Genesis 2:3 gives us the reason **WHY** Jesus sanctified the seventh day. **Because** he rested upon it from all his work of creating the heavens and the earth. Many Christians who observe the first day of the week, claim that it was an indefinite “one day in seven” which God sanctified at creation. But a candid reading of Genesis 2:3, plainly establishes the fact, that it was the **definite** seventh day that God sanctified, because he rested from all his work upon that day.

When therefore, God set apart the seventh day to a holy use, it was necessary that he should state that fact to those who had the days of the week to use. Without such an announcement, the day could not be set apart from the other days of the week. This brings us to a crucial question: -

WHO was the seventh day of the week sanctified for?

As we previously found from Genesis 1:26 & 27 on PAGE 50, God created Adam and Eve, on the sixth day of the week. Therefore, they would have been present on the first seventh day Sabbath, when the Lord Jesus rested upon it. And they would also have been present when Jesus pronounced a blessing upon the seventh day; and when he sanctified the seventh day for holy use. Because Jesus did these three things as recorded in Genesis 2:1-3, he is entitled to claim to be “THE LORD OF THE SABBATH DAY”. And as “Lord of the Sabbath”, he has stated plainly in Mark’s gospel, **WHO** the Sabbath day was made or sanctified for.

Mark 2:27, 28: - “And he said unto them, **THE SABBATH WAS MADE FOR MAN**, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.”

The Saviour’s language is yet more emphatic in the original Greek for this verse reads: - “The Sabbath was made for **THE** man, and not **THE** man for the Sabbath.”

It is an interesting point, that the Hebrew word for “MAN”, and which is translated as “ADAM” in Genesis 2, is the Hebrew word “ADAM” – See Strong’s Concordance; Hebrew, No. 120. “The Sabbath was made for **THE** man (i. e. Adam), and not **THE** man (Adam) for the Sabbath.” And thus, when the Lord Jesus sanctified the seventh day Sabbath for **THE** man – Adam, it was to tell him that he should treat the day as holy to the Lord. The Sabbath was made or sanctified for **THE** man – Adam, who was the representative head of the entire human family. And therefore, we are brought to the inevitable conclusion, that the Lord Jesus made or sanctified the seventh day Sabbath for **MANKIND**, as a **MEMORIAL** of the Lord being the Creator of heaven and earth, which shows him to be the **TRUE** and **LIVING** GOD!

The seventh day Sabbath is clearly stated in the Scriptures as being a sign of the fact, that the Lord is the Creator of heaven and earth.

Exodus 31:16, 17: - “Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. **It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.**”

Two more concluding points should be made concerning the facts brought out in this first PART of this SECTION: -

1. It would be impossible for Jesus to abolish the seventh day Sabbath, which he himself established at creation as a **MEMORIAL** or sign that he is the **TRUE** and **LIVING** GOD. Jesus would be abolishing the very institution that reveals his Divinity and Eternal Power (See Romans 1:20). For Jesus to do this, as Sunday-keeping Christians assert, would put Christ at variance with Christ. And as Jesus himself taught: -

Matthew 12:25: - “And Jesus knew their thoughts, and said unto them, **Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.**”

2. The Lord Jesus instituted the seventh day Sabbath in Genesis 2:1-3, **before** mankind had sinned; that is, before he needed Christ as his Redeemer. And therefore, the seventh day Sabbath **CANNOT** be a shadow pointing forward to Jesus as Saviour, because **all** shadows have arisen as a result of the fall of mankind. But as Jesus blessed and sanctified the seventh day Sabbath **before** Adam and Eve had sinned, it is **not** to be confused with the shadowy ceremonies instituted to point forward to redemption through Christ. This can readily be seen by the fact, that if Adam and Eve had never sinned, they would still be required to sanctify the seventh day of the week for all future time, because of what the Lord himself did in Genesis 2:1-3. The seventh day Sabbath points to the Lord as Creator of the heavens and the earth, and **NOT** to the Lord as Redeemer.

PART 2: - GOD'S CALLING OF ABRAHAM AND HIS SEED: -

After the apostasy of the descendants of Noah at the Tower of Babel, as recorded in Genesis Chapter 11, when God confused the language of mankind; he chose to fulfil his Divine plan and purposes for mankind's salvation, through one individual named Abraham (he was called Abram at the time the Lord first called him), whom he called, and to whom he entered into a covenant relationship with him and his descendants, to be their God, and they would be his people. The following Scriptures clearly establish this covenant relationship between God and Abraham.

Genesis 12:1-3, 7: - "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: **and in thee shall all families of the earth be blessed.** ... And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him."

NOTE: - The promise that the Lord made to Abraham in VS. 3, "and in thee shall all families of the earth be blessed", the apostle Paul calls "the gospel" in his book of Galatians, because it was a promise of the coming of Christ, who was Abraham's seed – See Galatians 3:8, 16. So Abraham had the gospel preached to him by God himself.

Genesis 17:1, 2, 7, 8: - "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am Almighty God; walk before me, and be thou perfect. **And I will make my covenant between me and thee, and will multiply thee exceedingly. ... And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.** And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

WHY DID GOD CHOOSE ABRAHAM, AND MAKE A COVENANT WITH HIM?

The following passage sheds some light on this question.

Joshua 24:2, 3: - "And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: **AND THEY SERVED OTHER GODS.** And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac."

NOTE: - This passage informs us that Abraham's father and other family members, were worshippers of idols – "they served other gods" – VS. 2; and therefore, the Lord called Abraham to leave his idolatrous kin, and go to the land of God's promise, so that he could remain uncorrupted from serving the false gods of the nations about him. The reason the Lord would have chosen Abraham was because he would **not** have been worshipping idols, but he would have been a faithful worshipper of the TRUE and LIVING CREATOR GOD.

This is plainly established by the following two passages, where it is stated that Abraham called upon the name of the EVERLASTING GOD, who is identified by the prophet Isaiah, as being the CREATOR of heaven and earth.

Genesis 21:33: - "And Abraham planted a grove in Beersheba, **and called there on the name of the Lord, the everlasting God.**"

Isaiah 40:28: - "Hast thou not known? Hast thou not heard, that **the everlasting God, the Lord, THE CREATOR OF THE ENDS OF THE EARTH** fainteth not, neither is weary? There is no searching of his understanding."

NOTE: - So clearly, Abraham was a worshipper of the CREATOR GOD. He was not an idol worshipper like the rest of the world around him.

God found Abraham's heart faithful.

Nehemiah 9:6-8: - "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. **Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee,** and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous."

*** **NOTE:** - Most professed Protestant Christians only seem to quote Genesis 15:6, concerning Abraham and his faith in God's promises: - "And he believed in the Lord; and he counted it to him for righteousness." And this aspect of Abraham's faith is essential to the fact of God entering into a covenant relationship with Abraham. But this is **not** a balanced or complete Scriptural portrayal of Abraham's faith. God could chose Abraham and fulfil his covenant promises concerning the coming of Christ to him, because Abraham possessed "the obedience of faith" – Romans 16:26. We shall establish this truth from the following Scriptures. ***

God knew that Abraham would be faithful in his instruction to his own household, so that they would be obedient followers of the way of the Lord. And because of Abraham's faithfulness, the Lord was able to again confirm the gospel promise of the coming of Christ through Abraham's seed, and thus to be able to fulfil his promises to Abraham.

Genesis 18:17-19: - "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, **AND ALL THE NATIONS OF THE EARTH SHALL BE BLESSED IN HIM?** For I know him, **that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; THAT THE LORD MAY BRING UPON ABRAHAM THAT WHICH HE HATH SPOKEN OF HIM.**"

NOTE: - Abraham's descendants, who ultimately developed into the children of Israel, were to "keep the way of the Lord, to do justice and judgment" – VS. 19. They were to follow the ways of the Lord in the earth.

Abraham faithfully obeyed God's command to offer his only son Isaac, upon the altar. And because Abraham faithfully obeyed God's command (or voice), the Lord again confirmed to him, that he would fulfil the gospel promise of the coming of Christ through his seed.

Genesis 22:11, 12, 15-18: - "And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. ... And the angel of the Lord called unto Abraham out of heaven the second time. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gates of his enemies; **AND IN THY SEED SHALL ALL THE NATIONS OF THE EARTH BE BLESSED; BECAUSE THOU HAST OBEYED MY VOICE.**"

James 2:21-23: - "**Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.**"

In fact, the Lord himself plainly stated that because Abraham kept God's Commandments and Laws, he could again confirm the gospel promise of the coming of Christ, to Abraham's son Isaac.

Genesis 26:3-5: - "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; **AND IN THY SEED SHALL ALL THE NATIONS OF THE EARTH BE BLESSED. BECAUSE THAT ABRAHAM OBEYED MY VOICE, AND KEPT MY CHARGE, MY COMMANDMENTS, MY STATUTES, AND MY LAWS.**"

Abraham "believed in the Lord; and he counted it to him for righteousness" – Genesis 15:6, and his faith was a working faith. Abraham was a faithful and obedient Commandment-Keeper, to whom the Lord could fulfil his covenant promises. And the following plain passage from Jesus leaves us in no doubt that his example of faithful obedience is for us to follow.

John 8:39: - "They answered and said unto him, Abraham is our father. **Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.**"

NOTE: - We now come to two very clear Scriptural teachings concerning the descendants of Abraham – the children of Israel, and the Gentile or Heathen nations of the world, which can be summarized as follows: -

1. ABRAHAM'S DESCENDANTS – THE CHILDREN OF ISRAEL, WERE CALLED BY GOD TO WORSHIP HIM, THE TRUE AND LIVING GOD, WHO CREATED THE HEAVENS AND THE EARTH;
2. THE GENTILE NATIONS WORSHIPPED SENSELESS IDOLS – FALSE GODS, WHO HAD NOT CREATED THE HEAVENS AND THE EARTH.

We shall establish these two points clearly from the Scriptures.

2 Kings 19:15: - "And Hezekiah prayed before the Lord, and said, **O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.**"

1 Chronicles 16:25, 26: - "For great is the Lord, and greatly to be praised: he also is to be feared above all the gods. For all the gods of the people are idols: **BUT THE LORD MADE THE HEAVENS.**"

2 Chronicles 2:12: - "Hiram said moreover, **Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that he might build an house for the Lord, and an house for his kingdom.**"

Psalm 115:2-8, 15, 16: - "Wherefore should **the heathen** say, Where is now their God? But our God is in the heavens: he hath done whatsoever he hath pleased. **Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.** They that make them are like unto them; so is every one that trusteth in them. ... **Ye are blessed of the Lord which made heaven and earth.** The heaven, even the heavens, are the Lords: but the earth hath he given to the children of men."

Psalm 146:5, 6: - "Happy is he that hath **the God of Jacob** for his help, whose hope is in **the Lord his God: which made heaven, and earth, the sea, and all that therein is:** which keepeth truth for ever."

Jeremiah 10:10-12: - "But **the Lord is the true God, he is the living God, and an everlasting king:** at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, **The gods that have not made the heavens and the earth,** even they shall perish from the earth, and from under these heavens. **He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.**"

The fact that the Hebrews were worshippers of the Lord, who is the Creator God, is clearly established from the following text, concerning the prophet Jonah.

Jonah 1:9: - "And he (i. e. Jonah – compilers) said unto them, **I am an Hebrew; and I fear the Lord the God of heaven, which hath made the sea and the dry land.**"

See also: - Nehemiah 9:6; Psalm 96:4, 5; 135:5, 6, 15-18; Isaiah 37:15, 16; 45:15-18.

In fact, the apostles of Christ preached to the Gentiles, to turn from their idols to the worship of the Living God, who made the heaven and the earth, and the sea, and all things therein.

Acts 14:14, 15: - "Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, **and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.**"

Therefore, as the only nation in the world who worshipped the CREATOR GOD, Abraham's descendants – the children of Israel, were entrusted with God's Word and his Commandments and Laws. They were to preserve a knowledge of the worship of the TRUE AND LIVING GOD in the earth, to enlighten the Gentile idol worshipping nations around them.

Romans 3:1, 2: - "What advantage then hath **the Jew?** Or what profit is there of circumcision? Much every way: chiefly, **because that unto them were committed the oracles of God.**"

Psalm 147:19, 20: - "**He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them.** Praise ye the Lord."

If the children of Israel had been faithful in keeping "the way of the Lord" (See Genesis 18:19), the Gentile nations of the world, would have recognized the superiority of their God and his Law, and ultimately, the whole Gentile world would have been enlightened to fear and worship the Lord – the true God. That was God's plan in entrusting Israel with his Word and Law.

Deuteronomy 4:5-8: - "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. **Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?**"

1 Kings 8:41-43: - "**Moreover concerning a stranger, that is not of thy people Israel,** but cometh out of a far country for thy name's sake; (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; hear thou in heaven thy dwelling place, **and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel;** and that they may know that this house, which I have builded, is called by thy name."

Psalm 102:15: - "**So the heathen shall fear the name of the Lord,** and all the kings of the earth thy glory."

◆ Unfortunately, Israel failed to fulfil God's plan to enlighten the Gentile world, by their backsliding into idolatry. As God had made a covenant with Abraham and his descendants – the children of Israel, to be their God, and they were to be his people; and as they were entrusted with the Word and Law of God, and were the **only** worshippers of the CREATOR GOD in the earth, the Lord entrusted to Israel, his seventh day Sabbath, as a SIGN that the Lord they worshipped was the CREATOR of heaven and earth.

Exodus 31:16, 17: - "Wherefore the children of Israel shall keep the sabbath, to observe **the sabbath** throughout their generations, for a perpetual covenant. **It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.**"

☞ This SECOND PART of this SECTION of the study document, has answered the question which is commonly raised by Sunday-keeping Christians, as to why God entrusted his seventh day Sabbath to the children of Israel, and not to the Gentile nations. Because God has made his everlasting covenant with Abraham and his descendants, and **NOT** with the Gentile nations.

- How then can a Gentile enter into a covenant relationship with God?
- Does God require a Gentile to keep the seventh day Sabbath?

We shall answer these questions in PART 3 of this SECTION of our study document.

PART 3: -THE SABBATH DAY AND THE GENTILE: -

NOTE: - As we have just found from the previous PART of this SECTION of our study document: -

- God made a covenant with Abraham and his descendants – the children of Israel, to be their God, and they were to be his people;
- That through Abraham's seed, Christ was to come and to bless the world with the gift of salvation.
- Because Israel was the only nation that worshipped the Creator God, they were entrusted with God's Word and his holy Law, including God's seventh day Sabbath, which is a sign that the Lord is the Creator of heaven and earth.
- We also found that the Gentile or heathen nations of the world, were given over to the worship of false gods – senseless idols.

We are now ready to consider some very important issues concerning the Gentiles entering into God's covenant relationship, because it needs to be stated plainly, that God has **never** made a covenant with the Gentile nations. This comes as a surprise to most Christians, but the simple truth of the Scriptures is that both covenants – the first and the new covenant, God has made with the house of Israel, and **not** with the Gentiles.

Jeremiah 31:31-34: - **"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:** not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt which my covenant they brake, although I was an husband unto them, saith the Lord: **But this shall be the covenant that I will make with the house of Israel;** After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

NOTE: - It is very clear from VS. 31-33 that both covenants have been made with the house of Israel; and in VS. 33, where the Lord is listing his promises of the New Covenant to Israel, he repeats his promise made to Abraham in Genesis 17:7, 8, to "be their God, and they shall be my people".

The above prophecy concerning the New Covenant is very clear. And the apostle Paul in the New Testament Scriptures confirms the fact, that both covenants (plural) and the promises of God, pertain to Israel, and **not** to the Gentiles

Romans 9:3-5: - "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, **AND THE COVENANTS, AND THE GIVING OF THE LAW**, and the service of God, **AND THE PROMISES**; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

NOTE: - Paul repeats in this passage what he stated previously in Romans 3:1, 2, that to the Jews "were committed the oracles of God". Yes, "the giving of the law" does indeed pertain to Israel, and so does the covenants (plural), and the promises of God.

That the idol worshipping Gentiles were without God, and were aliens from the house of Israel, and strangers from the covenants (plural) of promise, is clearly established from the following passage by the apostle Paul.

Ephesians 2:11, 12: - "Wherefore remember, that ye being in time past **Gentiles in the flesh**, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; **that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.**"

As we have previously found on Page 55 of our study document, that the children of Israel were entrusted with these precious spiritual blessings and revelations of God's will, to enlighten the Gentile world, that they might turn them to the worship of the TRUE and LIVING CREATOR GOD. The following statement from the apostle James clearly teaches that it was God's purpose to **take out** of the Gentiles a people who would worship him.

Acts 15:13-17: - "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how **God at the first did visit the Gentiles, TO TAKE OUT OF THEM A PEOPLE FOR HIS NAME**. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, **AND ALL THE GENTILES, UPON WHOM MY NAME IS CALLED, SAITH THE LORD**, who doeth all these things."

The gathering out of the Gentiles to worship the Living God who created the heavens and the earth (See Acts 14:14, 15), is one of the things to be achieved through the gospel promise concerning Christ, which the Lord made with Abraham, "And in thee shall all families of the earth be blessed" – Genesis 12:3. And this is exactly what John's gospel records, concerning the work of Christ.

John 10:16: - **"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."**

The apostle Paul makes it plain, that through Christ's death upon the cross, he has reconciled both Jew and Gentile together, and now the Gentiles are no longer strangers and foreigners from the commonwealth of Israel; but they are now fellow-citizens with the believing Jews, and have equal access to God by the Holy Spirit.

Ephesians 2:13-19: - "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Jesus. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; **for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh.** For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

The apostle Paul has clearly stated, that through the gospel of Christ, the Gentiles are partakers of the same body as Israel, and fellow heirs of the same promises God made to the children of Israel.

Ephesians 3:4-6: - "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; **that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.**"

Paul likens the conversion of the Gentiles to the gospel of Christ, to their being a wild olive tree, and through faith in Christ, they have been grafted into the natural Hebrew olive tree.

Romans 11:13-24: - "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, **and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;** boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not **the natural branches**, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. **For if thou were cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted INTO THEIR OWN OLIVE TREE?"**

NOTE: - It is very clear from this passage that Gentiles, who exercise true faith in Christ, are grafted into the NATURAL HEBREW OLIVE TREE; in other words, they become part of spiritual Israel, and are Abraham's seed, and heirs according to the promises God made to Abraham and his seed. Such is the teaching of the apostle Paul.

Galatians 3:7, 29: - "Know ye therefore that **they which are of faith, the same are the children of Abraham. ... And if ye be Christ's, then are ye Abraham's seed,** and heirs according to the promise."

On Pages 53 & 54 of our study document, we found that Abraham had "the obedience of faith"; and we read several Scripture passages, which make it clear that faithful Abraham obeyed God's Commandments and Laws (See Genesis 26:3-5). We also read that Jesus stated, that if we are the children of Abraham, we would do the same works as did Abraham (See John 8:39). And the apostle Paul echoes these sentiments concerning Abraham's "obedience of faith", and our following in his example of obedience to God's Law.

Romans 4:11, 12: - "And he (i. e. Abraham – compilers) received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, **but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.**"

In fact, the apostle Paul commends those Gentiles who keep and fulfil the righteousness of the Law of Ten Commandments.

Romans 2:26, 27: - "Therefore **if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?** And shall not **uncircumcision** which is by nature, **if it fulfil the law** judge thee, who by the letter and circumcision dost transgress the law?"

NOTE: - The term "uncircumcision" is applying to Gentiles in these verses. And how do we know that Paul is referring to the Ten Commandments in this passage? By the immediate surrounding context.

Romans 2:21-23: - "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest **a man should not steal**, dost thou steal? Thou that sayest **a man should not commit adultery**, dost thou commit adultery? **Thou that abhorrest idols**, dost thou commit sacrilege? Thou that makest thy boast **of the law**, through breaking the law dishonourest thou God?"

NOTE: - In this passage Paul is referring to three of the Ten Commandments, namely: - DO NOT STEAL; DO NOT COMMIT ADULTERY; ABHORRING IDOLS (i. e. the 1st and 2nd Commandments), when he uses the term "THE LAW". And thus, Paul has established the fact, that Gentiles were required to keep the Law of Ten Commandments.

Perhaps the following verse from Paul sums up the issue of "the obedience of faith".

Romans 3:31: - "Do we then make void the law through faith? **God forbid: yea, we establish the law.**"

NOTE: - Having found previously in PART 2 of this SECTION of our study document, that God entrusted to the children of Israel his Word and Law, to enlighten the Gentile nations, to the worship of the TRUE and LIVING CREATOR GOD and thus the Gentiles would forsake the worship of their senseless idols; the Scriptures make it abundantly plain, that if a Gentile was enlightened concerning the worship of the God of Israel, they could join themselves to the children of Israel, and participate in worshipping the TRUE God, including the observance of God's seventh day Sabbath. There is abundant Biblical testimony concerning converted Gentiles keeping the Sabbath day holy throughout the Scriptures.

Firstly, within the fourth Commandment itself, God has made provision for the stranger (i. e. the Gentile) to keep the seventh day Sabbath holy.

Exodus 20:8-11: - "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, **nor thy stranger that is within thy gates:** for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

Exodus 23:12: - "Six days thou shalt do thy work, **and on the seventh day thou shalt rest:** that thine ox and thine ass may rest, and the son of thy handmaid, **and the stranger, may be refreshed.**"

The congregation of the children of Israel, during their exodus from Egypt, included a large number of believing Egyptians, who were called "the mixed multitude".

Exodus 12:37, 38: - "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. **And a mixed multitude went up also with them;** and flocks, and herds, even very much cattle."

The Lord commanded the entire congregation of Israel (including the "mixed multitude" of believing Egyptians), to keep the seventh day Sabbath holy.

Exodus 16:4, 5, 23-30: - "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, **that I may prove them, whether they will walk in my law, or no.** And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. ... **And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.** And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field. Six day ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, **How long refuse ye to keep my commandments and my laws?** See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."

NOTE: - We find in VS. 4 that God designed to "prove" or test the congregation of Israel, whether they would "walk" or keep his Law of Ten Commandments or not, by their keeping holy the seventh day Sabbath. Unfortunately, reading VS. 27 & 28 we find that some of the congregation did not keep the seventh day Sabbath holy, and the Lord charged the people with breaking his "commandments" and his "laws" – plural. In other words, God considered that by not keeping the Sabbath commandment holy, they had broken all of his commandments and laws! Thus, the observance of the seventh day Sabbath was indeed a God given test, to see whether his people, would be obedient to his entire Moral Law of Ten Commandments. And this teaching is plainly stated by the apostle James, in the New Testament Scriptures.

James 2:8-12: - "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. **FOR WHOSOEVER SHALL KEEP THE WHOLE LAW, AND YET OFFEND IN ONE POINT, HE IS GUILTY OF ALL.** For he that said, **DO NOT COMMIT ADULTERY** said also, **DO NOT KILL.** Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."

NOTE: - We know that James is referring to a Law found in the "Law and the Prophets" (i. e. what we today commonly call the Old Testament writings), by his use of the phrase "according to the scripture" in VS. 8. He states plainly in VS. 9 & 10 that when we commit sin, we are convinced or convicted by the law as a transgressor; and if we break one part of the Law, we are guilty of breaking the entire Moral Code. In VS. 11 he is referring directly to two of the Ten Commandments, namely, "**DO NOT COMMIT ADULTERY**", and "**DO NOT KILL**" (See Exodus 20:13, 14), which deal with our duty to love our neighbour as ourselves. And then in VS. 12, he tells us that we are going to be judged by this "law of liberty".

Leviticus 19:1-3: - "And the Lord spake unto Moses, saying, **Speak unto all the congregation of the children of Israel,** and say unto them, Ye shall be holy: for I the Lord your God am holy. Ye shall fear every man his mother, and his father, **and keep my sabbaths:** I am the Lord your God."

The prophet Isaiah pronounces a blessing upon "the man" who keeps the Sabbath day holy.

Isaiah 56:1, 2: - "Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. **Blessed is the man that doeth this**, and the son of man that layeth hold on it; **THAT KEEPETH THE SABBATH FROM POLLUTING IT**, and keepeth his hand from doing any evil."

NOTE: - The word "MAN" is not spelt "J - E - W". In other words, Isaiah is referring to any person, irrespective of their race, as being blessed for keeping the Sabbath day holy.

The prophet Isaiah specifically mentions "the son of the stranger" (i. e. the son of the Gentile), who converts to the worship of the Lord God, and keeps the Sabbath day holy, will be blessed by the Lord.

Isaiah 56:6, 7: - "**Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant**; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."

NOTE: - We learn from VS. 7 that God's house or Temple, was to be an "house of prayer" "for all people" - i. e. for all nations. This verse again establishes the truth that the Lord wanted all the Gentile nations, to turn from their idol worship, and to worship the TRUE and LIVING CREATOR GOD, and to participate in his worship services in his temple, and also for them to keep his seventh day Sabbath.

Turning to the New Testament Scriptures, we find that the Gentile who converted from idol worship and paganism to the worship of the Living God, kept the seventh day Sabbath holy, after the death and resurrection of Jesus Christ.

Acts 13:14-16, 26, and 42-44: - "But when they departed from Perga, they came to Antioch in Pisidia, **and went into the synagogue on the sabbath day, and sat down**. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men of Israel, **AND YE THAT FEAR GOD**, give audience. ... Men and brethren, children of the stock of Abraham, **AND WHOSEVER AMONG YOU FEARETH GOD**, to you is the word of this salvation sent. ... And when the Jews were gone out of the synagogue, **THE GENTILES BESOUGHT THAT THESE WORDS MIGHT BE PREACHED TO THEM THE NEXT SABBATH**. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, **PERSUADED THEM TO CONTINUE IN THE GRACE OF GOD. AND THE NEXT SABBATH DAY CAME ALMOST THE WHOLE CITY TOGETHER TO HEAR THE WORD OF GOD.**"

NOTE: - We find from a careful reading of this passage, that Paul's audience in the synagogue on the Sabbath day, was made up of two groups of people: -

1. Men of Israel - VS. 16; Children of the stock of Abraham - VS. 26; The Jews - VS. 42; and,
2. Those who fear God - VS. 16 & 26; The Gentiles - VS. 42; The religious proselytes - VS. 43.

We also learn in VS. 42 that the Gentile converts asked the apostles to preach the Word of God to them the next Sabbath day. Then the apostles of Christ exhorted the believing Jews and the Gentile converts, "to continue in the grace of God" - VS. 43. Thus establishing the fact, that keeping the seventh day Sabbath is **NOT** contrary to, or "falling from grace", as most Sunday-keeping Christians claim. And then on the next Sabbath day, almost the whole city of Gentiles came together to hear the apostles preach the Word of God to them in VS. 44. If the Sabbath day had been abolished or changed to the first day of the week, the apostles of Christ had the perfect opportunity to instruct their Gentile hearers on this point in VS. 42-44, and tell them that they would preach to them on the next day - Sunday. The fact that they did **NOT** do this, but readily agreed to the Gentile's request to preach to them the next Sabbath day, is solid New Testament evidence for the continuing obligation of the seventh day Sabbath, after the death and resurrection of Christ.

Acts 16:12-15: - "And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. **And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, WHICH WORSHIPPED GOD**, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

NOTE: - Lydia was a Gentile convert who worshipped God on the Sabbath day, when Paul preached to her on the Sabbath.

Acts 17:1-4: - "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a **synagogue of the Jews**: **And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures**, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; **and of the devout Greeks a great multitude, and of the chief women not a few.**"

NOTE: - The "devout Greeks" mentioned in VS. 4, who accepted Paul's message that Jesus is the Christ, were Gentile converts who were worshipping God on the Sabbath day, when Paul preached to them.

Acts 18:1-4: - "After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came

unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. **And he reasoned in the synagogue every sabbath, and persuaded the Jews AND THE GREEKS.**"

NOTE: - "The Greeks" mentioned in VS. 4, who accepted Paul's message concerning Christ, were Gentile converts, who were worshipping God on the Sabbath day, when Paul preached to them.

◆ The Biblical evidence is very clear in both Testaments; if a Gentile turned from worshipping idols, to worship the LIVING, CREATOR GOD OF ISRAEL, they would obey God's Word and Law, and they would keep God's seventh day Sabbath holy.

PART 4: - THE “HOLY OF THE LORD” AND PARTAKING OF JACOB’S INHERITANCE: -

Isaiah 58:13, 14: - “If thou turn away thy foot from the sabbath, from doing thy pleasure **on my holy day; and call the sabbath a delight, the holy of the Lord, honourable;** and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: **FOR THE MOUTH OF THE LORD HATH SPOKEN IT.**”

NOTE: - We find from this inspired passage, which the Lord himself has spoken (see the last phrase in VS. 14 which clearly indicates that the Lord is speaking directly in these verses), that the Lord is calling the Sabbath day, “my holy day”; “the holy of the Lord”. And the Lord himself states that, if we keep his Sabbath day holy, by refraining from doing our own pleasure, or doing our own ways (i. e. deeds), or speaking our own words upon the Sabbath day, but enter into the true spirit of Sabbath-keeping, by calling the Sabbath day a “delight”, we are in fact, **HONOURING THE LORD** by sanctifying his Sabbath day. But more than this, the Lord himself in VS. 14 has given a promise to the person who keeps his Sabbath day holy, of being fed or nourished by the heritage or inheritance of Jacob. The Lord is giving us a glimpse of the eternal inheritance of the true Sabbath-keeper in this passage.

This leads us to ask the question: -

WHAT IS THE INHERITANCE OF JACOB?

Jacob’s inheritance is the same promise that God made to Isaac and Abraham. It was a promise of an eternal possession, in which Abraham and his seed, would inherit the earth made new. These three godly patriarchs were seeking a heavenly country, and a heavenly city, built and prepared by God himself, where God will be called their God.

Romans 4:13: - “**For the promise, that he should be the heir of the world,** was not to Abraham, or to his seed, through the law, but through the righteousness of faith.”

Hebrews 11:8-10: - “By faith Abraham, when he was called to go out into a place which he should after **RECEIVE FOR AN INHERITANCE,** obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles **with Isaac and Jacob, THE HEIRS WITH HIM OF THE SAME PROMISE:** for he looked for a city which hath foundations, whose builder and maker is God.”

Hebrews 11:13-16: - “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, **AN HEAVENLY: WHEREFORE GOD IS NOT ASHAMED TO BE CALLED THEIR GOD: FOR HE HATH PREPARED FOR THEM A CITY.**”

NOTE: - In VS. 16, we have a reference to the promise God made to Abraham and his descendants, that God was going to be their God – See Genesis 17:7, 8.

This heavenly country that is the inheritance of Abraham, Isaac and Jacob, is the New Jerusalem, which Paul states is the “mother” of all the righteous.

Galatians 4:26: - “But Jerusalem which is above is free, which is **THE MOTHER OF US ALL.**”

Hebrews 12:22: - “But ye are come unto mount Sion, and unto the city of the living God, **THE HEAVENLY JERUSALEM,** and to an innumerable company of angels.”

The entry into this promised eternal inheritance is through twelve gates, with each gate bearing one of the names of the twelve tribes of Israel.

Revelation 21:10-12: - “And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, **AND HAD TWELVE GATES, AND AT THE GATES TWELVE ANGELS, AND NAMES WRITTEN THEREON, WHICH ARE THE NAMES OF THE TWELVE TRIBES OF THE CHILDREN OF ISRAEL.**”

☞ To those professed Christians who disparage God’s seventh day Sabbath, by falsely calling it “the Jewish Sabbath”; we pose a simple question to them: - How are they as self confessed Gentiles, going to be able to enter into the Holy City, through these Jewish gates? We notice that there is **NOT** a separate gate by which the Gentiles can enter into the New Jerusalem. We have previously noted in this SECTION of the study document, that Abraham, the “father of the faithful”, kept God’s Commandments and Laws. He was a Commandment-Keeper – See Genesis 26:3-5. And we also found that Jesus himself stated, that those who are truly Abraham’s children will do the same works that Abraham did - See John 8:39. And thus, those who keep God’s Commandments will have the right to enter into the Holy City through the twelve gates, of the promised inheritance of Abraham, Isaac and Jacob, and they will be able to eat of the Tree of Life, and thus be fed or nourished with the inheritance of Jacob, as the Lord promised in Isaiah 58:13 & 14.

Revelation 22:14: - **"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."**

CONCLUSION: - For all eternity in the new heavens and the new earth, all flesh shall come before the Lord to worship him, every Sabbath day.

Isaiah 66:22, 23: - **"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, AND FROM ONE SABBATH TO ANOTHER, SHALL ALL FLESH COME TO WORSHIP BEFORE ME, SAITH THE LORD."**

NOTE: - It is quite clear from this passage that the Sabbath day is going to be the day to worship the Lord, in the earth made new. In VS. 23 Isaiah states that "from one new moon to another", shall all flesh come before the Lord. The phrase "new moon" is referring to a new month. Why would all flesh come before the Lord every new month? We find the answer to this question in the book of Revelation, concerning the Holy City – the New Jerusalem, which is the capital of the new heavens and the new earth.

Revelation 22:1, 2: - "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

NOTE: - The reason why all flesh comes before the Lord every new month in God's Everlasting Kingdom is so that they can eat of the new monthly fruit from the Tree of Life, in the Holy City of God. Isaiah states that "all flesh" shall come to worship before the Lord every Sabbath day, in the earth made new. We find that the Psalmist and the apostle John are more specific in describing who will be coming before the Lord to worship him in his everlasting kingdom.

Psalms 86:8, 9: - "Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works. **ALL NATIONS WHOM THOU HAST MADE SHALL COME AND WORSHIP BEFORE THEE, O LORD; AND SHALT GLORIFY THY NAME.**"

Revelation 15:2-4: - "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: **FOR ALL NATIONS SHALL COME AND WORSHIP BEFORE THEE**; for thy judgments are made manifest."

NOTE: - "All nations" shall come and worship before the Lord every Sabbath day, in God's everlasting kingdom. All nations must include all the Gentiles, who have followed Christ in faithful obedience upon this earth. And they will be worshipping the Lord on the Sabbath day, throughout the ceaseless ages of eternity!

◆ The popular assertion which is made by most Sunday-keeping Christians, "that God only gave the seventh day Sabbath for the children of Israel", is really based upon blind prejudice and Biblical ignorance. As we found in PART 1 of this SECTION of our study document, concerning Genesis 2:1-3, that it was God's original plan when he created the Sabbath day for THE MAN ADAM, that all mankind were to rest and worship the Lord on the seventh day Sabbath; so in the earth made new, and freed from the curse of sin and death, all the righteous nations shall come and worship before the Lord upon the Sabbath day, for all eternity. And thus, through the gospel promise made to Abraham concerning the coming of Christ, God's original plan for mankind's creation will ultimately be fulfilled.

THE THREE SABBATHS IN THE “LAW AND THE PROPHETS”: -

☞ The term “the law and the prophets” is the Biblically correct term used to describe the Scriptures in the time of Jesus. Unfortunately today, they are generally and erroneously called the Old Testament writings.

Most Christians are not aware of the fact, that in the “law and the prophets”, there were three different kinds of Sabbaths originating from the Lord. (For each of these different “SABBATHS”, the same Hebrew word – “SHABBATH” – See Strong’s Concordance; Hebrew, No. 7676, is used to refer to each of these different “SABBATHS”).

1. <u>THE WEEKLY SEVENTH-DAY SATURDAY SABBATH: -</u>	2. <u>THE ANNUAL CEREMONIAL SABBATHS ASSOCIATED WITH THE HEBREW FEAST DAYS: -</u>	3. <u>THE SABBATHS OF THE LAND: -</u>
God instituted this day after he had created the heaven and the earth and all things therein in six day, and he had rested upon the seventh day from all his creative works – <u>Genesis 2:1-3</u> .	There were seven annual Hebrew, Ceremonial Sabbaths (some of which were part of the three annual Feasts), in which no work was to be undertaken, and which also were holy congregations for public worship, which were contained in the Law of Moses. These annual Feasts and Ceremonial Sabbaths are outlined in <u>Leviticus 23</u> .	Every seventh year, the land of the Hebrews was to have “a sabbath of rest unto the land”. No planting was to be undertaken during this year, and hence, this Sabbath could only be observed when the Hebrews settled in the Promised Land. This particular Sabbath only applied to the land of Israel, and hence it could not be observed outside the land of Israel – <u>Leviticus 25:1-7</u> .
The weekly, seventh day Saturday Sabbath was placed by the Lord in his Ten Commandments – <u>Exodus 20:8-11</u> .	The Passover was slain – the 14 th day of the 1 st Hebrew month. The Feast of Unleavened Bread – 7 days length commencing on the 15 th day of the 1 st Hebrew month. The 1 st and last days of the feast were Sabbaths in which no work was to be done – <u>Leviticus 23:4-8</u> .	This Sabbath is described as “her sabbaths”, referring to the land of Israel - <u>Leviticus 26:34, 43; 2 Chronicles 36:20 & 21</u> .
<u>It Is Described Biblically In The Following Terms: -</u>	On the day after the 1 st Sabbath of the feast the wave sheaf – the first fruits of the harvest was to be presented to the Lord – <u>Leviticus 23:9-14</u> .	In <u>Leviticus 26:35</u> this particular Sabbath is described as “your sabbaths”.
“The sabbath of the Lord thy God” – <u>Exodus 20:10</u> .	50 days after the presentation of the wave sheaf the Feast of Harvest or Weeks took place. It was a Sabbath day in, which, no work was to be done – <u>Leviticus 23:15-22</u> .	
“The sabbath/s of the Lord” – <u>Leviticus 23:3 & 38</u> .	The 1 st day of the 7 th Hebrew month, the Day of Blowing of Trumpets took place. It was a Sabbath, in which no work was to be done – <u>Leviticus 23:23-25</u> .	

<p>God himself calls it “my sabbaths” – <u>Exodus 31:13; Leviticus 19:3, 30; 26:2; Isaiah 56:4; Ezekiel 20:12, 13, 16, 20, 21, 24; 22:8, 26; 23:38; 44:24.</u></p>	<p>The 10th day of the 7th Hebrew month the Day of Atonement took place. It was a Sabbath, in which no work was to be done – <u>Leviticus 23:26-32.</u></p>
<p>“Thy holy sabbath” – <u>Nehemiah 9:14.</u></p>	<p>On the 15th day of the 7th Hebrew month the Feast of Tabernacles or Ingathering took place. The 1st and 8th days were Sabbaths, in which no work was to be done. It was to celebrate the ingathering of the harvest at the end of the year – <u>Leviticus 23:33-44.</u></p>
<p>“My holy day”; “The holy of the Lord” - <u>Isaiah 58:13.</u></p>	<p>These annual Sabbaths which were linked with the Feast days, were “beside the sabbaths of the LORD” – <u>Leviticus 23:38.</u></p>
<p>It is never once in the entire Bible called the “Jewish Sabbath”.</p>	

THE CEREMONIAL REQUIREMENTS THAT WERE ASSOCIATED WITH THE SABBATH DAY: -

- Every Sabbath day the priests were to bake twelve loaves of shewbread, that were to be put into the Tabernacle of the Congregation, upon the Table of Shewbread – Leviticus 24:5-8 & 1 Chronicles 9:32.
- Special Burnt Offerings and Drink Offerings were to be offered every Sabbath day, **besides** the daily continual Burnt Offering and Drink Offering – Numbers 28:9, 10.

☞ It should be noted, that these Ceremonial requirements formed **no** part of the fourth Commandment as Jesus Christ spoke it from Mount Sinai in Exodus 20:8-11. And as we found out in SECTION TWO – “THE TWO LAWS”, Pages 28-31, all these Ceremonial requirements have been abolished by the death of Jesus.

THE DEATH PENALTY FOR VIOLATING THE SABBATH COMMANDMENT: -

Exodus 31:14, 15: - "Ye shall keep the sabbath therefore; for it [is] holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth [any] work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh [is] the sabbath of rest, holy to the LORD: whosoever doeth [any] work in the sabbath day, he shall surely be put to death."

NOTE: - It should be noted, that the Death Penalty for breaking the Sabbath Commandment, formed **no** part of the Fourth Commandment, as Jesus Christ spoke it from Mount Sinai in Exodus 20:8-11. In fact, the Death Penalty for violating the Sabbath Commandment is found in the statutes that God gave to Moses, because the people of Israel **had already profaned** the Sabbath day.

Ezekiel 20:24, 25: - "Because they had not executed my judgments, but had despised my statutes, **and had polluted my sabbaths**, and their eyes were after their fathers' idols. **Wherefore I gave them also statutes [that were] not good, and judgments whereby they should not live.**"

Death was the penalty for **deliberate** violations of the Ten Commandments under Moses' Law.

Hebrews 10:28: - "**He that despised Moses' law died without mercy** under two or three witnesses."

Christ, under the New Covenant, has abolished this Ministration of Death.

2 Corinthians 3:7: - "But **if the ministration of death**, written [and] engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; **which [glory] was to be done away.**"

NOTE: - For a detailed examination on 2 Corinthians Chapter 3, see SECTION TWO, PART 1, Pages 40-42, - "THE TWO MINISTRATIONS of 2nd CORINTHIANS CHAPTER 3 EXAMINED."

THE MAN WHO PICKED UP STICKS UPON THE SABBATH DAY: -

Numbers 15:30-36: - **“But the soul that doeth [ought] presumptuously, [whether he be] born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity [shall be] upon him.** And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.”

The whole context of this incident is dealing with **presumptive** and **deliberate** sin. The person who **despised** God's Commandments, and **openly** and **wilfully** violated God's Law, was to be put to death, and this story concerning the man who picked up sticks on the Sabbath day, is an illustration of this principle of God's justice.

In the previous chapter of the book of Numbers, we find that God had told the children of Israel that he could **not** take that generation into the Promised Land, because of their continual rebellion against him.

Numbers 14:28-35: - **“Say unto them, [As truly as] I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: **Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, [concerning] which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.** But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But [as for] you, your carcasses, they shall fall in this wilderness. **And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.** After the number of the days in which ye searched the land, [even] forty days, each day for a year, shall ye bear your iniquities, [even] forty years, and ye shall know my breach of promise. **I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.**”**

And one of the reasons that the Lord refused to take that rebellious generation into the Promised Land was because they profaned God's Sabbath day.

Ezekiel 20:15, 16: - **“Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given [them], flowing with milk and honey, which [is] the glory of all lands; Because they despised my judgments, and walked not in my statutes, **but polluted my sabbaths:** for their heart went after their idols.”**

◆ After all this manifestation of God's displeasure against rebellious Israel, this man **then** went out on the Sabbath day to pick up sticks. This was a deliberate defiance of God's Authority and of his Law; he was truly committing a presumptuous transgression of God's Commandments, and the Lord decreed that he should suffer the Death Penalty for his presumptuous sin.

EXODUS 35:1-3 EXAMINED: -

Exodus 35:1-3: - "And Moses gathered all the congregation of the children of Israel together, and said unto them, These [are] the words which the LORD hath commanded, that [ye] should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. **Ye shall kindle no fire throughout your habitations upon the sabbath day.**"

It must be stated that this restriction concerning the lighting of fires upon the Sabbath day, forms **no** part of the Fourth Commandment, as Jesus Christ spoke it from Mount Sinai in Exodus 20:8-11. There is clear Biblical evidence that this was only a **temporary** restriction, peculiar to Israel's wilderness wanderings.

- The Pillar of Fire by night gave light and warmth to the camp of the Hebrews, throughout their wilderness wanderings – See Exodus 13:21, 22. Therefore the Hebrews had no need to kindle a fire upon the Sabbath day to give them warmth or light.
- In Exodus 16:23 all baking and boiling for food preparation concerning the Sabbath day, was to be undertaken on the sixth day of the week. Therefore the Hebrews had no need to kindle a fire on the Sabbath day to cook food.
- In Exodus 12:8 & 9 we find that concerning the annual Passover meal that it was to be eaten "**roast with fire**". There would be some years, when the Passover would fall upon the weekly seventh-day Sabbath, and if the command in Exodus 35:3 concerning not kindling fires upon the Sabbath day was to be enforced in the Promised Land where the Passover was to be celebrated (See Exodus 12:25), there would be a conflict between these two plain commands of God.
- The Promised Land can get very cold in winter, and even has snow.
1 Chronicles 11:22: - "Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit **in a snowy day.**"

Psalm 147:12, 16: - "Praise the LORD, **O Jerusalem**; praise thy God, **O Zion**. ...**He giveth snow like wool**: he scattereth the hoarfrost like ashes."

Jeremiah 18:14: - "**Will [a man] leave the snow of Lebanon** [which cometh] from the rock of the field? [or] shall the cold flowing waters that come from another place be forsaken?"

Therefore if the restriction concerning kindling fires upon the Sabbath day was to be carried over into the Promised Land, this would make the Sabbath day during the winter months, a gross burden because of the cold and snow. This would then be contrary to God's purpose in giving mankind the Sabbath day, for Jesus said that, "The sabbath was made **for man**" – Mark 2:27. As the Sabbath day was made **for** mankind, it must have been intended by God to be a blessing for mankind, and **not to be** a burden. If a person could not provide themselves with warmth and light on the Sabbath day in the Promised Land, the Sabbath would then be a burden and not a blessing.

DEUTERONOMY 5:12-15 EXAMINED: -

Deuteronomy 5:12-15: - "Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that [is] within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and [that] the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day."

A few comments would be in order concerning this passage: -

- The Passover and **not** the weekly seventh-day Sabbath was the memorial of God's deliverance of the children of Israel from their Egyptian bondage – See Exodus 12:1-15, 24-27.
- When Moses **repeated** the Fourth Commandment in this passage, the children of Israel had **already been commanded** by the Lord to keep the Sabbath day holy. This is evidenced in VS. 12 – "Keep the sabbath day to sanctify it, **as the LORD thy God hath commanded thee.**"
- The children of Israel could **not** keep the Sabbath day holy in Egypt, because they were slaves, and that was one of the reasons why the Lord freed them from Egyptian bondage, so that they could keep his Laws.

Psalm 105:43-45: - "**And he brought forth his people with joy, [and] his chosen with gladness: And gave them the lands of the heathen:** and they inherited the labour of the people; **That they might observe his statutes, and keep his laws.** Praise ye the LORD."

- A careful comparison between the **original** Commandment as spoken by God in Exodus 20:8-11, and this **later** version by Moses in Deuteronomy 5, clearly shows us that what is found in this **later** version is **not** a word for word repeat of what God himself spoke at Mount Sinai. Moses repeats the main points of the Fourth Commandment, and **magnifies** the fact of Israel's having been slaves themselves in their Egyptian bondage, as the reason **why** they should show mercy to their servants, and allow them to keep the Sabbath day as well. This is brought out in VS. 14 & 15 as the reason **why** Moses refers to Israel's being delivered from Egyptian bondage – "**that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and [that] the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: ...**"

JESUS AND THE SABBATH: -

☞ A study of the four gospels concerning Jesus' activities upon the Sabbath day and his teachings concerning the Sabbath day can be summarized as follows: -

1. He went into the synagogue for public worship upon the Sabbath day, as this was his custom.
2. He taught the people the gospel upon the Sabbath day.
3. He healed the sick upon the Sabbath day.
4. He freed the Sabbath Commandment from the unbiblical traditions of the Jewish church leaders, leaving this Holy Day to stand as God had originally given it to mankind.
5. He claimed to be the Lord of the Sabbath day.
6. He taught his disciples that it was to be kept by them even until the time of "great tribulation" at the end of the world.
7. He followers rested upon the Sabbath day after the death of Jesus.

The following Bible passages from the four gospels will establish the truthfulness of the above seven points.

- Matthew 12:1-13: - **"At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw [it], they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is [one] greater than the temple. But if ye had known what [this] meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day. And when he was departed thence, he went into their synagogue: And, behold, there was a man which had [his] hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift [it] out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched [it] forth; and it was restored whole, like as the other."**

NOTE: - Jesus justified his disciples plucking and eating the ears of corn, as they were journeying on their way to the synagogue on the Sabbath day. While the Pharisees accused the disciples of Jesus of breaking the Sabbath commandment, what they did was permissible according to the Law of Moses – See Deuteronomy 23:25. Jesus used the Old Testament story found in 1 Samuel 21:1-6 concerning David and his followers eating the shewbread, which was only lawful for the priests to eat, to justify his disciples' plucking and eating the ears of corn on the Sabbath day.

The incident with David and the shewbread has special relevance to this controversy Christ had with the Pharisees, concerning what was lawful to do upon the Sabbath day, because it would have occurred upon the Sabbath day. This would be the case, because the shewbread was made fresh every Sabbath (See Leviticus 24:5-9 & 1Chronicles 9:32), and we know that the shewbread had been "*sanctified this day in the vessel*" – 1 Samuel 21:5. Christ also used the illustration of the priests in the temple doing more work upon the Sabbath day in the service of God (for example by baking the shewbread and offering more sacrifices upon the Sabbath day, than upon the other days of the week – See Leviticus 24:5-9 & Numbers 28:9, 10), which was lawful upon the Sabbath, because they were engaged in God's service. Therefore, it was lawful for Jesus' disciples to pluck and eat the ears of corn on the Sabbath, because they were also engaged in God's service. As Jesus claimed to be "the Lord of the Sabbath day", he has the authority to declare what is and what is not lawful to be done upon the Sabbath day.

Jesus then goes into the synagogue on the Sabbath and shows by healing the man with the withered hand on the Sabbath, that it is lawful to do deeds of mercy to relieve sick and suffering people or animals upon the Sabbath day.

- Matthew 24:20, 21: - **"But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."**

NOTE: - Jesus warned his followers to pray that their flight would not take place in winter or upon the Sabbath day, because at **that** time there would come a time of “great tribulation” such as the world has never yet witnessed, just before the end of the world. This is solid evidence of the continuing obligation of the seventh-day Sabbath for Christ’s followers, even until the end of the world.

- Mark 2:27, 28: - “And he said unto them, **The sabbath was made for man**, and not man for the sabbath: **Therefore the Son of man is Lord also of the sabbath.**”

NOTE: - Jesus teaches that the Sabbath was made **for** man – mankind as a whole, and as such, it must have been made as a blessing and benefit for mankind. The word “MAN” is **not** spelt “J – E – W”! As Jesus claimed the title of being “Lord of the Sabbath”, he has the authority to state who the Sabbath day was made or created for.

- Mark 6:1, 2: - “And he went out from thence, and came into his own country; and his disciples follow him. **And when the sabbath day was come, he began to teach in the synagogue:** and many hearing [him] were astonished, saying, From whence hath this [man] these things? and what wisdom [is] this which is given unto him, that even such mighty works are wrought by his hands?”
- Luke 4:16-40: - “**And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.** And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave [it] again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph’s son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily, I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, [a city] of Sidon, unto a woman [that was] a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, **and came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power. And in the synagogue there was a man, which had a spirit of an unclean devil,** and cried out with a loud voice, Saying, Let [us] alone; what have we to do with thee, [thou] Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. **And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.** And they were all amazed, and spake among themselves, saying, What a word [is] this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about. **And he arose out of the synagogue, and entered into Simon’s house. And Simon’s wife’s mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.** Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.”

NOTE: - Jesus’ custom or practise was to go into the synagogue upon the Sabbath day for public worship. He also taught the people from the Word of God and also concerning his doctrines upon the Sabbath day. He also healed the sick and demon-possessed upon the Sabbath day.

- Luke 13:10-17: - “**And he was teaching in one of the synagogues on the sabbath.** And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up [herself]. **And when Jesus saw her, he called [her to him], and said unto her, Woman, thou art loosed from thine infirmity. And he laid [his] hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, [Thou] hypocrite, doth not each one of you on the sabbath loose his ox or [his] ass from the stall, and lead [him] away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?** And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.”

NOTE: - The Pharisees opposed Jesus when he healed the sick upon the Sabbath day. They falsely accused him of breaking the Sabbath commandment and of doing what they claimed was not lawful to be done upon the Sabbath day. It should be stated that **nowhere** in the Old Testament Scriptures, is healing the sick prohibited on the Sabbath day. The Pharisees’ accusations against Jesus were **without Scriptural foundation**, and were based upon their own uninspired tradition.

- Luke 23:54-56: - **“And that day was the preparation, and the sabbath drew on.** And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; **and rested the sabbath day according to the commandment.**”

NOTE: - This passage shows us that Jesus was crucified upon the preparation day, that is upon the sixth day of the week, our Friday (See Mark 15:42-47 & John 19:30, 31, 38-42); and we also find that Christ’s followers prepared spices and ointments to anoint Christ’s body, which they would not do upon the Sabbath day, because they rested upon the Sabbath day *“according to the commandment”*.

(Many other gospel passages could be put forward to establish the seven points concerning Jesus and the Sabbath listed at the start of this SECTION, but all the previous passages are sufficient to establish these points of truth.)

◆ **Contrary to popular belief Jesus himself was a Commandment-keeper. Jesus kept the seventh-day Saturday Sabbath holy, and he never kept the first-day of the week holy once!**

John 15:10: - “If ye keep my commandments, ye shall abide in my love; **even as I have kept my Father’s commandments,** and abide in his love.”

NEW TESTAMENT EVIDENCE THAT THE FIRST CHRISTIANS OBSERVED THE SEVENTH DAY SABBATH AFTER CHRIST'S RESURRECTION: -

It is generally assumed by those Christians who observe the first day of the week, that 7th day Sabbath-keeping had largely been laid aside by the first Christians in the book of Acts. But a careful reading of this inspired historical document of the apostolic church reveals no such thing! In fact, it reveals abundant evidence that the apostolic church were 7th day Sabbath-keepers. Let us establish this history from God's Word.

- Evidence 1: - The Lord Jesus Christ instructed his disciples to pray that their flight from the city of Jerusalem at the time of its approaching destruction, would not take place in winter, or upon the Sabbath day. Thus Jesus recognized the fact that his disciples would not be able to keep holy the Sabbath day, if they had to flee Jerusalem on the holy day. This recognizes the binding claims of the 7th day Sabbath among the disciples of Christ, up to the time of the destruction of Jerusalem in 70 AD.

Matthew 24:20, 21: - "But pray ye that your flight be not in the winter, **neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.**"

NOTE: - But the obligation of the 7th day Sabbath goes even further than just 70 AD. Reading VS. 21 immediately after Jesus command about the Sabbath day, we find that the disciples of Christ will be keeping the Sabbath day holy, right up until the time of "great tribulation", at the end of this world's history.

- Evidence 2: - The apostle Paul testified near the close of his ministry, that he had not violated in any way, the Laws and Ancient Customs which God entrusted to the Hebrew people. These Laws and practices included the observance of the 7th day Sabbath.

Acts 25:7, 8: - "And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against **Paul**, which they could not prove. **While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.**"

Acts 28:17: - "And it came to pass, that after three days **Paul called the chief of the Jews together:** and when they were come together, he said unto them, **Men [and] brethren, though I have committed nothing against the people, or customs of our fathers,** yet was I delivered prisoner from Jerusalem into the hands of the Romans."

NOTE: - Paul could only truthfully make these two positive statements concerning his being a law-abiding Hebrew, if in fact, he had been a 7th day Sabbath-keeper! If he had set aside the observance of the 7th day Sabbath during his long ministry, he would be telling a falsehood in both of these two passages. **Paul was a law-abiding Hebrew and thus he was a 7th day Sabbath-keeper!**

- Evidence 3: - The unbelieving Jews followed the apostles around in their ministry (particularly the apostle Paul), and stirred up the Gentiles and the civil authorities against the apostles as being trouble makers. Yet in all their accusations against the followers of Christ as recorded in the book of Acts, **NEVER ONCE** did the Jews accuse the Christians of being Sabbath-breakers! If they could have, they would certainly have accused them of this crime, particularly the apostle Paul in his trials before the Jewish Sanhedrin. The complete silence of the Jews on this point is powerful testimony that the apostolic Christians were 7th day Sabbath-keepers!
- Evidence 4: - The first Christians still worshipped in the Jewish synagogues upon the 7th day Sabbath. In fact, there is an abundance of evidence upon this point.

☞ Saul persecuted the saints in every synagogue. Not only in the synagogues in Israel, but in foreign cities. This indicates that the first Christians were still worshipping upon the 7th day Sabbath after the resurrection of Christ.

Acts 26:9-11: - "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: **and many of the saints** did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against [them]. **And I punished them oft in every synagogue,** and compelled [them] to blaspheme; and being exceedingly mad against them, **I persecuted [them] even unto strange cities.**"

☞ The apostle James' decision concerning the Gentile converts to Christianity, in relation to the first General Church Council in Jerusalem, took into consideration the fact that the Gentile Christians were still worshipping every Sabbath day in the synagogues.

Acts 15:19-21: - "Wherefore my sentence is, that we trouble not them, **which from among the Gentiles are turned to God:** But that we write unto them, that they abstain from pollutions of idols, and [from] fornication, and [from] things strangled, and [from] blood. **For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.**"

NOTE: - If we read this passage carefully, James' decision concerning the Gentile converts is based upon VS. 21 – the very first word of this verse indicates that – "For" or *Because Moses is being read in the synagogues every Sabbath day.* In other words, the

Gentile converts were hearing the writings of Moses being read every Sabbath, when they went to the synagogue to worship the Lord. Otherwise VS. 21 is meaningless and has no relevance to the Gentile converts at all.

☞ The apostle Paul's ministry and the action of the disciples of the Lord at Ephesus, indicates that the Christians worshipped in the Jewish synagogue for a considerable length of time, until the opposition of the unbelieving Jews made it necessary for Paul to separate the disciples from the synagogue. This worship in the synagogue would have been on the 7th day Sabbath as we have seen from James statement in Acts 15:21. Let us outline this sequence of events concerning Paul's ministry at Ephesus.

During Paul's first visit to Ephesus, he worshipped and preached in the Jewish synagogue, and he received a favourable hearing from the Jews. He had to leave them to go to Jerusalem, promising to return to them again, Lord willing.

Acts 18:19-21: - **"And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.** When they desired [him] to tarry longer time with them, he consented not; But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus."

After Paul left Ephesus, his fellow gospel workers, Aquila and Priscilla continued to worship in the synagogue, where the Jew Apollos came and preached John the Baptist's message to them. They enlightened him concerning the advanced light of the Word of God concerning Jesus being the Christ. He wished to go through the regions of Achaia to preach Christ to the Jews (which he subsequently did). The brethren at Ephesus wrote a letter recommending him to the disciples of Christ in Achaia.

Acts 18:24-28: - **"And a certain Jew named Apollos, born at Alexandria, an eloquent man, [and] mighty in the scriptures, came to Ephesus.** This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. **And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto [them], and expounded unto him the way of God more perfectly.** And when he was disposed to pass into Achaia, **the brethren wrote, exhorting the disciples to receive him:** who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, [and that] publicly, showing by the scriptures that Jesus was Christ."

NOTE: - **Where** were these Christian brethren of Ephesus who wrote this recommendation concerning Apollos worshipping the Lord? In the synagogue where Apollos preached! This is further reinforced by the following facts concerning Paul's return to Ephesus.

When he arrived back, he preached for three months (that is 13 Sabbath days) in the Jewish synagogue. The disciples of Christ were worshipping there as well, **until** certain of the unbelieving Jews opposed the message of Christ before the multitude. **Then, and it was only then,** that Paul himself withdrew from the synagogue, and he **separated** the disciples of Christ from the synagogue as well. In other words, the Church at Ephesus was founded among 7th day Sabbath-keepers, who worshipped in the synagogue until they had to leave because of Jewish opposition.

Acts 19:1, 8, 9: - "And it came to pass, that, while Apollos was at Corinth, **Paul having passed through the upper coasts came to Ephesus: ... And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.** But when divers were hardened, and believed not, but spake evil of that way before the multitude, **he departed from them, and separated the disciples,** disputing daily in the school of one Tyrannus."

- Evidence 5: - The apostle Paul established a large number of the Christian churches outside of the land of Israel. After his establishment of these churches, he later wrote Pastoral Epistles to several of these congregations. A careful study of his raising up these churches indicates that the **foundation members of these various congregations were 7th day Sabbath-keepers, when Paul preached Christ to them.** And we also find that the Gentiles who turned from the worship of idols to the worship of the Creator God of the Hebrews, were already 7th day Sabbath-keepers, before they accepted Christ. Let us establish this truth from the book of Acts.

☞ Paul's ministry at Antioch in Pisidia.

Acts 13:14-16, 26, and 42-46: - "But when they departed from Perga, **they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.** And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, [Ye] men [and] brethren, if ye have any word of exhortation for the people, say on. **Then Paul stood up, and beckoning with [his] hand said, Men of Israel, and ye that fear God, give audience. ... Men [and] brethren, children of the stock of Abraham, and whosoever among you feareth God,** to you is the word of this salvation sent. ... **And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.** Now when the congregation was broken up, many of the Jews and religious proselytes followed **Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God.** But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, **we turn to the Gentiles.**"

NOTE: - A few important facts can be brought out from this passage. Paul's audience in the synagogue was made up of two groups: -

1. Men of Israel – VS. 16; Children of the stock of Abraham – VS. 26; the Jews – VS. 42 & 43; and,
2. Those who fear God – VS. 16 & 26; the Gentiles – VS. 42; the religious proselytes – VS. 43.
3. The Gentile converts asked the apostles to preach to them upon the next Sabbath day.
4. The apostles exhorted those who were favourably impressed with their message, to continue in the grace of God. Thus establishing the truth, that observing the 7th day Sabbath is **not** contrary to, or falling from the grace of God, as is commonly believed by many professed Christians.
5. The congregation of the second Sabbath meeting when almost the whole city came together to hear the Word of God, was largely made up of Gentiles, and it did not take place in the synagogue, as the building would not have been large enough to hold the city's population.

☞ Paul's establishment of the Philippian church.

Acts 16:13-15: - **“And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted [thither]. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard [us]:** whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought [us], saying, If ye have judged me to be faithful to the Lord, come into my house, and abide [there]. And she constrained us.”

NOTE: - In Philippi Paul and his companions went to the place of worship outside of the city on the Sabbath day, and met with the women assembled there. He preached unto them, and Lydia who was already a worshipper of God, accepted Paul's message, and was baptized into Christ with her household. She pressed the apostle to make her home his home during his stay in Philippi. These Sabbath-keepers were the foundation members of the Philippian church.

☞ Paul's establishment of the Thessalonian church.

Acts 17:1-4: - “Now when they had passed through Amphipolis and Apollonia, **they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures**, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. **And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.”**

NOTE: - Paul's custom or practise was to go into the synagogue upon the Sabbath day to worship. And at Thessalonica, he reasoned with the Jews for three Sabbath days, that Jesus was the fulfilment of the prophecies concerning the Christ. Some of the Jews believed, and a great number of the Greek or Gentile converts to the Hebrew faith accepted Paul's message, and they joined themselves unto the apostles. These 7th day Sabbath-keeping converts were the foundation members of the Thessalonian church.

☞ Paul's establishment of the Corinthian church.

Acts 18:1-8: - “After these things Paul departed from Athens, and came to Corinth; And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. **And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.** And when Silas and Timotheus were come from Macedonia, **Paul was pressed in the spirit, and testified to the Jews [that] Jesus [was] Christ. And when they opposed themselves, and blasphemed, he shook [his] raiment, and said unto them, Your blood [be] upon your own heads; I [am] clean: from henceforth I will go unto the Gentiles. And he departed thence, and entered into a certain [man's] house, named Justus, [one] that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.”**

NOTE: - Several important facts can be drawn from this passage: -

1. Paul worked during the week at his trade of Tent-making; and then **every Sabbath day** he worshipped in the synagogue, and reasoned to the worshippers assembled there.
2. Some of the congregation, which was made of both Jews and Greeks – Gentiles, were persuaded by Paul's preaching of Christ.
3. When Paul was impressed by the Holy Spirit to testify to the Jews that Jesus was the Christ, they rose up in opposition to the apostle's message.
4. Paul then went to the Gentiles, and went into the house of Justus, a man who worshipped God – a Gentile convert to the Hebrew faith. His house was adjoining the synagogue.
5. Crispus who was the chief ruler of the synagogue, believed on the Lord with his household, and they were baptized with many of the Corinthians.
6. These 7th day Sabbath-keepers were the foundation members of the Corinthian church.

- Evidence 6: - The silence in the New Testament epistles written by the apostle Paul to the various churches concerning the 7th day Sabbath is often interpreted by those Christians who observe the first day of the week as “proof” that Sunday, the so called “Christian Sabbath”, had displaced the 7th day Sabbath among the apostolic Christians. But in light of the plain and abundant Biblical evidence which we have outlined in this SECTION of the study document, the silence in these epistles is because **all the Christians and churches were 7th day Sabbath-keepers; and that it was taken for granted that all of Christ’s followers observed the 7th day of the week as holy time!**

PAUL TESTIFIED THAT HE WAS A SABBATH-KEEPER!

*** **NOTE:** - There are several very clear statements from the apostle Paul, which are found in the book of Acts, which clearly establish beyond any doubt, that Paul was a seventh-day Sabbath-keeper, throughout his years of gospel ministry, till the end of his life. ***

STATEMENT 1: - Acts 25:7, 8: - "And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, **neither against the law of the Jews**, neither against the temple, nor yet against Caesar, have I #offended any thing at all."

So from the apostle Paul's own testimony, he stated plainly that he had **NOT** sinned in any thing at all, "against the law of the Jews", which law included the fourth Commandment relating to the seventh-day Sabbath. Paul could not truthfully make such a statement, if he was a Sabbath-breaker. He could only honestly make such a statement, if he was an observer of the seventh-day Sabbath, throughout his many years of gospel ministry.

STATEMENT 2: - Acts 28:17: - "And it came to pass, that after three days **Paul called the chief of the Jews together:** and when they were come together, he said unto them, **Men and brethren, though I have committed nothing against the people, or customs of our fathers**, yet was I delivered prisoner from Jerusalem into the hands of the Romans."

NOTE: - Several important points can be gathered from this important statement from Paul's own lips: -

1. Paul made this statement at the end of the book of Acts, towards the end of his ministry and life.
2. Paul was addressing "the chief of the Jews" at Rome.
3. He stated to the Jewish leaders that, "I have committed nothing against the people (i. e. his Jewish brethren – compilers), or customs of our fathers." Paul could not truthfully make this statement, concerning not doing anything against the Hebrew "customs of the fathers", if he did not observe the seventh-day Sabbath. Why? Because of the following command by the Lord, to the children of Israel: -

Exodus 31:16, 17: - "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

Paul still classed himself, as a Hebrew and an Israelite, after his conversion to Christ.

2 Corinthians 11:22: - "Are they Hebrews? **So am I.** Are they Israelites? **So am I.** Are they the seed of Abraham? **So am I.**"

NOTE: - So he would still be observing the seventh-day Sabbath, which the Lord commanded to Israel, in Exodus 31:16, 17 Otherwise, he would be doing things contrary to "the customs of our fathers."

☞ Throughout the book of Acts, the unbelieving Jews followed Paul around on his missionary journeys; they stirred up the unbelieving Gentiles against him; they tried to prejudice the civil authorities with false reports against Paul. And yet, they **never** accused Paul and his companions of being Sabbath-breakers. This in itself is a powerful proof that Paul was a seventh-day Sabbath-keeper throughout his ministry.

STATEMENT 3: - Acts 24:14, 15: - "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, **believing all things which are written in the law and in the prophets:** And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

NOTE: - Paul stated plainly in VS. 14, that he believed in "all things which are written in the law and in the prophets"- the Old Testament writings. Turning to these inspired writings, particularly relating to the "MESSIAH" – the "CHRIST", there are **NO** prophecies concerning the "MESSIAH", which predict that he was to abolish the Law of 10 Commandments; or that he was to abolish the seventh-day Sabbath of the Fourth Commandment; or that he was to change the day of rest and public worship for his people, from the seventh to the first day of the week. There are **NO** such prophecies in "THE LAW AND THE PROPHETS", relating to the "MESSIAH". But there are some clear statements found in "THE LAW AND THE PROPHETS", which Paul still believed in, which have a direct bearing to the issue of the Law of God, and the seventh-day Sabbath. For example: -

1. Paul still believed in the Fourth Commandment found in Exodus 20:8-11: - "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger

The Greek word for "OFFENDED" is the word ἀμαρτάνω - "HAMARTANO" – See Strong's & Wigram's Greek Concordances; No. 264 In the INTERLINEAR GREEK-ENGLISH NEW TESTAMENT, in this verse, "HAMARTANO" is translated as "SINNED".

that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.”

NOTE: - It would be impossible for Paul to still believe in all that was written in the “LAW AND THE PROPHETS”, if the 10 Commandment Law, which included the seventh-day Sabbath, had been abolished by Christ’s death, as you cannot still believe in something, that is supposed to no longer exist!

2. Paul still believed in the command of Exodus 31:16, 17 (which is found in the “Law of Moses”, and which we have just examined in STATEMENT 2), where the Lord commanded Israel to keep the Sabbath day forever, as a sign that the Lord is the Creator of heaven and earth.

3. Paul still believed in the plain statement in the book of Psalms, where the Psalmist states clearly, that **all** of God’s Commandments stand for ever

Psalm 111:7, 8: - “The works of his hands are verity and judgment; **all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness.**”

4. Paul still believed in the prophecy found in “THE PROPHETS”, relating to the New Heavens and the New Earth, where all the righteous will come and worship before the Lord every Sabbath day, throughout eternity

Isaiah 66:22, 23: - “**For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.**”

5. And Paul still believed in the prophecy found in “THE PROPHETS”, where the Lord promised to make a New Covenant with the house of Israel (we note, that the Covenant is **not** made with the Gentiles), and the Lord would write his Law or “Torah”, upon the hearts and minds of his people.

Jeremiah 31:31-34: - “Behold, the days come, saith the Lord, **that I will make a new covenant with the house of Israel, and with the house of Judah**: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: **But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put *my law in their inward parts, and write it in their hearts;** and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”

NOTE: - *The Hebrew word for “MY LAW” is the word “TORAH” – See Strong’s & Wigram’s Hebrew Concordances; No. 8451. Not only does the Lord provide forgiveness of his people’s sins in the New Covenant, but also he promises to write his “LAW” in the hearts and minds of his people. Instead of the New Covenant abolishing the Lord’s “LAW”, it actually establishes it in the hearts and lives of his people. Clearly, Paul would have been an observer of the seventh-day Sabbath, which is found in the Fourth Commandment of the “LAW” of the Lord, which is to be written in the hearts and minds of God’s people, in the New Covenant promised in “THE PROPHETS”, which prophecy Paul still believed in.

THE IMPORTANCE OF GOD'S SABBATH DAY!

THE FOURTH COMMANDMENT AS GOD SPOKE AND WROTE IT: -

Exodus 20:8-11: - "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: **But the seventh day [is] the sabbath of the LORD thy God:** [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: **For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it."**

God himself spoke his Ten Commandment Law directly to his covenant people, the entire congregation of the children of Israel. He spoke these Ten Moral Laws with his own audible voice and **added no more**. Thus indicating that it was a complete Moral Code he had spoken. He then wrote out these Commandments himself with his own finger upon two tables of stone.

Deuteronomy 5:22: - "These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me."

☞ **The Ten Commandments are the only part of the Bible that God actually wrote himself.**

Jesus taught that the smallest part of the Law of God was not to be done away while Heaven and Earth remained.

Matthew 5:17-19: - "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, **Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven."**

☞ **As Heaven and earth are still standing today, every one of the Ten Commandments is still in existence today, according to the above words of Jesus Christ, even though many people believe that the Commandments have been abolished. The above words of Jesus are plain.**

The Apostle James teaches that if a person breaks **one part** of the 10 Commandment Law – "*the law of liberty*", they are guilty of breaking the **entire** Law.

James 2:8-12: - "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. **For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all.** For he that said, **Do not commit adultery, said also, Do not kill.** Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. **So speak ye, and so do, as they that shall be judged by the law of liberty."**

NOTE: - We know that James is referring to the 10 Commandment Law in this passage for two reasons: -

- In VS. 8 he calls this Law – "*the royal law according to the scripture*" – this informs us that he is quoting from a Law found in the Old Testament writings or "*the scriptures*".
- In VS. 11 he quotes directly from two of the 10 Commandments – "*Do not commit adultery*" – the 7th Commandment – Exodus 20:14; and "*Do not kill*" – the 6th Commandment – Exodus 20:13.

Most Christians ignore the Fourth Commandment that sanctifies **the seventh-day of the week – Saturday**, and keep in its stead, the first day of the week – Sunday as the Sabbath. To them, it does not matter which day a person honours God upon. But God's Word has **never** sanctified the first day of the week as holy time. The following Scriptures briefly outline some incidents from Biblical history which reveal **how God views his professed people's profaning his Holy Sabbath Day.**

HOW GOD VIEWED HIS PROFESSED PEOPLE VIOLATING THE SABBATH DAY: -

1.) God tested the obedience of the children of Israel with the Sabbath Commandment, relating to the Manna in the wilderness. This was to prove their obedience to God's Law and Commandments.

Exodus 16:4, 5: - "Then said the LORD unto Moses, Behold, **I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.** And it shall come to pass, that on the sixth day they shall prepare [that] which they bring in; and it shall be twice as much as they gather daily."

Unfortunately, they failed the test, and profaned God's Sabbath.

Exodus 16:23-28: - "And he said unto them, This [is that] which the LORD hath said, To morrow [is] the rest of the holy sabbath unto the LORD: bake [that] which ye will bake [to day], and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. **And Moses said, Eat that to day; for to day [is] a sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, [which is] the sabbath, in it there shall be none. And it came to pass, [that] there went out**

[some] of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?"

2.) The generation of adults who came out of Egypt at the Exodus (except for Caleb and Joshua), God would not allow into the Promised Land, because they profaned God's Sabbath day.

Ezekiel 20:15, 16: - "Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given [them], flowing with milk and honey, which [is] the glory of all lands; Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols."

3.) Because Israel profaned God's Sabbath day, he scattered them among the heathen nations.

Ezekiel 20:23, 24: - "I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols."

4.) God promised that if the people of Judah kept the Sabbath day holy, the city of Jerusalem would stand forever; but if they profaned the Sabbath day, God would destroy the city by fire.

Jeremiah 17:24-27: - "And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

The people of Judah profaned God's Sabbath day, and therefore God allowed the Babylonians to destroy the city of Jerusalem because of this sin.

Nehemiah 13:15-18: - "In those days saw I in Judah [some] treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all [manner of] burdens, which they brought into Jerusalem on the sabbath day: and I testified [against them] in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing [is] this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath."

God does not change.

Malachi 3:6: - "For I [am] the LORD, I change not; therefore ye sons of Jacob are not consumed."

Hebrews 13:8: - "Jesus Christ the same yesterday, and to day, and for ever."

☞ IF WE WANT TO BE A SAINT IN THE LAST DAYS, WE NEED TO BE OBEDIENT TO ALL OF GOD'S COMMANDMENTS – INCLUDING THE SEVENTH-DAY SABBATH.

Revelation 14:12: - "Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus."

DO YOU QUALIFY FOR THE RIGHT TO THE TREE OF LIFE, AND FOR AN ENTRANCE INTO THE GATES OF THE NEW JERUSALEM?

Revelation 22:14: - "Blessed [are] they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

SECTION FIVE: -

A BIBLICAL EXAMINATION OF THE THREE COMMON PASSAGES USED TO “PROVE” THAT THE OBSERVANCE OF THE FIRST DAY OF THE WEEK IS SUPPOSEDLY BIBLICAL.

1. ACTS 20:7-11: -

“And upon the first [day] of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing [him] said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.”

This is traditionally claimed as being proof that the early Christians met regularly for public worship upon the first day of the week to celebrate the Lord's Supper, by the breaking of bread.

But upon a closer examination, we shall see that this is not the case. Rather, this was a Saturday night meeting for the special occasion of Paul's imminent departure at daybreak. Let us establish this truth by the following brief Scriptural points.

- a.) The Bible measures a day from sunset to sunset, not from midnight to midnight as we do today. At creation God himself laid down this measurement of time concerning a day.

Genesis 1:5: - “And God called the light Day, and the darkness he called Night. **And the evening and the morning were the first day.**”

- b.) The writer of the book of Acts – the physician Luke, uses this measurement of time in his gospel.

Luke 24:29: - “But they constrained him, saying, Abide with us: **for it is toward evening, and the day is far spent.** And he went in to tarry with them.”

In reality, this meeting would have been held on our Saturday evening – which was the first part of the Biblical first day of the week. Therefore as this was an evening meeting, there were “many lights” on in the room where the meeting was held – see VS. 8.

- c.) When did the disciples “break bread”? After midnight, when Paul had raised the young man Eutychus to life again – Compare VS. 7 with VS. 9 & 10.

- d.) Then at daybreak on Sunday morning, the apostle Paul left by foot on his long journey to Assos – VS. 11. This is **not** an example of Paul resting upon the first day of the week at all, when he undertook this long and physically tiring journey on foot.

- e.) Many Christians emphasize the fact that this was a celebration of the Lord's Supper upon the first day of the week, because of the fact that the disciples “broke bread” – VS. 7 & 11. But they overlook the fact that the early disciples broke bread **every day**, and not only upon the first day of the week.

Acts 2:46: - “**And they, continuing daily** with one accord in the temple, **and breaking bread from house to house**, did eat their meat with gladness and singleness of heart.”

Paul taught that the Lord's Supper was to celebrate Christ's **death** and **not** his resurrection from the dead.

1 Corinthians 11:26: - “For as often as ye eat this bread, and drink this cup, **ye do show the Lord's death till he come.**”

- ❖ The simple truth would appear to be, that this was a special Saturday evening meeting, held in honour of Paul's imminent departure at daybreak. Paul chose this occasion to give a final exhortation of counsel and encouragement to the believers gathered there. And then at daybreak on Sunday morning, he departed on his long journey by foot.

2. 1 CORINTHIANS 16:1, 2: -

“Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first [day] of the week let every one of you lay by him in store, as [God] hath prospered him, that there be no gatherings when I come.”

This passage is traditionally understood as “proving” that the apostle Paul commanded the early Christian churches to meet together upon the first day of the week, when they would have a public collection or offering for the saints.

But upon a closer examination of VS. 2 reveals the fact that this was **NOT** a public collection for the saints at all, but rather an **individual or personal collection at home** for the saints.

The Greek expression that is translated in the KJV as “by him” in VS. 2, is παρ’ ἑαυτῶ – “par heauto” - the second word is the **Masculine, Singular, Dative case** of the Reflexive Pronoun – ἑαυτοῦ – “heauto” – See Strong’s Concordance; Greek, No. 1438. This means in the singular – “*himself*”. In other words, let each **individual** believer lay up or put aside **by himself** offerings for the saints, upon the first day of each week. It is not grammatically possible to make this **singular** expression into a command by Paul to hold a public collection for the saints every Sunday.

3. REVELATION 1:10: -

“I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet.”

Those who observe the first day of the week traditionally claim that here in this verse is indisputable proof from the Scriptures, that Sunday is called by the apostle John “*the Lord’s day*”, because it belongs to the Lord Jesus Christ.

But a moment of reflection reveals the fact that those Christians who assert this point have used circular reasoning to arrive at this assertion. They already believe that Sunday is the Lord’s Day before they come to this passage, so when they read this verse in the book of Revelation, they claim this as supporting “proof” that the apostle John recognized the first day of the week as the Lord’s Day.

The Greek word which is translated as “Lord’s” in the KJV is the word κυριακός – “kuriakos” – See Strong’s Concordance; Greek No. 2960. It is defined in Walter Bauer’s – A Greek-English Lexicon of the New Testament and Other Early Christian Literature, page 458, as “belonging to the Lord, the Lord’s.”

This verse alone does **not** inform us as to which day belongs to the Lord Jesus Christ. There are three common beliefs concerning this expression that is used in this verse: -

- i.) By far the most popular belief is that it is referring to the first day of the week – Sunday. It should be stated simply, that nowhere in the Bible does the Lord Jesus Christ ever claim the first day of the week as belonging to him, or being his special day. The Scriptures are silent concerning this belief.

Generally, the writings of the early Church ‘fathers’ who wrote in the 2nd and 3rd centuries AD are used as support for this belief. It should be stated that these writers are **not** part of the inspired writings of the Scriptures. And secondly, these writers wrote in the time after the death of the apostles of Christ, when false teachers and false doctrines were making their way into the Christian Church. Therefore, these writings themselves need to be evaluated by the Scriptures, to see if they are in harmony with the Bible, or whether they contain some of the false teachings, which the apostle Paul stated, would come into the church after his death.

Acts 20:29, 30: - “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”

- ii.) Some people believe it is referring to “the day of the Lord” – the 2nd Coming of our Lord Jesus Christ and the Day of Judgment. We state simply that while John indeed could have and did indeed have a vision of “the day of the Lord” in the book of Revelation, he could not have received this vision upon “the day of the Lord”, because that day was future to his lifetime, and it is still future to us today in 2002.
- iii.) It is the Seventh day Sabbath of the fourth Commandment. We shall examine this belief from the Scriptures, because of the three beliefs, this one is the only one that has plain and abundant Biblical passages in its support.

The Lord himself claims it as his Sabbath day.

Exodus 20:10: - “But **the seventh day [is] the sabbath of the LORD thy God**: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates.”

The Lord calls it “my sabbaths”.

Exodus 31:12, 13: - “**And the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep**: for it [is] a sign between me and you throughout your generations; that [ye] may know that I [am] the LORD that doth sanctify you.”

Leviticus 19:1-3: - “**And the LORD spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy**: for I the LORD your God [am] holy. Ye shall fear every man his mother, and his father, and **keep my sabbaths**: I [am] the LORD your God.”

The Lord calls it “my holy day”.

Isaiah 58:13: - **“If thou turn away thy foot from the sabbath, [from] doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable;** and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking [thine own] words.”

Jesus claimed the title of being “the Lord of the Sabbath day”.

Matthew 12:8: - **“For the Son of man is Lord even of the sabbath day.”**

See also: - Mark 2:28 & Luke 6:5.

- ❖ **Allowing the Bible to interpret itself, which is the true Protestant way, the 7th day Sabbath of the fourth Commandment is the Lord’s Day of Revelation 1:10.**

MATTHEW 28:1 EXAMINED: -

Matthew 28:1: - "In the end of the sabbath, as it began to dawn toward the first [day] of the week, came Mary Magdalene and the other Mary to see the sepulchre."

Some Christians who observe the first-day of the week use the above passage as "proof" that the first day of the week is the "Christian Sabbath". They claim that the phrase - "*the first [day] of the week*", should actually be translated as "*the first of the sabbaths*", because the Greek word that is translated in the KJV as # "SABBATH" is also translated as "WEEK" in this same verse, with the word "DAY" being supplied by the translators. They claim that this word only means "SABBATH"; hence their belief concerning this passage is "proof" of supposedly the first-day "Christian" Sabbath.

WHAT ARE THE FACTS CONCERNING **σάββατον** - "sabbaton": -

There are several Biblical reasons why the above belief is a mishandling of the Greek text of Matthew 28:1 to try and find some Biblical justification for observing the first-day of the week: -

- Turning to two of the other gospel writer's accounts concerning the resurrection of Jesus, we clearly see that the above belief does **not** stand up to a true handling of the Greek text.

Mark 16:1 & 2: - "And when **the sabbath** (**σάββατον**) was past, Mary Magdalene, and Mary the [mother] of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first [day] **of the week** (**σάββατον**), they came unto the sepulchre at the rising of the sun."

Luke 23:54-24:1: - "And that day was the preparation, and **the sabbath** (**σάββατον**) drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested **the sabbath day** (**σάββατον**) according to the commandment. Now upon the first [day] **of the week** (**σάββατον**), very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them."

NOTE: - We notice that concerning the first occurrence of the word **σάββατον** in each of these passages, it is translated as the "SABBATH", the followers of Jesus **rested** upon this day, as Luke states - "*according to the commandment*". In the other occurrence of the word **σάββατον** in these passages concerning the resurrection morning, the followers of Jesus did **not** rest upon that day, but they came to the tomb of Jesus, fully prepared to anoint his body, which work they could **not** do on the seventh-day Sabbath, because of God's Commandment. Therefore the translation in our King James Version in Matthew 28:1 is sound, as the followers of Jesus did **not** rest upon the second occurrence of **σάββατον** on the resurrection morning.

- The following passage in Luke's gospel concerning the prayer of the Pharisee, proves beyond any doubt, that **σάββατον** does indeed also have the meaning of "WEEK", and does not only mean "SABBATH".

Luke 18:12: - "I fast twice in **the week*** I give tithes of all that I possess."

NOTE: - The Pharisee could **not** fast twice on the Sabbath (**σάββατον**), but he could fast twice in the week (**σάββατον**).

- The argument based upon Matthew 28:1 that claims that, as there is no Greek word for "DAY" in this verse, "WEEK" is not the correct translation, is made for simple readers of the English translation. But this argument shows an appalling ignorance of how the Greek New Testament language functions. The Greek language of the New Testament is an inflected language, with nouns, adjectives and numerical words working in agreement with each other; and also working in agreement with each other

#This Greek word is **σάββατον** - "sabbaton" - See Strong's Concordance, Greek, No. 4521. It is defined as "1. Sabbath. 2. Week" - A Greek-English Lexicon Of The New Testament And Other Early Christian Literature, by Walter Bauer, page 739.

* In Luke 18:12 - του= **σάββατον** - is the Greek expression used, and literally means in this context - "of the week", or "in the week".

in gender. The adjectival word [□]μία - “mian” – that is translated as “FIRST” in the KJV, is in the feminine gender, and an immutable law requires adjective modifiers to agree with their nouns in gender. σαββατον is neuter in gender, and is out of the question. What feminine Greek word is latent in this phrase, and yet so obvious as to reflect upon this adjectival numeral its feminine hue? Clearly the feminine noun ἡμέρα - “hemera” (See Strong’s Concordance, Greek, No. 2250 which means “DAY”). To state that no Greek word for “DAY” occurs in this verse, is to blind the English reader to the fact that an inflected language, by its numerous genders, and cases, can indicate the presence and force of latent words to an extent undreamed of in English.

[□] The actually Greek expression under consideration in Matthew 28:1 is - εἰς μίαν σαββάτων - “in *the* first of the week” is a literal translation. σαββάτων is the plural form of σαββατον.

ROMANS 14:5 & 6 EXAMINED: -

Most Christians who observe the first-day of the week believe that “according to the apostle Paul in Romans 14, God considers all days alike, and thus it is unimportant which day a person keeps holy.”

Let us read exactly what Paul wrote.

Romans 14:5 & 6: - “One man esteemeth one day above another: another esteemeth every day [alike]. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth [it] unto the Lord; and he that regardeth not the day, to the Lord he doth not regard [it]. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.”

NOTE: - There is absolutely no evidence that Paul is referring to any of the Ten Commandments in this chapter at all. We note also, that the passage does **not** actually state that God regards all days alike, as is commonly assumed. It states that an **individual** believer considers every day alike.

But what is Paul's subject in this chapter? Paul is focussing upon the subject of eating and drinking and **feast-days** that some Christians regarded, and others did not. Paul's greatest trial with them was their judging one another, and making these things a test of Christian fellowship. He is teaching a lesson in Christian forbearance in those things that were not a test of Christian fellowship or character. He would have every person fully persuaded or convicted in their own conscience, as to their duty in regard to eating and drinking and feast-days, and then act conscientiously before God.

In this chapter: -

- The word “Eateth” is mentioned 9 times.
- “Eat” – 3 times.
- “Meat” – 4 times.
- “Drink” – twice.

Yet neither the Sabbath nor the fourth commandment are mentioned in this chapter once. That they are not referred to in this chapter, the following reasons will show: -

1. Such a view would make the observance of one of the Ten Commandments a matter of total indifference; whereas the inspired apostle James shows that to violate one of them is to transgress the whole Moral code – See James 2:8-12.
2. It directly contradicts what Paul had previously written in this epistle; for in treating of the law of Ten Commandments, he calls it holy, just, good and spiritual and states that sin – the transgression of the law, by the commandment becomes “exceeding sinful” – see Romans 7:12-14 & 1 John 3:4.

As most Christians do indeed interpret Paul's statement in Romans 14:5 & 6 as teaching that it is a matter of total indifference with God, which day a person keeps holy, we pose the following questions: -

- Most Christians who hold the above belief concerning Romans 14:5 & 6, also believe that the apostle John in Revelation 1:10 uses the term “the Lord's day”, as applying to the first-day of the week, with this supposedly being Jesus' sacred day since his resurrection from the dead. If you hold both of these beliefs, can you not see that you have Paul and John contradicting each other, for no day could be “the Lord's day” according to your belief concerning Romans 14:5 & 6?
- Most Christians who hold the above belief concerning Romans 14:5 & 6, also believe that the apostle Paul in Galatians 4:10 is teaching that Sabbath observance is dangerous. If you hold both of these beliefs, can you not see that you have made Paul contradict himself in Romans 14:5 & 6 and Galatians 4:10?

IS BELIEVING IN JESUS FULFILLING THE SABBATH COMMANDMENT?

NOTE: - Some Christians believe the following teaching, claiming that it frees believers in Christ from the obligation of obeying the fourth commandment: -

“When we believe in Jesus, we have entered into the rest that he promised to give to his followers, and thus we are fulfilling the rest of the Sabbath Commandment.”

Or others state this belief this way: -
“Jesus is the Sabbath.”

Two Biblical passages are put forward as “proof” in an effort to sustain this teaching, which we shall examine in this SECTION.

1. Matthew 11:28-30: - “Come unto me, all [ye] that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke [is] easy, and my burden is light.”

NOTE: - Some Christians believe that “as the word ‘Sabbath’ means rest, then when we come to Christ, he gives us rest for our souls, and thus resting in Jesus, we are keeping the Sabbath commandment.” There are several Biblical reasons why this theory is unbiblical.

- The Greek word for #“SABBATH” - σάββατον - “sabbaton” is **not** used at all in this passage by Matthew. In VS. 28 the Greek word used for “rest” is ἀναπαύω - “ANAPAUO” – See Strong’s Concordance, Greek, No. 373. In VS. 29 the Greek word used for “rest” is ἀνάπαυσις - “ANAPAUSIS” - See Strong’s Concordance, Greek, No. 372. These words are **totally unrelated** to σάββατον that is used by Matthew in Matthew 12:1, 2, 5, 8, 10, 11, 12. If Jesus was trying to convey the teaching that resting in him is keeping the Sabbath, Matthew should have used the word for “SABBATH” in this passage. This brings us to our next point: -
- When did Jesus speak these words in Matthew 11:28-30? The next verse informs us.

Matthew 12:1: - “**At that time Jesus went on the sabbath day through the corn**; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.”

Jesus stated these words on the Sabbath day. He then had a controversy with the Pharisees concerning what was lawful to be done on the Sabbath day, both in the cornfield, and in the synagogue, concerning his healing of the man with a withered hand – See Matthew 12:1-13. Jesus also claimed at this time to be “*Lord even of the sabbath day*” – Matthew 12:8. Surely, if Jesus intended to teach in Matthew 11:28-30, that resting in him is keeping the Sabbath commandment, he had the perfect opportunity in the controversy with the Pharisees concerning what was lawful to be done upon the Sabbath day, to proclaim this teaching publicly, both to the Pharisees and to his disciples. Is that what we find that Jesus did? **NO!** Jesus after claiming to be the Lord of the Sabbath day went with his disciples into the synagogue **for public worship on the Sabbath**. We find that Jesus both by his example and by his teaching enforced the true observance of the Sabbath day, freeing it from the traditions of uninspired men.

- Jesus’ promise in Matthew 11:28, 29 concerning giving us rest and finding rest for our souls, was **not** a new teaching originated by Jesus. He was repeating promises made by the Lord that were contained in the Old Testament scriptures.

Exodus 33:14: - “And he said, My presence shall go [with thee], **and I will give thee rest.**”

Jeremiah 6:16: - “**Thus saith the LORD**, Stand ye in the ways, and see, **and ask for the old paths, where [is] the good way, and walk therein, and ye shall find rest for your souls.** But they said, We will not walk [therein].”

NOTE: - Did Jeremiah’s writing of the promised rest of soul, free people from walking in or obeying the old path of the seventh-day Sabbath? No. In fact, there is no older path in the world to walk in, than the seventh-day Sabbath (See Genesis 2:1-3). Therefore why should Jesus’ **repeating** of these Old Testament promises in Matthew 11:28-30 release believers in Christ from obeying the fourth commandment? Jesus’ own example and teaching in Matthew 12:1-13 disproves this popular misinterpretation of Matthew 11:28-30.

#This Greek word is σάββατον - “sabbaton” – See Strong’s Concordance, Greek, No. 4521. It is defined as “1. Sabbath. 2. Week” – A Greek-English Lexicon Of The New Testament And Other Early Christian Literature, by Walter Bauer, page 739.

2. Hebrews 3:7 to 4:11: - "Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in [their] heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? [was it] not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left [us] of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard [it]. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh [day] on this wise, And God did rest the seventh day from all his works. And in this [place] again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God [did] from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

NOTE: - Some Christians quote only a small portion of this passage to "prove" that "if we believe in Jesus, we have entered into God's rest, and have thus ceased from our own works of sin, and we have fulfilled the Sabbath commandment." We have reproduced the whole surrounding context, so we can take the reader through this passage step by step, so that we will be able to arrive at the correct understanding of this passage.

Chapter 3:7-11: - Paul is quoting from Psalms 95:7-11 here, where David refers back to Israel's forty years of wilderness wanderings. That generation was rebellious against the Lord, even though they saw all his mighty miracles performed for their benefit. God finally swore in Psalms 95:11 that this rebellious generation would "*not enter into my rest*" - they could not enter into the Promised Land. The following Bible passages help explain this "rest" to which David is referring.

Exodus 33:13, 14: - "Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation [is] thy people. **And he said, My presence shall go [with thee], and I will give thee rest.**"

Deuteronomy 12:9, 10: - "For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you. **But [when] ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and [when] he giveth you rest from all your enemies round about, so that ye dwell in safety.**"

Jeremiah 6:16: - "Thus saith the LORD, Stand ye in the ways, and see, **and ask for the old paths, where [is] the good way, and walk therein, and ye shall find rest for your souls.** But they said, We will not walk [therein]."

Chapter 3:12-19: - Paul then exhorts his readers to take heed from the example of unbelief manifested by the Hebrews in the wilderness, lest through the same sin of unbelief, they depart from the Living God. It is not enough to believe in Christ at the start of our Christian walk; Paul exhorts his readers to "*hold the beginning of our confidence stedfast unto the end*" - VS. 14. The reason being, that although the Lord saved the Hebrews out of the land of Egypt, he later destroyed that same generation that he had saved, because of their unbelief.

Jude 5: - "I will therefore put you in remembrance, though ye once knew this, how that **the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.**"

NOTE: - This history demonstrates for us, that our faith has to endure unto the end, in order for us to be saved (See Matthew 24:13).

One of the reasons why the Lord swore that the rebellious generation of Hebrews could not enter into the Promised Land (God's promised rest) was because they profaned God's Sabbath day. They were idolaters and commandment-breakers in the wilderness. (This is a little known Biblical fact.)

Ezekiel 20:15, 16: - "Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given [them], flowing with milk and honey, which [is] the glory of all lands; **Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.**"

NOTE: - They could not enter into the Promised Land because of their disobedience.

In VS. 18 & 19 of Hebrews 3, Paul repeats the theme that the Hebrews could not enter into God's promised rest – the Promised Land, because of their unbelief or disobedience. This brings us to consider a vital truth concerning faith. In the scriptures, we have two opposite relationships portrayed: -

1. THE OBEDIENCE OF FAITH, OR
2. THE DISOBEDIENCE OF UNBELIEF.

Romans 1:5: - "By whom we have received grace and apostleship, **#for obedience to the faith** among all nations, for his name."

Romans 3:31: - "Do we then make void the law through faith? **God forbid: yea, we establish the law.**"

Romans 16:26: - "But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations **for the obedience of faith.**"

Hebrews 11:32-34: - "And what shall I more say? for the time would fail me to tell of Gedeon, and [of] Barak, and [of] Samson, and [of] Jephthae; [of] David also, and Samuel, and [of] the prophets: **Who through faith** subdued kingdoms, **wrought righteousness**, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

NOTE: - Far from faith doing away with God's Law and good works, it is faith, and faith only that can establish God's Law in our lives, and that enables us to work righteousness. Is it any wonder that James taught that "*faith without works is dead also*" – James 2:26?

THE FOLLOWING TABLE WILL HIGHLIGHT THESE TWO RELATIONSHIPS EVEN MORE CLEARLY: -

<u>BIBLE TEXT</u>	<u>OBEDIENCE OF FAITH</u>	<u>DISOBEDIENCE OF UNBELIEF</u>
ACTS 5:36	For "obeyed" the margin has "believed".	-----
ROMANS 11:30	For "believed" the margin has "obeyed".	-----
ROMANS 11:31	For "believed" the margin has "obeyed".	-----
ROMANS 15:31	-----	For "do not believe" the margin has "are disobedient".
EPHESIANS 5:6	-----	For "disobedience" the margin has "unbelief".
HEBREWS 4:11	-----	For "unbelief" the margin has "disobedience".
HEBREWS 11:31	-----	For "that believed not", the margin has "that were disobedient".

☞ The Hebrew's unbelief caused their disobedience of God's Law, even leading to their pollution of God's Sabbath day; for this disobedience of unbelief, God swore that they would not enter into his rest – the Promised Land.

Chapter 4:1-6: - Paul exhorts his readers to "*fear, lest, a promise being left [us] of entering into his rest, any of you should seem to come short of it*" – VS. 1. The reason being, as the gospel had been preached to Paul's readers, so had the gospel been preached to the Hebrews in the wilderness. But the preaching to the Hebrews in the wilderness did not profit them, because they lacked the "obedience of faith". "*For we which have believed do enter into rest*" – VS. 3. If we truly believe in the Lord, we shall obey him, because we will have "the obedience of faith". Paul then takes his readers back to the foundation of this world, when God rested upon the seventh day, after he had finished his work of creation in six days - "*And God did rest the seventh day from all his works*" – VS. 4.

Paul goes on to state in VS. 6 that "*some must enter therein, and they to whom it was first preached entered not in because of unbelief*". The Hebrews in the wilderness had the gospel preached to them first, but they did not enter into God's rest – the Promised Land, because of their unbelief – "the disobedience of unbelief". Therefore, it still remains that some of the Hebrews must still enter into God's rest.

In the Interlinear Greek-English New Testament, which is based upon the "Received Text" of the KJV, this expression reads, "*unto obedience of faith.*"

Chapter 4:7 & 8: - Coming down to David's day, the opportunity to enter into God's rest of soul was still open to the Hebrews, even though they had well and truly entered the Promised Land. Paul in VS. 7 quotes from Psalm 95:7, 8: - "To day if ye will hear his voice, Harden not your heart." And then in VS. 8 we find that if Joshua (as the margin correctly reads) had given the Hebrews rest (even though the next generation had finally entered the Promised Land), then would not David have afterward spoken of another day of opportunity to enter into God's rest of soul. Even though the Hebrews did finally enter the Promised Land, the majority of them never truly entered into God's spiritual rest – rest for their souls, because they were continually rebellious and unbelieving, wanting to follow after the idol gods of the heathen nations around them.

Chapter 4:9 & 10: - There still remains a rest to the people of God. The Greek word that is translated as "REST" in VS. 9, is the word - σαββατισμός - "SABBITSMOS" – See Strong's Concordance; Greek, No. 4520. It means "Sabbath rest, Sabbath observance" – A Greek-English Lexicon Of The New Testament And Other Early Christian Literature, By Walter Bauer, Page 739. The margin reads – "keeping of a sabbath".

NOTE: - This Greek word that is incorrectly translated in the KJV as "REST" in VS. 9, is **NOT** the same Greek word that is translated as "REST" throughout the rest of this passage.

Paul is stating that there **still remains** a Sabbath rest or Sabbath observance to the people of God. And this is further reinforced in VS. 10, where we find that the believer, who has entered into God's rest of soul, has ceased from his own works, "**as God [did] from his**". How did God rest from his own works? The answer has already been given to us in VS. 4: - "**And God did rest the seventh day from all his works**".

Far from Hebrews 4 teaching that believing in Christ frees us from keeping the seventh-day Sabbath, it is quite plain that this passage is New Testament support for the continuing obligation of Sabbath Observance for God's people **as** God himself rested from all his works on the seventh day Sabbath.

Why does Paul introduce the seventh-day Sabbath in VS. 4, 9 & 10? As we have previously found in Ezekiel 20:15 & 16, the Hebrews were not allowed to enter into the Promised Land, the rest that God had promised to them and their forefathers, because they profaned the Sabbath day. And as God's Sabbath day is a sign that the Lord is our Sanctifier (see the passage below), and the blessing of sanctification and holiness gives spiritual rest to our souls, they could not enter into God's promised rest.

Exodus 31:12, 13: - "And the LORD spake unto Moses, saying, **Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it [is] a sign between me and you throughout your generations; that [ye] may know that I [am] the LORD that doth sanctify you.**"

We must remember that our sanctification is God's will for us, and is an essential means for our salvation.

1Thessalonians 4:3: - "**For this is the will of God, [even] your sanctification, that ye should abstain from fornication.**"

2 Thessalonians 2:13: - "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because **God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.**"

☞ **Only a truly sanctified person can keep God's Sabbath day holy, and enter into the rest of soul, that Christ has promised to give to his true believers.**

Hebrews 4:11: - "Let us labour therefore to enter into that rest, lest any man fall after the same example of *unbelief."

NOTE: - * The margin has "disobedience".

HAS TIME BEEN LOST?

Some Christians who observe the first-day of the week, when confronted with the Biblical evidence in support of the binding claims of God's Holy Ten Commandment Law, and the seventh-day Saturday Sabbath, raise the issue of whether time has been lost since the days of Jesus and the apostles, concerning the days of the week. They pose the following questions: -

- How do we know that our present seventh-day of the week - Saturday, is still the same seventh-day of the week as in the days of Christ and his apostles?
- And what about the change of the calendar? Have the days of the weeks been changed when the calendar was changed several centuries ago?

Let us briefly answer these questions, from the following documents.

DOCUMENT 1: -

THE DERIVATION OF THE PLANETARY NAMES OF THE DAYS OF THE WEEK: -

SOURCE: - "Encyclopaedia Britannica, 1961 ed., Volume 4, page 568. – "Calendar": -

"The English names of the days are derived from the Saxon. The ancient Saxons had borrowed the week from some Eastern nation, and substituted the names of their own divinities for those of the gods of the east."

LATIN	ENGLISH	SAXON
Dies Solis.	Sunday.	Sun's day.
Dies Lunae.	Monday.	Moon's day.
Dies Martis.	Tuesday.	Tiw's day.
Dies Mercurii.	Wednesday.	Woden's day.
Dies Jovis.	Thursday.	Thor's day.
Dies Veneris.	Friday.	Frigg's day.
Dies Saturni.	Saturday.	Seterne's day.

DOCUMENT 2: -

THE ROMANS CONQUERED THE JEWS IN 63 B. C., BY ATTACKING THEM ON THE DAY OF SATURN, WHEN THE JEWS WOULD NOT DO ANY WORK AT ALL: -

SOURCE: - Dio Cassius – "Roman History" xxxvii. 16. 2-4; translated by Earnest Cary, Volume 3, pages 125, 127: -

"They [the Jews] made an exception of what are called the days of Saturn, and by doing no work at all on those days afforded the Romans an opportunity in this interval to batter down the wall. The latter, on learning of this superstitious awe of theirs, made no serious attempts the rest of the time, but on those days, when they came round in succession, assaulted most vigorously. Thus **the defenders were captured on the day of Saturn**, without making any defence, and all the wealth was plundered. The kingdom was given to Hyrcanus, and Aristobulus was carried away." (Emphasis supplied.)

NOTE: - The day of Saturn is our Saturday - see Document 1.

DOCUMENT 3: -

JOSEPHUS MAKES IT CLEAR, THAT THE ROMANS ATTACKED THE JEWS ON THE SEVENTH-DAY SABBATH, WHEN THEY WOULD NOT WORK AT ALL: -

SOURCE: - "JOSEPHUS – WARS OF THE JEWS"; book 1, chapter 7, section 3: -

"But Pompey himself filled up the ditch that was on the north side of the temple, and the entire valley also, the army itself being obliged to carry the materials for that purpose. And indeed it was a hard thing to fill up that valley, by reason of its immense depth, especially as the Jews used all the means possible to repel them from their superior station; nor had the Romans succeeded in their endeavours, had not **Pompey taken notice of the seventh days, on which the Jews abstain from all sorts of work on a religious account**, and raised his bank, but restrained his soldiers from fighting on those days; **for the Jews only acted defensively on Sabbath-days.**" (Emphasis supplied.)

☞ Putting Documents 2 & 3 together, it is clear that the “day of Saturn” - our Saturday, was the seventh-day Sabbath, when the Jews rested from all work in the 1st century B. C. during the Roman siege of Jerusalem. Clearly Saturday was the seventh-day Sabbath in the time of Josephus, who wrote at the time when the New Testament was being written in the first century A. D.

DOCUMENT 4: -

HAVE THE DAYS OF THE WEEK BEEN CHANGED, BY THE CHANGE OF THE CALENDAR? NO!

SOURCE: - “LOST TIME”, by Joseph Waggoner: -

“The Julian year was found to be too long, and the seasons were becoming disarranged. A new calendar was adopted in 1582, and the year was thrown back by calling the fifth day of October, as it was then reckoned, the fifteenth. But as the day of the month has no necessary connection with the day of the week, no change was made in the week. This is proved by the fact that the New Style was adopted in Rome 169 years before it was adopted in England, but the two nations were, in the meantime, in agreement on the days of the week. It is further proved by the fact that #Russia never adopted the New Style, but still reckons by the Old, and yet she agrees with the other nations on the reckoning of the days of the week.”

◆ When a person examines the facts of history, time has NOT been lost at all, and our present seventh-day of the week – Saturday, is still the same seventh-day Sabbath that existed in the time of Jesus and his apostles.

This statement was written in the 19th century.