



PENTECOSTAL
CHURCH OF ZION

THE TRUTH ABOUT
THE TEN
COMMANDMENTS

THE TRUTH ABOUT THE TEN COMMANDMENTS

PART I

The Ten Commandments Before Sinai

PART II

The Distinction Between the Ten Commandments and the
Book of the Law of Moses

PART III

Jesus and the Ten Commandments

PART IV

The New Testament and the Ten Commandments

PART V

The Ten Commandments and the Book of the Law of Moses
in the New Testament Letters

PART VI

The Ten Commandments and the New Covenant

PART VII

Reasons People Give for Sunday Observance

PART VIII

The Lord's Day and the Early Church

CONCLUSION

Final Thoughts

PART I

The Ten Commandments Before Sinai

The objective of part one of this teaching is to show beyond doubt that the Ten Commandments existed well before God wrote them on stone on Mount Sinai, as recorded in the book of Exodus. God's moral law, the Ten Commandments, has been in effect since the beginning of time. I feel it is important to clarify this point first of all because many have been taught that the Ten Commandments were just a part of the Mosaic law. The Mosaic law is known in the scripture as the Book of the Law of Moses (Joshua 8:31.) Many people feel that the Ten Commandments were given to Moses and the Israelites and therefore a law unique to the ethnic nation of Israel. I will show in this teaching that this law, the Ten Commandments, was indeed in effect long before the people of the world were even divided into nations. It was certainly in effect before the nation of Israel existed. I will show as well, that the nation of Israel observed the Ten Commandments before they were ever given on stone on Mount Sinai, and were carried down by Moses from the mount.

Genesis 2:1 Thus the heavens and the earth were finished, and all the host of them.

Genesis 2:2 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.

Genesis 2:3 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.

Here is our first biblical reference to one of the Ten Commandments, the fourth commandment. God rested on the seventh day of the week, blessed that day and sanctified it. The sabbath day existed far before the Ten Commandments were written on stone in Moses' time.

Genesis 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

In the previous few verses, before verse eight, we find that Cain was jealous of Abel's offering to the Lord. He was angry because God had respect for Abel's offering and had no respect for his offering. This anger led Cain to kill his brother Abel.

Genesis 4:9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

Genesis 4:10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

Genesis 4:11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

Cain killed his brother and when God asked him about what had happened, Cain lied to try to hide what he had done. Why would Cain lie unless he knew what he did was wrong. This incident shows that murder was wrong long before it was recorded in stone on Mt. Sinai, and Cain was aware of this commandment.

Now let's look at Genesis chapter 39. This is where Joseph was sold into slavery. The 39th chapter says that Joseph was bought by a man named Potiphar. Potiphar eventually made Joseph the overseer in his house because everything Joseph managed prospered.

Genesis 39:7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

Genesis 39:8 But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;

Genesis 39:9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

Notice that Joseph was not merely refraining from lying with the woman because it would wrong his master, or merely refusing because it was immoral to have sexual relations with her. Joseph was refusing her because he knew that it was a sin to commit adultery. He knew this was a sin long before the Ten Commandments were written on stone on Mount Sinai.

Look at Exodus the sixteenth chapter. This is where the children of Israel are gathering manna God provided for them in the wilderness. God instructs them on how to gather the manna. He tells them to go out every morning and collect a certain amount.

Exodus 16:22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

Exodus 16:23 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.

They had not yet arrived at Mount Sinai where the Ten Commandments were written on stone. However, Moses, under God's direction, told them to gather twice the usual amount of manna on the day before the sabbath because the sabbath was a rest day and a holy day unto the Lord. God did not want them gathering the manna on the sabbath day.

Exodus 16:24. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

Some of the Israelites tried to gather up extra manna on other days of the week and hold it over for the second day. When they did this, the manna had spoiled and did not keep overnight. However, it did not spoil overnight when they were saving it for the sabbath. This was God's plan for them so that they could rest on the sabbath.

Exodus 16:25. 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.

Exodus 16:26. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

Exodus 16:27. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

Here we see that Moses told the people that there would be no manna on the sabbath day. Yet, some went to look for it but found none. God was not going to be a part of their breaking the commandment.

Exodus 16:28. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?

God referred to the commandments before they were written on stone with His finger. Yes, they already existed and were already known. The commandments that Cain, Joseph, and Moses were all aware of, God's law from the beginning of time, from the first day, from the first sabbath, until now.

Exodus 16:29. 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.

Exodus 16:30. So the people rested on the seventh day.

Let us now go to the account where Moses is judging the children of Israel.

Exodus 18:13. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

Exodus 18:14. And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

Exodus 18:15. And Moses said unto his father in law, Because the people come unto me to enquire of God:

Exodus 18:16. When they have a matter, they come unto me; and I judge between one and another, and I do make known the statutes of God, and his laws.

At this point, the Israelites are still not at Mount Sinai, where the Ten Commandments were written on stone. However, Moses was judging them by God's laws. Many churches teach that before Mount Sinai the people were under the dispensation of conscience, but we can see that God's laws were there already to show what was right and wrong.

PART II

The Distinction Between the Ten Commandments and the Book of the Law of Moses

The distinction between these two sets of laws is crucial. Later in this study we will get into the New Testament. At times, when the word “law” is mentioned in the New Testament, it refers to the Ten Commandments, and at other times to the Book of the Law of Moses. Here I want to show scriptures which demonstrate there is a definite distinction between these two sets of laws.

To get started we will go in the scripture to where the children of Israel have finally come to Mount Sinai. Here we find that God has put His Spirit upon that mountain. In the nineteenth chapter of Exodus, it says that there was thunder, lightning, a thick cloud, and the voice of a trumpet exceedingly loud. It also says that all the people that were in the camp trembled, and God told Moses to not let the children of Israel come up into the mount or they would die.

Exodus 20:1 And God spake all these words, saying,

Exodus 20:2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Exodus 20:3 Thou shalt have no other gods before me.

Exodus 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Exodus 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

Exodus 20:6 And shewing mercy unto thousands of them that love me, and keep my commandments.

Exodus 20:7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Exodus 20:8 Remember the sabbath day, to keep it holy.

Exodus 20:9 Six days shalt thou labour, and do all thy work:

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:

Exodus 20:11 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 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Exodus 20:13 Thou shalt not kill.

Exodus 20:14 Thou shalt not commit adultery.

Exodus 20:15 Thou shalt not steal.

Exodus 20:16 Thou shalt not bear false witness against thy neighbour.

Exodus 20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Exodus 20:18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

Exodus 20:19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

Notice that God spoke the Ten Commandments directly to the children of Israel. However, they were afraid of the voice of God, and we see in verse nineteen they wanted to hear from God through Moses only.

We will find out that not only did God speak the Ten Commandments to the children of Israel but he also did something else.

Deuteronomy 9:10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

So here we see that the Ten Commandments, which the Lord God had spoken from the mountain, were delivered to Moses on two tables of stone already formed and written with God's finger.

When I was a child, children's Bible stories said Moses wrote the Ten Commandments on the stone. There was also a song about Moses writing the Ten Commandments. We see here that God, not Moses, wrote the Ten Commandments on the stone which He prepared and gave to Moses. The Ten Commandments were not the writings of Moses. Even when Moses went up the mountain the second time after he had broken the tablets, he still did not do the writing of the Ten Commandments, God did.

Let's look at another account that backs up what we are saying. The reason we need to be secure in the facts concerning God being the one who directly wrote the Ten Commandments is because there is another group of directives that are the writings of Moses. We will show the difference between these later in this teaching. Look where Moses is warning the children of Israel to follow after God.

Deuteronomy 4:10. Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they shall live upon the earth, and that they may teach their children.

Deuteronomy 4:11. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

Deuteronomy 4:12. 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.

Deuteronomy 4:13. 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.

We have another witness here that God is the author of the Ten Commandments and He alone wrote them.

Exodus 24:3. 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.

Exodus 24:4. And Moses wrote all the words of the Lord and rose up early in the morning, and builded an alter under the hill, and twelve pillars, according to the twelve tribes of Israel.

We find in verse four that Moses is writing down the things God is giving him. This is the writings of Moses and we will see that it is later called the Book of the Law. The Ten Commandments were always a separate thing from the Book of the Law, or the Mosaic law, as it is known.

Deuteronomy 31:9. And Moses wrote this law 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.

Mose gave his writings to the priests.

Deuteronomy 31:24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

Deuteronomy 31:25 That Moses commanded the Levites, which bare the ark of the covenant of the Lord saying,

Deuteronomy 31:26 Take this book of the law, 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.

Here we have Moses writing this law in a book and commanding the Levites to place it in the side of the ark of the covenant. Let's further verify the writers of these two laws and show that they were separate laws. Take a look at the account where Moses went back up the mountain. He had become angry at the Israelites and he threw down the original tables of stone on which God wrote the Ten Commandments and had broken them.

Deuteronomy 10:1. At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

Deuteronomy 10:2. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

Even the second time, the Ten Commandments were written on stone, they were still written by the finger of God. Moses did not write them. Moses wrote what God commanded, he did not make up his own ordinances, but there is a clear distinction when it comes to the Ten Commandments. It was important for God to inscribe those things in the stone Himself, because unlike the ordinances in the Book of the Law, the Ten Commandments are a moral code for all time, rather than a dispensation of time.

Deuteronomy 10:3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand.

Deuteronomy 10:4 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.

Deuteronomy 10:5 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.

We see that the Ten Commandments, written with God's finger, were placed in the ark of the covenant. As we have read previously, the Book of the Law written by Moses was placed in the side of the ark of the covenant. These laws were separate and were to be kept in separate areas of the ark. When we get into the New Testament scriptures, we will show more differences between these two laws and their purposes.

PART III

Jesus and The Ten Commandments

Let's look at what Jesus said about the Ten Commandments:

Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Matthew 5:18 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.

The Greek word for fulfill in verse 17 is *pleroo* (Strong's G4137) and in context has this definition: "to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfillment." People often interpret fulfill to mean negation or removal. But if we fulfill something, it means to execute a duty or to satisfy something. If we promise to visit a loved one in a nursing home every week and we do that, then we are fulfilling our promise. Jesus was fulfilling the law. He was living it the way it was meant to be lived. We will read some scriptures shortly that explain what Jesus meant about fulfilling the law.

Concerning verse eighteen, we know that heaven and earth have not yet passed away, so the law of God is still here as well. Jesus came to execute, satisfy, and make perfect the law of God. Let's go to where Jesus is explaining how He is fulfilling the law, making it perfect.

Matthew 5:21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

Matthew 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

In the Old Testament, the commandment "thou shalt not kill" meant exactly that. As long as one refrained from killing, he was not guilty under the law, even if he felt angry and wanted to kill someone. Here, we find Jesus perfecting the law by saying that if you are angry without a cause, you are in the wrong.

Matthew 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

Matthew 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

This is another example of making God's law full and perfect. He is perfecting the law. No longer is refraining from the act of adultery good enough, but Jesus does not want us to

have the desire to commit adultery in our hearts. Jesus is taking the Ten Commandments law to a place where He wants His people to be. He is making this law full and perfect. He is making it a law that is to be kept more completely than had been previously required.

Luke 16:15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

Luke 16:16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

Here, Jesus says that the law and the prophets were until John. What law is he talking about? Remember the distinction between the Book of the Law of Moses and the Ten Commandments law? We will read later that according to the book of John, sin is defined as the “transgression of God’s law”, speaking of the Ten Commandments law. In another place in the New Testament, we read that the law was added because of transgressions, speaking about the Book of the Law of Moses. The Book of the Law of Moses dealt with animal sacrifices that were used to atone for sin. The Book of the Law of Moses is the law that Jesus is speaking about when He said the law and the prophets were until John, but since that time, the kingdom of God has been preached. John the Baptist came preaching the kingdom of God. John preached for people to repent because the kingdom of heaven was at hand. He baptized people unto repentance, for the remission of sin, looking for and pointing to the infilling of the Holy Ghost, which was only made possible by Jesus’ death and resurrection.

Luke 16:17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

This could all sound confusing, if you do not realize how distinctly separate the Ten Commandments law and the Book of the Law of Moses are. Jesus has already said that the law was until John, and now He says this in verse seventeen. Let’s read on in verse eighteen and see which law He speaks of as the permanent law, that will not fail.

Luke 16:18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

We can see here that Jesus is talking about the law which contains “thou shalt not commit adultery.” This is the Ten Commandments law, God’s law that is from the beginning of time.

Jesus was speaking to the Pharisees here because they were covetous. He tells them that things highly esteemed among men are abominations in the sight of God. It is clear from the text that divorce was rampant, and for any conceivable reason. They questioned Jesus, thinking perhaps a man should have a right to put away his wife for every cause. They loved to use the bill of divorcement, which was in the Book of the Law of Moses. They had expanded this bill of divorcement to cover any situation. Here Jesus is telling them they are breaking God’s

commandment and that it is easier for heaven and earth to pass away than for one tittle of the law to fail.

Now let's go to a place where Jesus is speaking to the Pharisees once again. They were finding fault with His disciples because they were eating with unwashed hands. The Pharisees asked Jesus why His disciples did not wash their hands according to the traditions of the elders.

Matthew 15:3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

They were finding fault with the disciples for breaking tradition, and at the same time, traditions that they held to were breaking God's commandments. In the following verses is an example of one way they were doing this.

Matthew 15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

Matthew 15:5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

Matthew 15:6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

The Pharisees were trying to be unaccountable to the commandment of God, which said "Honor thy father and thy mother." The Pharisees taught that you could declare that your possessions were Corban (Mark 7:11) which means dedicated to God. In practice, they would refuse to help their parents, saying their possessions and money were dedicated to God, however, they would still retain control over those things to do with as they pleased until death. Jesus aptly called them out on this tradition violating the commandment of God.

Matthew 15:7 Ye hypocrites, well did Esaias prophesy of you, saying,

Matthew 15:8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

Matthew 15:9 But in vain they do worship me, teaching for doctrines the commandments of men.

Matthew 19:16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

Matthew 19:17 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.

Matthew 19:18 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,

Matthew 19:19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

Jesus doesn't cover every one of the Ten Commandments here in Matthew 19. He only lists six of the Ten Commandments, but He certainly lists enough for us to tell which set of commands Jesus means for the young man to keep. We certainly know that just because Jesus gave an abbreviated list, it does not mean the young man did not have to keep the other four commandments. One of the other four, after all, is "Thou shalt have no other Gods before me."

Many people say we only have two commandments to keep now, instead of ten. They claim what Jesus says in Mark 12 means we can disregard the other eight commandments.

Mark 12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

Mark 12:29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

Mark 12:30 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.

Mark 12:31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Jesus is using wording from the Book of the Law of Moses to speak of the Ten Commandments. This is somewhat ironic because those who use this scripture to teach that we only need to keep these two commandments, surely do not think we should keep the Book of the Law of Moses.

Mark 12:32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

Mark 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

Mark 12:34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

This man had a good idea of what Jesus was talking about. He said this was better than burnt offerings and sacrifices. Notice Jesus said the man was not far from the kingdom of God. That spiritual kingdom came on the day of Pentecost, and that man may have been one who

was added to the church then, we do not know. We do know with the Holy Ghost in us, we can love God with a new and cleansed heart. We can also love our neighbor as ourselves. We can also keep the other commandments the way they were meant to be kept in the beginning.

If we love our neighbor as ourselves, are we going to steal from him? If we love our neighbor as ourselves, are we going to covet our neighbor's mate? Are we going to lie to our neighbor if we love him as ourselves? Also, if you love God with all your heart, are you going to make a graven image and bow and worship it? If you love God with all your heart, are you going to take His name in vain? If you love God with all your heart, are you going to disregard the day that He set aside, hallowed, and blessed, and about which He said "Remember the sabbath day to keep it holy?" Not if we think about it with an honest heart. If you pray about it, I don't believe you can continue to disregard the holy sabbath day and not feel a twinge of conviction about it. You see, if we do keep the two commandments that Jesus mentions here, we will desire to keep the whole law. We can live above sin through the mighty power of the Holy Ghost.

Some people think that all of the Ten Commandments are still in effect except for the fourth one. They say that when Jesus came to earth, He changed things and now we are no longer to keep the sabbath.

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.

Matthew 12:2 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.

Matthew 12:3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

Matthew 12:4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

Matthew 12:5 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?

Matthew 12:6 But I say unto you, That in this place is one greater than the temple.

Matthew 12:7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

Matthew 12:8 For the Son of man is Lord even of the sabbath day.

What was Jesus saying? Was He saying that we do not have to keep the sabbath anymore? Jesus' disciples were in the field hungry and began to pluck and eat the grain. The grain did not belong to the disciples, but in the Book of the Law of Moses, people were permitted to eat from another's field if they were passing through hungry. The Pharisees didn't

accuse the disciples of stealing, but of breaking the sabbath. Jesus reminded them of a couple of places in the Old Testament where the laws were not kept under an emergency. For example, when David was very hungry, God did not punish him for eating the shewbread. Also, the priests had a lot to do on the sabbath day, which would be considered work, but they needed to do it because it was part of their being priests for the people and God. Today, if a pastor teaches a sabbath school lesson, preaches one or two sermons on the sabbath, and goes to pray for a few sick folks in the afternoon, I can verify that it feels like one has put in a day of work at the end of the sabbath. However, this is God's work, the effort is of ministering. It is not breaking the sabbath. Jesus is simply explaining to the Pharisees that if there is an urgent need that needs to be met, it needs to be met. He is not giving an anti-sabbath lesson here. The disciples were simply plucking and eating corn. They were not out with bushel baskets gathering in the harvest on the sabbath. They were just satisfying their immediate hunger.

Now let us consider the account of a woman who was ill for eighteen years and Jesus healed her on the sabbath day.

Luke 13:10 And he was teaching in one of the synagogues on the sabbath.

Luke 13:11 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.

Luke 13:12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

Luke 13:13 And he laid his hands on her: and immediately she was made straight, and glorified God.

Luke 13:14 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.

Can you imagine this situation? Here is a woman who has had this severe problem for eighteen years and Jesus sees the need and heals her. Then the ruler of the synagogue says this is wrong and should not have happened, even though God performed a miracle. Does the fourth commandment say that one cannot be healed on the sabbath? Of course not. The commandment says not to do work or cause those in your house to do work. This ruler was so misguided as to what the sabbath was about, he thought Jesus had broken the sabbath commandment, or he simply saw an opportunity to accuse Jesus of wrong-doing.

Luke 13:15 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?

Luke 13:16 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?

Jesus is pointing out the ruler was trying to put the needs of the woman below the needs of the barnyard animals. If an animal deserves to be taken care of, how much more does a human being?

Luke 13:17 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.

Jesus did not teach to break the sabbath, He taught to meet the needs of the people. There are other examples where Jesus healed on the sabbath day. A couple of accounts are in Luke the fourth chapter and John the fifth chapter. You can read about those accounts on your own.

John 14:15 If ye love me, keep my commandments.

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.

Jesus did not advocate breaking the Ten Commandments. He made them fuller, deeper, and more meaningful and included even sin in our thoughts as breaking the commandments. He taught the people how the commandments were to be perfectly kept in our hearts, not just in our deeds. He says if we love Him, we should keep His commandments, and He kept His Father's commandments.

PART IV

The New Testament Church and the Ten Commandments

Many people, though not all, believe that the New Testament church kept all of the commandments except for the sabbath commandment. Therefore, we will focus here on the practices of the early church regarding the seventh-day sabbath.

Acts 13:14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

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.

The apostle Paul stood up and began to preach to them about Jesus Christ. We see here that Paul went to church on the sabbath day. This is a Jewish congregation, so naturally they had their synagogue service on the sabbath.

Acts 13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

The Gentiles wanted Paul to preach to them about Jesus on the next sabbath. Why on the sabbath? The Gentiles didn't keep the sabbath from tradition. They probably had a lot of other things they could do that day. However, Paul was a tent maker, he did not live on offerings as many preachers do, and he likely had work to do on the other days. We see here, however, that he was not at work on the sabbath day. Also, the Gentiles seemed to know which day Paul would be free from his work to preach for them. This says something of the sabbath-keeping habits of Paul. Otherwise, they could have asked him to meet with them on the first day of the week, if that was when they had observed him in rest and worship, but it was not.

Act 13:43 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.

Acts 13:44 And the next sabbath day came almost the whole city together to hear the word of God.

People in those times knew the people who served the God of Israel kept the sabbath day. There was never a question as to what day they should observe. God rested on the sabbath day, He set it aside and sanctified it, and He made it holy.

Therefore, these Gentiles, wanting to hear more about Jesus, wished for Paul to preach to them on the sabbath day. Let's read about Paul at Philippi in Macedonia.

Act 16:13 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.

Notice here that Paul and Silas are going to a river-side prayer service on the Sabbath. This is not a gathering of the Jews in the synagogue. This is a prayer service of people, predominately women, who had gathered for prayer on the sabbath. We see that Paul and Silas taught them on the sabbath day. Here is another sabbath where Paul is not working, but spending his time for the Lord.

Act 17:1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

Act 17:2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

Act 17:3 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.

We see Paul again not working on three consecutive sabbath days, but spending his time expounding the scriptures. Furthermore, the Bible states here that it was his manner to go to service on the sabbath day. Why was he still observing the sabbath as a day of worship in or out of the synagogue, such as in Acts 16:13, if this day of worship was not the day to observe in the New Testament church? Why did he set this example? Paul observed the sabbath and on the sabbath preached the Gospel. His tent-making business was set aside and not pursued on God's sabbath day.

Acts 18:1 After these things Paul departed from Athens, and came to Corinth;

Acts 18:2 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.

Acts 18:3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

Acts 18:4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

Paul stayed with fellow tent makers, working with them in business, but on the sabbath day, he was preaching the Gospel, not making tents. It says he did this every sabbath. It also says that he taught the Jews and the Greeks (Gentiles) on these sabbath days. This was not a coincidence for him to do this every sabbath. I find myself in observing the sabbath, it would be impossible to go every week and observe two full days as rest and worship days. There is just too much to be done at home or at work to do this. Remember the fourth commandment says "Six days shalt thou labor." Also, remember that God wouldn't let the manna keep overnight for the children of Israel in the wilderness when they were not keeping it over for the sabbath.

God intended us to use the first six days of the week to work as well as He meant for us to rest on the sabbath. Many will say Paul must have been observing Sunday as well, but it is not in the scripture that he was. According to the scripture, Paul always observed the sabbath day, and did not hold any other day in reverence.

Acts 15:1 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 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

Acts 15:3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

Acts 15:4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

Acts 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

Paul and Barnabas had a passionate disagreement with the men from Judea, who were teaching the Gentiles they must be circumcised. They decided to go to Jerusalem to settle the matter. It states in verse three that they were brought on their way by the church. This means that along their trip, they stopped at various New Testament churches and probably spent time at each in fellowship. Then they continued to the next church until reaching Jerusalem. Paul and Barnabas told them all how the Gentiles had been converted, bringing great joy to the believers.

In verse five some converted Pharisees wanted the Gentile converts to be circumcised and to keep the Law of Moses. Remember, we have shown the Ten Commandments are distinct from the Law of Moses.

Acts 15:13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

Acts 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

Acts 15:15 And to this agree the words of the prophets; as it is written,

Acts 15:16 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:

Acts 15:17 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.

Acts 15:18 Known unto God are all his works from the beginning of the world.

Acts 15:19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

Acts 15:20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

We can see that James tell us the Gentiles should not be taught that circumcision is necessary for salvation. Some people will use verse twenty to say they no longer have to keep the sabbath because James says there are only four things they need to tell the Gentiles: don't have idols, don't fornicate, don't eat meat from strangled animals, and don't eat blood. It should be pretty clear to anyone honestly interpreting this text, however, that James is not offering a comprehensive list of sins to refrain from. He doesn't specifically mention any of the Ten Commandments here because the context is the Mosaic Law. He doesn't mention murder, or any number of things that are certainly sinful acts. He is addressing the context of the discussion, which was whether or not we should keep the Law of Moses. If you have a concordance, you can look at the Greek text and understand that James is commanding the Gentile converts to avoid some things that they certainly were part of their pagan culture, but Jewish converts would not have struggled with. Namely, don't eat meats sacrificed to idols, do not commit sexual immorality of any kind, do not eat an animal that has been strangled (killed without bloodshed,) and from consuming blood itself, which was also forbidden in Noah's time. These were important themes Moses wrote about in great detail under inspiration of God, but they were not part of the covenantal ordinances which were fulfilled in Christ. It is clear this conversation had nothing whatsoever to do with keeping the Ten Commandments, or that any of them are no longer in effect.

Acts 15:21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

Remember when we talked about the Book of the Law of Moses being separate from God's Ten Commandments law? Here we see an example of Moses being preached. Once again, James is instructing the Gentiles to do these four things and they will do well. He is not saying to do nothing else at all. The apostle's letter was necessary, in part, *because* Moses was preached throughout the Roman empire in synagogues in almost every city.

Now we will go to a scripture that is used by people to try to prove that the New Testament church worshiped on the first day of the week.

Acts 20:7 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.

Acts 20:8 And there were many lights in the upper chamber, where they were gathered together.

Acts 20:9 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.

Acts 20:10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

Acts 20:11 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.

Acts 20:12 And they brought the young man alive, and were not a little comforted.

I want to point out the disciples are meeting at a time we would call Saturday evening. We know that in the scripture, the day (24-hour period) begins at sunset (Genesis 1:5.) The first day of the week began at sunset at the end of the sabbath (the seventh day). It is a night-time fellowship because it says that Paul preached until midnight. In verse eight it says there were many lights in their chamber, this is further evidence that the occasion was taking place after dark. Humans changed the start of the new day to midnight, not God.

Why did they gather together in Acts twenty? Having a worship service was not the purpose of their meeting, but rather it says they gathered to eat. Paul began preaching to them, and he preached until midnight. The young man fell out of the window and died, but Paul prayed for him and the Lord raised him from the dead. They went on and ate some more and Paul departed after the break of day. Paul then leaves early in the morning on the first day of the week to travel. Read the next few verses in Acts twenty which records the traveling he did that day. He did not go to worship that Sunday morning. The scripture states that Paul traveled by foot and then by ship the entire day and no worship service is mentioned. Neither does it mention the other disciples, who were on the ship, on Sunday, going to worship, or having worship assemblies where they were on that Sunday.

The scripture clearly shows that Paul and the early church had a practice of worship assembly on the seventh-day sabbath. Also, remember there is no mention of Sunday (first day) observance by the apostles or other members of the early church in the Bible.

PART V

The Ten Commandments and the Book of the Law of Moses in the New Testament Letters

In the New Testament, we will see that God's moral code is still the Ten Commandments. The Ten Commandments define sin for us, so we know what to avoid.

Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Here we see that the law tells us what sin is. Everyone has sinned and the only way we can get cleansing from our sin is by the blood of Jesus. For example, the law says we should love God, not steal, and not kill. It speaks out and makes us guilty if we break it.

Romans 4:15 Because the law worketh wrath: for where no law is, there is no transgression.

This is something to consider. We know the old covenant is no longer in effect, but, if we try to say the Ten Commandments are no longer in effect as well, or that we are not to adhere to any law, as some say, then there is no transgression, or sin. We know from the scripture this view is incorrect. If there no law, then there is no sin. If there is sin, there must be a law.

1 John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

The apostle John is confirming this Biblical truth. The definition of sin is breaking the law.

Romans 7:7 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.

Here, Paul is very clear about which law defines sin. The law that contains "Thou shalt not covet." We know this is the Ten Commandments. He says that he actually would not have known, or recognized lust except the law spoke of it and condemned it. If we know the law, we will know what sin is and be able to eliminate it from our lives. Yes, we should keep the Ten Commandments in the New Testament church. If we do not keep them, we have transgressed or sinned.

1 John 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

1 John 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

Verse four is a very strong statement, but I believe we should all take it and not be offended by the word. We do not know Jesus like we should if we do not keep his commandments. If we knew Him like we should, we would know what it is that He would have us do, and we would do it. Many of us need to know Him and His Word better. We also see in verse five that God's love is perfected when we keep the commandments. We see why Jesus resurrection and the sending of the Holy Ghost was so important. It was to enable us to know Him and keep His commandments fully and live without sin. Let us live up to God's purpose for us and love and keep his commandments.

1 John 5:2 By this we know that we love the children of God, when we love God, and keep his commandments.

1 John 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

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

James 2:9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

James 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

James 2:11 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.

We can see here that James is speaking of the Ten Commandments because he is quoting from that law. Yes, we still need to keep the Ten Commandments. If we offend at one point, according to James, we are guilty of all.

James 2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.

I find this very interesting. The Ten Commandments, according to James, is the *law of liberty*. Yet, we have so many people teaching that it is a law of bondage. We must realize that we have perfect liberty *unless* we sin, but if we sin, we are under the penalty of the law. Although we are no longer put to physical death for sin, we all must surely realize that sin does still exist. Our penalty now is spiritual death. In Psalms, it states: Great peace have they which love thy law (Psalm 119:165.) Does loving the law sound like bondage? People in bondage lack peace. They are full of anguish, restlessness, and grief.

Revelation 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

Looking at the scripture in Revelation, we see the remnant the dragon would make war with bore two attributes. One is they had the testimony of Jesus Christ, and the other is they kept God's commandments. In the gospel of John, the comforter (the Holy Ghost, the Spirit of truth) testifies of Jesus. We need to have the Holy Ghost, which testifies of Jesus, most certainly, but we also need to keep the commandments of our Lord. What benefit is the Spirit of truth without the truth? What good is it for a person to be willing to walk in truth (having the Spirit of truth), yet be in a position where the truth is not instructed? The Spirit of truth would not be able to function as God intended.

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.

Keeping God's commandments are a prerequisite to partaking of the tree of life. We know Jesus said in John 14:15, "If ye love me, keep my commandments." Many Christians are already keeping almost all of the commandments. Many of you would lay down your life before you would cheat on your spouse or kill another human being. You know in your heart that you are strict in your observance of these commandments. Go ahead and take a step and keep them all. It feels good to be listening to the still small voice of God. John said this is the love of God, that we keep His commandments.

At this point, I would like to continue further with the discussion from part two about the distinction between the Book of the Law of Moses and the Ten Commandments. Remember Romans 3:20, which says that by the law is knowledge of sin, and first John 3:4, which says that sin is the transgression of the law. Also, in the book of James, we found that James refers to the Ten Commandments as the law of liberty. We know the law of liberty is the one we should keep.

By contrast, we will go to the book of Galatians and take a look. This is the continuation of what was happening in Acts chapter fifteen. The Galatians were caught up in some of the ordinances contained in the Book of the Law of Moses, such as circumcision. The main thing the apostle Paul discusses in the book of Galatians is circumcision.

Gal 3:19 Wherefore then serveth the law? It 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.

Think about it for a moment. Were the Ten Commandments added because of transgression? We have already learned that sin is the transgression of the law and that by the law we have knowledge of sin. How could sin have existed before the Ten Commandments? We have read in the scripture also that where no law is, there is no transgression. Paul is writing, here in Galatians, about the Book of the Law of Moses and the ordinance of circumcision. The Book of the Law of Moses contained ordinances added because of transgressions. Now we know that our circumcision is of the heart (see Romans 2:29.) Circumcision is now a spiritual thing. God's Ten Commandments law defines sin, and the Book of the Law of Moses was added because of sin. The Book of the Law of Moses contains ordinances that were performed to atone for sins committed under the old covenant.

Romans 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

Paul says the law is holy and the commandment good, but which law does he mean? We find, in verse seven, that he names "thou shalt not covet." He is speaking of the Ten Commandments law.

Colossians 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

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;

Now, notice the fourteenth verse says "blotting out the handwriting of ordinances that was against us." The Ten Commandments were not someone's handwriting. They were written by God's finger. The handwriting of ordinances were the ordinances Moses wrote in the Book of the Law. The Ten Commandments law was holy and good. If you love God with all of your heart, which of the Ten Commandments do you feel is contrary to you? Shouldn't you want to refrain from stealing, killing, telling lies, etc.? There were, however, ordinances in the book of the law which were definitely against us, and contrary to us. I will come back to this scripture later.

James 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

James 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

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.

The twenty-fifth verse refers to the "perfect law of liberty." We read about this perfect law of liberty in the second chapter of James, and we verified it was speaking of the Ten Commandments. We know this because he mentions specific commandments from that law.

Remember that it said we would be judged by this law of liberty? Notice again that it says here in the twenty-fifth verse this law is “perfect.”

Hebrews 7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

The book of Hebrews speaks of the “better hope,” being the new covenant way, the spiritual birth. However, notice the law is spoken of in the first of verse nineteen, “made nothing perfect.” These laws that were contained in ordinances, the sacrifices the priests made, and more, can be read about in the book of Hebrews. You can see that all the things they did that pertained to the worldly tabernacle (the tabernacle that was here on earth) made nothing perfect. On the other hand, James calls the Ten Commandments law “perfect.”

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

Which law is he talking about? We know we should not establish again the Book of the Law of Moses; it was designed to be a shadow of Christ. Paul is speaking here of the Ten Commandments law. He’s talking about that law that defines sin. Let’s look again at the twentieth verse, “for by the law is the knowledge of sin.” When we live our lives for God, we do not void the law, we establish the law. When we are a partaker of the new covenant, we establish the law. We will return to the discussion of the new covenant later.

Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

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

Verse four tells why Jesus condemned sin in the flesh. That we might fulfill the righteousness of the law. Some think that when Jesus fulfilled the law the “fulfill” meant He put an end to the law. If that is so, why is the law fulfilled in us? Also, what law are we fulfilling? It is not the law of penalties (the law of sin equals death,) and it is not the law of sacrifices. We know Jesus put an end to these on the cross. We are to fulfill what we have already learned is the “perfect law of liberty”, God’s Ten Commandments law. The verse tells us the mechanism for this fulfillment in the next line, the righteousness of the law is fulfilled in us when we walk in the Spirit and not after the flesh. Walking in the flesh means to perform the desires of the flesh, of which many are sinful. We see that fulfilled righteousness is directly associated with the actions we perform in our bodies, and as Jesus taught us, in our hearts. This is how we establish

the law, as mentioned in Romans 3:31. We will come back to these verses in Romans the eighth chapter later in this teaching.

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;

Is Paul writing about the Ten Commandments law? How could he be? He just said we establish the law. If we walk in the Spirit, we fulfill the righteousness of the law. James said we are to be obedient to the law and if we offend at one point then we are guilty of all. The apostle John said this is the love of God that we keep the commandments. Jesus said we would keep the commandments if we love Him. The book of Revelation says that keeping the commandments gives us a right to the tree of life. So, what does 2:15 mean? Well, we have learned the Ten Commandments are the law of liberty so they are not the law of enmity. Paul is referring to the handwriting of ordinances that was mentioned in the second chapter of Colossians, the fourteenth verse. These are what Jesus abolished in His flesh. The commandments contained in ordinances. The Book of the Law of Moses was the law containing ordinances. This was not the Ten Commandments law. God's eternal Ten Commandments are established by faith through obedience. We find that it was Moses' handwriting of ordinances that were abolished.

Romans 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

Contrast with the following:

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

Heb 9:9 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;

Heb 9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

We saw in Romans 7:14, that on one hand, we have a spiritual law, and, on the other hand, we have a carnal law. We see that this law of carnal ordinances (verse ten) is of the worldly sanctuary (verse one.) This particular law, the law of meats and drinks, divers washings, etc. was imposed on them until the time of the instituting of the new covenant, or the "time of reformation." Many, many rituals in the Book of the Law of Moses had significance in pointing to the coming of Christ and His death and even the pouring out of the Holy Ghost that had not yet come. We can tell that this law, referred to in Ephesians and Hebrews, is not the spiritual law that the spirit-filled believer of the new covenant should keep. There is a spiritual law however, the Ten Commandments law, and it is kept perfectly through the indwelling of the Holy Ghost. It is kept now in our minds and thoughts and carried out in our actions. Jesus was the Word made flesh; we all know that is scripture. He lived the commandments and was a

perfect example of how to fulfill them. He brought the Ten Commandments to a spiritual realm by teaching that we must keep them from our hearts or we are breaking them. Remember when He said if you lust after a woman, you have committed adultery with her in your heart? Keeping God's spiritual law is far more than outward action, but it does, of necessity, include outward actions. I want to remind you again that James calls the Ten Commandments the "law of liberty." However, when we look at the old covenant law, Moses' writings, something far different is described.

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.

Galatians 5:2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

Galatians 5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Notice verse one says to stand in liberty. We know what the law of liberty is. It is the law of our liberation, the Ten Commandments law. The Holy Ghost has liberated us to keep this law perfectly, from the heart, as Jesus taught us to do. We know what we have been liberated to do, now what have we obtained liberation from? We have obtained liberation from sin (the transgression of the law.) We have obtained liberation from the laws contained in ordinances in the Book of the Law of Moses. We have obtained liberation from all the prescribed punishments listed in the book of the law. These punishments were required because those in the old covenant could not bring their carnal selves to keep the Ten Commandments. Verse four says, if you insist on being justified by doing those things in the book of the law that were done for justification (punishments, sacrifices, washings, etc) then Christ and His death, burial, and resurrection are of no avail to you. This is like trying to tell Jesus that His sacrifice for our redemption was not good enough, so we will still keep the ordinances of the old covenant because we still can't live above sin. This behavior certainly doesn't please God.

Paul is specific in these scriptures about circumcision, which is found in the Book of the Law of Moses. He is saying if they are going to go back and circumcise, they are making Christ of no effect and they are throwing themselves back under the whole old covenant law.

To restate the purpose of this teaching, we are going to show that God's Ten Commandments are still in effect today including the seventh-day sabbath. Of course, we have first shown the distinction between the laws because we know the old covenant is no longer in effect. However, there are a few things contained in the Book of the Law of Moses that have not been abolished. This is because these things existed outside of the book of the Law as well, and were simply written in with the writings of the law when the law was written, but were not

exclusively for the old nation of Israel (pre-new covenant.) For example, the Book of the Law of Moses states we should love God with all our heart, soul, mind, and strength and love our neighbor as ourselves. We cannot say these two commandments are no longer to be done. However, much of the Book of the Law of Moses has been described in scripture as shadows of things to come and figures of the true (Hebrews 9:24.) We know we no longer need to have animal sacrifices because Jesus was our sacrifice. We do not do things that only represent the true once the true has come. The Passover was observed in the old covenant, but we can see that it is not to be done anymore as it was done then.

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 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.

We see that we are still to keep the Passover but in a spiritual way. With sincerity and truth in our hearts. The keeping of the Passover in the physical sense ceased with the sacrifice of Jesus. I will point out that there are some things in the Book of the Law of Moses that are still observed.

Deuteronomy 22:5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

A great many Christians still adhere to this today. It is an eternal truth, but it is recorded in the Book of the Law of Moses. However, it is not a law of sacrifices or a "shadow of things to come," but rather respects the difference God created between males and females. God does not want men to dress like women or women to dress like men. There are also passages in the Book of the Law of Moses that deal with various types of perversions. These perversions are still a sin today.

Let's go back and discuss those things in the Book of the Law of Moses that were contrary to us.

Ephesians 2:11 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;

The Jews referred to the Gentiles as the uncircumcision and referred to themselves as the circumcision.

Ephesians 2:12 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:

Ephesians 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

These people which were the uncircumcision, the Gentiles, were without hope. They were strangers to the promises of Israel. Paul says that we are now made nigh, but nigh to what? We are made nigh to the covenants of the promise given to Israel. We were made nigh by Jesus' blood.

Ephesians 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Paul is saying that we are both made one, the Jew and the Gentile. In the old covenant, there was a partition between the Israelites and those of other nations. It was forbidden for the uncircumcised to partake of the Passover. It was forbidden, even among the Israelites for anyone who was not a priest to come near the tabernacle. There were only a few who could do the service of the Lord. The only way a Gentile could become a part of this was to become a proselyte, and still, they couldn't come close to the tabernacle of the Lord. Now Paul says all barriers are broken down and the people are made one.

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;

What did He abolish? Did He abolish everything in the Book of the Law of Moses? No. We have already named some things from the book of the law that we know He did not abolish. He's writing about the commands in the book of the law that were enmity against us. One of those commands said that if you were a Gentile, you were not a part of God's people. You had no hope if you were a Gentile. Our Lord has abolished those commands. This is what Paul is teaching here in Ephesians two. Let's go back to **Colossians 2:13**.

Colossians 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

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;

Notice Paul says "us." He is not speaking to the Gentiles only. What was contrary to "us?" In the old covenant, in the book of the law that Moses wrote, the penalty for breaking the Ten Commandments was death. If a person committed adultery, they were stoned to death. When the people brought the woman caught in the act of adultery to Jesus, they said according to the law she should be stoned. They were correct, however, in the new covenant, God will forgive us of our sins and we are not put to death because there has been atonement made by the death of Jesus Christ (I John 2:2.) The ordinances "against us" have been taken away. So when Jesus blotted out the handwriting of ordinances that were against us, He did not, necessarily, blot out moral codes that give detail as to what practices are and are not acceptable to God, such as the prohibitions against incest, for example.

Granted, everyone in the old covenant did not die if they broke the law because sometimes the nation was backslidden and the law not enforced. However, when they were

enforcing the law, people were killed for breaking the commandments. This is no longer in effect, thanks to the atoning death of Jesus Christ.

Colossians 2:15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Colossians 2:16 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:

Colossians 2:17 Which are a shadow of things to come; but the body is of Christ.

We see in verses sixteen and seventeen that the meat, drink, holy days, and sabbath days that are shadows of things to come, are things we are not to judge or be judged in. What would meat or drinks have had to do with things to come? The meat and drink offerings used in sacrifices were shadows of things to come. Also, there were holy days and annual sabbaths that pointed to things to come. However, the seventh-day weekly sabbath was not one of these days.

Under the old covenant, there were holy days that we do not carnally observe now: the feast of Pentecost, the feast of Tabernacles, the feast of Passover, and more. The weekly sabbath points back to God's rest after creation. It is irrevocably tied to this created physical world. It will not end until this world ends. The shadows of things to come were performed until God redeemed man from the fall in the Garden of Eden with Jesus' blood. These *shadowy* things would not have existed if man had not sinned. Yet, before there was sin, there was a weekly sabbath. If you read Leviticus the twenty-third chapter you will see that God called certain days that came once per year sabbaths. Many people teach that the weekly sabbath is merely a shadow of something to come, but that is just not true according to scripture.

PART VI

The Ten Commandments and the New Covenant

Ecclesiastes 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

We know that God's Ten Commandments were from the beginning, and He wanted His people to follow them. We find in the scriptures, the people could not keep the commandments, so the book of the law was added because of transgressions. This added law contained, for the most part, things pointing toward the coming of Jesus Christ. They pointed to a time when they would no longer be in effect and people would be free from their sinful nature by the power of the Holy Ghost and could keep the Ten Commandments from the desire of their heart. We must keep God's Ten Commandments.

Hebrews 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Here, he is speaking of the Book of the Law of Moses, particularly of the law of sacrifices contained in the book of the law. Remember, Jesus said we are to be perfect as our Father in heaven is perfect. This scripture is just verifying that those sacrifices, which they offered year after year, couldn't make them perfect.

Hebrews 10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

Hebrews 10:3 But in those sacrifices there is a remembrance again made of sins every year.

Hebrews 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

The blood of animals was their only answer in the old covenant. There had to be something better than this. Even with the threat of being put to death for sinning, the children of Israel still could not bring themselves to keep the commandments of God. A better covenant had to be made. Every year that passed just caused them to remember their sins once again.

Hebrews 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Hebrews 8:7 For if that first covenant had been faultless, then should no place have been sought for the second.

Hebrews 8:8 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:

Notice verse six speaks of Jesus being our mediator and establishing a better covenant, the new covenant. Notice He didn't say that He was making this covenant with the Gentiles, but with Israel. As Paul said, we were without hope, but are made nigh by the blood of Christ. We must become an Israelite, spiritually.

Hebrews 8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

Hebrews 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

The writer of Hebrews is talking about this new and wonderful covenant where God puts His laws into our hearts. The covenant he made the day He led them out of Egypt was the covenant of sacrifices, because on that day they kept the first Passover. Later, Almighty God wrote the Ten Commandments on the tables of stone on Mount Sinai with His finger. When you are born of the Spirit, God writes His commandments in your heart. This is the new covenant that Jesus was the mediator of. Read His writings on your own heart, and obey His words.

Hebrews 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

When we have the spirit of God in our life we know Him, we love Him, and we want to obey His laws from our heart.

Let's look at a passage where Paul is talking about the advantages and disadvantages of being a Jew (Read Romans 3rd chapter.) He is also speaking of the advantages and disadvantages of being a Gentile. The Jews had an advantage because the oracles of God were delivered to them, and at the same time they faced stumbling blocks because they were caught up in physical ordinances. He says that this hindered them and the role that the law played in their lives.

Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

You can try to keep God's commandments outwardly all the days of your life and still never be justified. You can rest from your work every sabbath day as long as you live and it will never justify you. We are justified by faith because we have accepted Jesus and His new covenant. Keeping the Ten Commandments will not cleanse us from sin. We have to have faith in Jesus, then His blood can cleanse us from sin. We must come the way of Acts 2:38. This is what Paul is talking about here. However, we cannot just throw out the deeds of the law. They are wonderful works, but they are not what brings about our spiritual birth and makes us a child of God. If we have been born of the Spirit, and we are keeping the commandments of God and doing pleasing things in His sight, then we know we are obedient children of God.

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

As we have previously discussed, we need the righteousness of the law fulfilled in us. We need to be walking after the Spirit so we will not fulfill the lust of the flesh.

Many claim we are justified by faith so works do not matter at all. Some believe you can live however you want to live and as long as you say that Jesus is your Savior, you are ok. However, James says that if we have Jesus in our life, there will be evidence.

James 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

When we have faith to believe that Jesus can save us, He does. We are filled with the Holy Ghost, and then the works follow. These will show evidence that we are keeping the commandments of God. When I received the Holy Ghost, I immediately began to keep many of the Ten Commandments. I no longer told lies or had a desire to. I no longer stole, nor had a desire to take things that belonged to others. However, I did not realize that I needed to keep the fourth commandment: *Remember the sabbath day to keep it holy*. However, since I loved God with all my heart, God made a way. A few years later, someone came and witnessed to me and my family about keeping the sabbath day. I was the biggest skeptic in the family, and I set out to prove keeping the sabbath was not for us today. I found I could not do it. When I searched the scriptures, I found all of God's Ten Commandments are still for us today. Then, with the leading of the spirit of God, I began to show another work of faith in my life. I began to keep the sabbath day holy. I have been persecuted much in my life for this. I have been discriminated against in several jobs. I have been discriminated against in several churches. However, I have made up my mind that I will walk in the truth. As for me and my house, we will serve the Lord.

Romans 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Romans 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Does this mean that we don't have to keep God's law? No, it means the opposite. When we don't keep God's law, then sin has dominion over us and we are under the law. If we keep the law, we are not under the law.

For example, if I don't rob a bank, I don't have to worry about the law coming after me. I am free, I can go and come as I please. However, if I rob a bank, then I immediately come under

the weight of the law of the land, and I must suffer the penalties associated with robbing a bank. It is the same way with God's law. If we keep the commandments from our heart, we are free and there is no penalty to come against us. We are not under the weight of the law.

Romans 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

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?

God is looking for obedience. We are either going to be obedient to God or obedient to worldly things, which are sins.

In the next chapter, Paul compares our conversion to a woman who is released from the law of her husband.

Romans 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

Romans 7:2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

Romans 7:3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Paul is restating the law of marriage in which the husband and wife are bound together. After the husband is dead, then the wife is free to go marry another, if she so chooses.

Romans 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

We become dead to the law by the body of Christ so that we can be married to Christ.

Romans 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Is he saying that we sinned because the law caused us to sin? No. Remember that the Bible's definition of sin is the "transgression of the law." Without the law, there is no transgression. Therefore, the knowledge of sin comes from the law. So, of those things that we did, the law would say, "That is a sin." But look at the sixth verse.

Romans 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

The law that said thou shalt not commit adultery, thou shalt not steal, the one that said for us to remember the sabbath day to keep it holy, and the one that told us not to have other Gods. This law told us our actions were sins. But now we are delivered from the condemnation of the law because we are delivered from sinning against it.

What are we to serve? We are to serve or carry out the law with a new spirit. Because in the “oldness of letter,” we tried to do right, but we just couldn’t do it. We were carnal under sin as Paul states:

Romans 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

However, since Paul’s conversion and infilling of the Spirit of God, we know that he was able to serve God with a new spirit. We also know Paul observed the sabbath day as well as the other commandments in his personal life. Remember, God said He would write His laws in our hearts and put them in our minds. This is exactly what the apostle Paul is talking about here. He is not saying: “Throw out the law, we are under grace and we can just ignore God’s commandments that have been here since the beginning of time.” He is saying that we must serve in the newness of spirit, and we can do that through Jesus Christ.

Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

This is speaking of those people who are no longer under the dominion of sin, having those sinful works defined by the law, but are now in Christ Jesus and walking after the spirit.

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Notice verse two. How did the law of the Spirit of life in Christ Jesus make us free from the law of sin and death? Was it by getting rid of the sin through an overcoming and powerful life in the Holy Ghost, or was it by keeping the sin and getting rid of the Ten Commandments? You can see that the way we were made free was by the sin leaving, not the commandments leaving.

In verse three we see the law was weak when kept through the flesh. For example, just because the law said, “Thou shalt not steal,” it did not mean that the flesh would not have the desire to steal. Likewise, just because the law said, “Thou shalt not commit adultery,” it did not mean that the flesh would not have the desire to commit adultery. We will read on and see why God sent His Son in the flesh.

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

Romans 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Romans 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.

Romans 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

The carnal mind is not subject to the law of God. I don't want to claim that I'm not subject to the law of God because that would mean I'm carnally minded. I thank God that I am subject to His law because that means I'm spiritually minded. I want His righteousness to be fulfilled in me. Don't you want it fulfilled in you?

Romans 8:8 So then they that are in the flesh cannot please God.

A carnally-minded man cannot please God. Someone who is born of the Spirit can. Someone who reads the word and lets that Spirit work its function to "guide into all truth" as the scripture says, will please God. They will have the law fulfilled in their life.

Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

The reason you are none of His without the Spirit is that you have not been born of the Spirit. You are not someone's child unless you are born of them. Without the spiritual birth, you are still carnal. The things you are doing are defined as sin by the law of God. You must have the Spirit of Christ dwelling on the inside.

Remember that God said He would make that new covenant with the house of Israel and the house of Judah. He said it would not be according to the covenant He made with them on the day he led them out of Egypt. Remember, God said in His new covenant He would put His laws in our minds and write them in our hearts. This is a spiritual covenant, not a natural one. This is why the law is spiritual, and we must be spiritually alive to partake of this new covenant.

Some will say that the law is in their heart and mind, but they don't have to abide by it. If this were so, then a man could have mistresses, as long as he remained true to his wife in his mind. Perhaps a man could take his neighbor's new car, as long as he didn't covet it in his mind. This logic is preposterous. How do we show that God's law is in our hearts and minds?

Romans 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

Romans 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Romans 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

We can see that when the Gentiles did the commandments of God, God knew they had the law in their hearts and minds, at least when they ignorantly kept the law. They were showing the works of the law. It is the same with us. If the commandments are in our hearts and our minds, we will do them. Maybe if you are not keeping all of the commandments you are just not "mindful" of them. Maybe some of you think God only wrote eight or nine of the commandments in your hearts and minds, but if you are Spirit-filled, God has all His ways there in your heart, just listen to them and verify them by the scriptures. We all want and need to please God, and many times we do need people of God to help us along. This is why the Lord ordained preachers and teachers and other ministries.

Look back to verse thirteen above. Does this mean that we can throw faith out and just keep the law? Certainly not. As we have seen earlier, in the scriptures, we have to be justified by faith. When we do that, we establish the law. The law and faith go hand in hand. If we do not have faith there is no way we can keep the law. If we are not justified by faith, we do not even have the desire to abide by God's law as Jesus said it should be kept. However, if we have the law of God in our hearts, we will abide by it outwardly as well. Remember, James said, "I will shew thee my faith by my works." Our works are the evidence that we have faith inside.

Without the faith and the Spirit inside, we cannot keep the commandments from love in our hearts toward God. This is how Jesus taught us to keep them.

PART VII

Reasons People Give for Sunday Observance

Reason 1: Paul tells us to worship on Sunday.

Some people also think that Paul was preaching a little different gospel than the other apostles. They seem to think that salvation's plan for the Gentiles was a little different from the plan for everyone else. However, we know that the apostle Paul said, that there is "One Lord, one faith, one baptism." (Ephesians 4:5) There is only one road. There is only one way. The line of reasoning some people have who think that Paul had a different way for the Gentiles is simply not biblical. Paul did not have the authority to change the way made by Jesus even if he had wanted to, and I do not believe he wanted to. Let's go to the scripture used as a basis for this common reason for Sunday worship.

1 Corinthians 16:2 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 verse has been used many times, by various people, to say that Paul was instructing the Corinthians to have church on the first day of the week. First of all, it doesn't say that. Do you see "have church on Sunday, and do away with the sabbath" written in this verse? Let us look at the first verse to help determine what Paul is writing about.

1 Corinthians 16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

This was a collection of goods and money they were taking up to send to the saints at Jerusalem. In Acts 11:27-30, there is the account of the prophet Agabus prophesying a dearth (famine) that would occur throughout the world. The decision was made to send relief to the church in Jerusalem since the church there had undergone much persecution and poverty. The famine would make matters much worse for the saints there. Paul is collecting anything that God has blessed the Corinthians saints with, which could help the poor saints at Jerusalem. This was to be a day, not unlike one we might spend preparing for a yard sale or a clothing drive. On a day like this, we would put on our work clothes, roll up our sleeves, and go through basements and attics looking for items we could do without. Something comparable is what the saints were doing here. Paul wanted them to do this work on the first of the week so it would all be together when he got there. It was not a collection of only money because verse three says whoever the people approved of; those people would be sent to take all the things to Jerusalem. It would not have taken several people to carry a purse of money.

1 Corinthians 16:2 is simply Paul's instructions to them to get the work over with on the first day of the week so the items would be ready and waiting when he got to town to pick

them up. This is certainly not speaking of a Sunday church service. We know from scriptures we have already read that Paul's custom was to worship on the sabbath day.

Reason 2: I esteem every day alike.

The scripture used for this reason for Sunday worship is found in Romans.

Romans 14:5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

Romans 14:6 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.

In the fifth verse, we see Paul using the example of one man esteeming one day above another and another man esteeming every day alike.

Is Paul talking about the seventh-day sabbath in verse five? It would seem that what Paul is saying here is a contradiction to the scriptures that say that we must be obedient to God's law. However, God's word does not contradict itself.

Paul is not telling us to throw out the sabbath. He is not telling us to take it out of the Ten Commandments, even though God wrote it with His finger, even though it is the first commandment mentioned in scripture, and even though Paul himself kept the sabbath. Paul is not talking about God's seventh-day sabbath here. Let us look further to see what he is talking about.

1 Corinthians 16:8 But I will tarry at Ephesus until Pentecost.

Pentecost was referred to as the feast of weeks in the old covenant. Paul strongly defended against teaching the Gentile Christians to keep the Mosaic Law, but yet this day is very important to Paul. There were three feasts in the Book of the Law of Moses in which males were commanded to travel to Jerusalem, Passover, the Feast of Weeks, and the Feast of Tabernacles.

Act 20:16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

Paul missed visiting the church at Ephesus to try to get to Jerusalem by the day of Pentecost. Paul esteemed the day of Pentecost as important to him, probably because of his Jewish heritage. Celebrating the feast days and high sabbath days is not a part of the new covenant plan for salvation. Yet, this day held at least sentimental significance for Paul. Perhaps relatives of his would be in Jerusalem at that time. Perhaps he looked at the large gathering of people as a great chance to witness for Christ. Whatever the case, even though this was not a holy day to be kept in the new covenant, it was a day Paul placed importance on. It was not a

sin for Paul to do that, any more than it would have been a sin for Paul to have stayed away from Jerusalem that day. Remember that even though Pentecost was not a day mandated for the new covenant church to keep, it never was a pagan day. It was not a day stemming from heathen origins. We know the Bible teaches against observing pagan holidays.

On the day of Pentecost, in the second chapter of Acts, the Holy Ghost fell on the people. In the Old Testament, the day of Pentecost was a celebration of the first fruits. On this day the people offered a wave offering to God. The purpose behind the feast of Pentecost was to commemorate the giving of the law on Mount Sinai. Do you remember what we read about earlier, where God said he would make a new covenant with the house of Israel and with the house of Judah? He said he would put his laws in their minds and hearts. What happened on the day of Pentecost in Acts' second chapter? The Lord's laws were written in the hearts of man by the infilling of the Holy Ghost. This was an important day for Paul, probably for several reasons. Paul did esteem this day over an ordinary day in his life and that was fine. Many of the churches in Asia, which were composed of Greeks, did not esteem this day in the same way.

Colossians 2:16 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:

I have another point I want to make about this scripture. The last time we read this, we were looking at it to show that one cannot be made to observe these holy days and annual (high) sabbaths. Notice that the days here are not in the Ten Commandments, so the sabbaths here are the many yearly sabbath days, not the sabbath in the Ten Commandments.

In all fairness, we can look at this scripture and also say that if one does esteem one or some of these days, we should not judge them to be a sinner. Again, teaching that one must observe these days is wrong. However, we do not read that Paul was in Jerusalem waving produce in the air and celebrating Pentecost the old covenant way. It was an important time to him, but he was an apostle of the new covenant. If he was there to commemorate the day, it was because that was the day of the year when God first chose to write his laws in the heart of man.

As with any of the inspired text, we cannot use Romans fourteen beyond what it was intended to address. We therefore see that it does not conflict with the Ten Commandments or the rest of the scripture.

Reason 3: Jesus is our rest and we do not need the sabbath anymore.

Some say although people in the Old Testament rested physically, we do not need to do that anymore because we have Jesus now. I could never understand this because, after a hard week of work, my tired body needs that day of rest.

Now I would like to say something about this line of reasoning. How can we pull out just one of God's ten commandments and say we must keep nine, but the one we can throw away? Do you remember what James said?

James 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

It is true that Jesus is our spiritual rest.

Hebrews 4:1 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.

The writer is instructing the Hebrew people not to come short of entering into the rest that was promised. We know that promise was spoken of by the apostle Peter on the day of Pentecost. Peter said the promise was for them and their children and all afar off. This chapter in Hebrews talks about the baptism of the Holy Ghost.

Hebrews 4:4 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.

The writer is using the seventh-day sabbath as an example of resting. He also talks about Joshua taking people into the land of Canaan. Going into the land of Canaan was also used to represent entering rest (Hebrews the third chapter), just as we enter into Jesus and rest. The writer of Hebrews did not say the sabbath *was* the New Covenant, as in the sense of a shadow being fulfilled, but he merely uses the sabbath as an example of ordained rest. He also uses the children of Israel entering the land of Canaan as an example of entering into rest (verses 5-8.) These are simply two examples of entering to into an ordained rest (one a rest from labors, the other a rest from pilgrimage) that he likens to the New Covenant spiritual rest.

Hebrews 4:10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

Yes, Jesus is our spiritual rest. In Him, we cease, or rest, from our works, the works of sin. See another scriptural reference in **Isaiah**:

Isaiah 28:11 For with stammering lips and another tongue will he speak to this people.

Isaiah 28:12. To whom he said, This is the rest wherewith ye may cause the weary to rest and this is the refreshing: yet they would not hear.

The prophet Isaiah is prophesying about the spirit indwelling, the Holy Ghost. He says this is the refreshing, the rest. This is so we can cease from our labors. This does not mean that we no longer need the sabbath to rest our physical bodies. If we did not need physical rest anymore, we could stay awake and work around the clock every day of our lives. We know the physical needs of man are the same as they have always been. We need rest and God gave us a sabbath for resting. Remember the scripture says the sabbath was made for man (Mark 2:27.) It

is a benefit of God, given to man. Let's not throw it back and tell God we don't want it. It is a day to cease our physical labor and turn our hearts and minds to God.

We do indeed have a spiritual rest in Jesus, but we still need the sabbath. We do not have a desire in our hearts to steal or take God's name in vain, so we keep those commandments literally. When we have the sabbath in our hearts, then we will desire to keep it literally. We must be physically obedient to the Ten Commandments.

Reason 4: Jesus rose on Sunday morning

Sunday is often called The Lord's Day due to the belief that Jesus rose from the grave on the first day of the week. If it were true that Jesus came out of the grave on Sunday morning, why would this fact cancel one of God's Ten Commandments? There is no scripture in the Bible that says, "Since Jesus rose on Sunday, you do not need to observe the sabbath day." Now I will say with confidence, Jesus did not rise from the grave on a Sunday. The teaching of a Sunday resurrection is purely tradition, not the word of God. Let's go to the scripture.

Mat 12:38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

Mat 12:39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

Mat 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

They wanted to see a sign from Him. They had seen the miracles, but that wasn't the sign they wanted. They had prophets in their history who had done, by God's power, many kinds of miracles. They wanted a sign that Jesus was God in the flesh. They wanted a sign that He was the Messiah. Jesus responded by telling them that the only sign given was that he would be in the heart of the earth for three days and three nights, just the same amount of time that Jonah was in the whale's belly.

Think about traditional teaching. Traditional teaching says that Jesus was crucified on a Friday. It says that they took Jesus off of the cross just before sundown on Friday evening and placed Him in the tomb. Then they say that He arose from the tomb on a Sunday morning. Friday evening to Sunday morning does not cover three days and three nights. You have one evening on Friday, and one evening on Saturday, so you have two evenings. With mornings, you have one morning on Saturday, and even if you count Sunday morning (which in tradition He arose near dawn) you get at the most two mornings. This is not three days and three nights. This was, by Christ's mouth, the only sign given that He was our Savior. Was He the Messiah? Yes, He was, and He didn't go into the tomb on Friday evening and come out on Sunday

morning. We need to stop arguing with Jesus over this. If He said He would be in the tomb three days and three nights, He meant it.

The misinterpretation of the scriptures, by many preachers, comes from the fact that there were two sabbath days during the week of Jesus' crucifixion. There was an annual old covenant sabbath that week as well as the weekly sabbath.

John 19:31 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.

We see here that the day Jesus was crucified was a preparation day for a sabbath. We also see that it was not the weekly sabbath, because it says it was a "high day." It was on the eve of an annual "high" sabbath when Jesus was crucified. Also, note that they were going to break the legs of those crucified to speed death so they could take them off of the cross. We know the Bible says that Jesus was already dead, so they did not break His legs, thus fulfilling the Old Testament prophesy that none of His bones would be broken.

Let's think about the time frame in which Jesus was crucified. We know that Jesus observed the Passover with His disciples, and then went out to the garden of Gethsemane and, after a time there, Judas betrayed him. During that night He was convicted and sentenced to die. On the following day, during the daylight hours, He was crucified. This was the preparation day spoken of in John 19:31. We need to go back to the Old Testament and read about the Passover and the high sabbath that comes after Passover time. Let's read where Moses is getting instructions from the Lord.

Exodus 12:3 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:

Exodus 12:4 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.

Exodus 12:5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

Exodus 12:6 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.

The people were to do this on the fourteenth day of the month, in the evening. Remember, in Genesis, we read where the days begin with the periods of dark, not the periods of light as we think of days today. Remember, it said the evening and the morning were the first day. So at the setting of the sun on the thirteenth day, the fourteenth day of the month began. This is when they were instructed to kill the lamb, on the evening of the fourteenth day.

Exodus 12:7 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.

Exodus 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

He goes on to say all that they are supposed to do concerning this. This was the institution of the Passover. This was a feast that pointed toward Christ, just as the blood on their doorposts, pointed to Christ's blood on us. When Jesus' blood is on us, Satan can't touch us because we belong to God. Now let's read more.

Exodus 12:15 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.

Exodus 12:16 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.

We see in the first part of verse sixteen, that the first day of the eating of the unleavened bread was to be a "holy convocation." On this day, and the seventh day of this period, no work was to be done. We can see that these two days were to be kept as yearly sabbaths. They had the Passover meal on the evening of the fourteenth day, following the daylight hours of the thirteenth day. The daylight hours following the evening of the Passover meal, still the fourteenth day, was the preparation time for the following twenty-four hour period, which was the "high sabbath day," the first day of the feast of unleavened bread. This is what John was talking about when he said in John 19:31, "That sabbath was an high day." We will look at further confirmation of this.

Leviticus 23:4 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in

Leviticus 23:5 In the fourteenth day of the first month at even is the LORD'S passover.

Notice it is calling the period "even," or evening, the fourteenth "day." It is not speaking of a daytime period but is still called "day" even though it was the dark part of the twenty-four-hour period. It was also the beginning of that day of the fourteenth. So, he was saying that when the thirteenth day is finished with the setting of the sun, and the fourteenth day begins, this is when you are to eat the Passover. Jesus was obedient to the laws of the old covenant. We all know that. This is when Jesus ate the Passover, at even on the fourteenth day of the first month.

Leviticus 23:6 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.

Leviticus 23:7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

They ate the Passover in the evening, and the following daylight hours were the preparation period. This was because, at even, or evening, the first day of the feast of unleavened bread began (the fifteenth day of the month). As the scripture says, the first day of this feast was a holy day and they were not to work therein. They were to keep this day as any other sabbath. This was one of the Israelites' annual sabbaths. During Jesus time, people ate the Passover at various times during the twenty-four hour period of Passover, but Jesus ate it at the traditional time with his disciples.

This annual sabbath is referenced in John chapter nineteen. They were in the day of preparation after the Passover had been eaten the evening before. The Jews wanted the bodies off the cross before the "high sabbath" began at sunset.

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.

Now we know, by scripture, that the sabbath ends at sundown (sunset) on the seventh day. The word dawn here does not mean at sunrise. The sabbath did not end with a sunrise following but with an evening following. This same word (Strong #G2020) is used in Luke 23:54 and is translated "on," in the phrase "and the sabbath drew on." It is undisputed the sabbath "drew on" at sunset, so there is no reason to assume the writer intends this word to mean daylight in Matthew 28:1.

Matthew 28:2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Matthew 28:3 His countenance was like lightning, and his raiment white as snow:

Matthew 28:4 And for fear of him the keepers did shake, and became as dead men.

Matthew 28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

Matthew 28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

When I was a child, I used to picture the earthquake happening, then the stone rolling back, and Jesus coming out of the tomb. Later, I realized that Jesus did not need the stone rolled back to come out. Rather, the stone was rolled back to show the women that Jesus was already risen and gone. The last portion of the seventh-day sabbath was when these events took place. This is when Mary Magdalene and the other Mary came to the sepulcher, the earthquake happened, and the angel showed them that the Lord had risen. We see that Jesus rose when it was still in the latter portion of the weekly sabbath.

Astronomical records account for a perfect date for the crucifixion of Jesus, in which the Passover would have fallen on Wednesday, April 25th 31 AD on the Julian Calendar (April 23rd on the Gregorian calendar retroactively calculated.) *Look for a study on the complete historical timeline of the life of Christ from the Pentecostal Church of Zion at pcofz.com.*

With Wednesday being the Passover, a sabbath would occur on the next day, Thursday. Another sabbath would occur on Saturday, the weekly sabbath. Remember Jesus said he would be in the heart of the earth three days and three nights. Let's count the days and nights:

In Genesis, the "evening" and the "morning" were how the days were counted. The evening was the dark hours of the day, and the morning was the light hours.

Wednesday evening = 1 night
+ Thursday morning = 1 night and 1 day
+ Thursday evening = 2 nights and 1 day
+ Friday morning = 2 nights and 2 days
+ Friday evening = 3 nights and 2 days
+ Saturday morning = 3 nights and 3 days

Now we see perfect agreement in what happened, and what Jesus said would be the only sign that He was the Savior. We see where Jesus was indeed in the heart of the earth three days and three nights. We see that traditional Catholic teaching that says that Jesus went into the tomb on Friday evening and came out on Sunday morning is indeed not true.

You will read about the resurrection of Jesus in the other gospels in the New Testament. All the gospels (Matthew, Mark, Luke, and John) give a little different perspective of what happened with the women at the tomb. Some accounts have more than the two of the women named Mary going to the tomb. Mathew does not mention them bringing spices to anoint the body, though other accounts mention the spices.

There seems to have been more than one trip to the tomb, because at least one was made at the end of the sabbath, and other visitations were made later. The point is this: the earliest tomb visitation recorded in scripture was "in the end of the sabbath." At the end of the sabbath, they saw an empty tomb. Even if they had not all gotten there until sunrise on the first day of the week, Jesus would still have risen just before sunset on the Sabbath. This is because He fulfilled what he said about being in the grave for the same amount of time that Jonah was in the whale's belly. He went into the tomb just before sunset on Wednesday, the preparation day for the high sabbath, and came out of the tomb just before sunset on Saturday, "in the end of the sabbath."

PART VIII

The Lord's Day and the Early Church

We will now discuss where Sunday observance originated. In the teaching thus far, we have shown that God rested on the seventh day of the week. We have shown that God instructed His people before "Mount Sinai" that they were to keep the commandments. All down through time God's people were told to keep these commandments, even Jesus spoke of keeping them. Jesus observed the sabbath. The apostles observed the sabbath. We have never been instructed to observe any other day but the seventh day as our day of rest. So, where did the observance of the first day of the week come from?

Did early Christians, after the lifetime of the twelve apostles, worship on Sunday, or did they keep the sabbath on the seventh day? You might be surprised to find out the answer to both questions was often times, yes.

Many late first through third century church writings remain unto this day that show wide and varied opinions. Gatherings on the first day of the week seemed to arise from a matter of convenience as a time to break bread with other believers after the sabbath observance. A third to fourth century document known as *Apostolic Constitutions* have several interesting quotes on the subject, and showed that even as late as three or four hundred years after the Christ the weekly sabbath was still commanded to be observed among certain groups of Christians. Here are some collected quotations:

"O Lord Almighty, thou hast created the world by Christ, and has appointed the Sabbath in memory thereof, because that on that day thou hast made us rest from our works, for the meditation upon thy laws."

"Let the slaves work five days; but on the Sabbath-day and the Lord's day let them have leisure to go to church for instruction in piety."

"But keep the Sabbath, and the Lord's day festival; because the former is the memorial of the creation, and the latter of the resurrection."

We see that the sabbath was significant to them, but what was going on with the idea of the "Lord's Day" being Sunday? It was due to its association with the resurrection. We have shown in the Scripture the resurrection did not occur on Sunday, but the first day of the week was the day Jesus showed Himself to His disciples after His resurrection, so it was naturally associated with the resurrection event itself. It was, in fact significant that Jesus showed Himself on that day, but not because it was merely the first day of the week, but because it was the feast of first fruits.

Leviticus 23:10 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:

Leviticus 23:11 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.

The day after the first weekly sabbath after the Passover was the feast of first fruits. The apostle Paul wrote about how Jesus was the first fruits, and as the priests waved the grain before Jehovah in the Old Covenant, Jesus showed himself to many witnesses the day after he rose from the dead.

1 Corinthians 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

1 Corinthians 15:21 For since by man came death, by man came also the resurrection of the dead.

1 Corinthians 15:22 For as in Adam all die, even so in Christ shall all be made alive.

1 Corinthians 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

The significance of the event was not well understood the more time passed after the first century church. Sunday became known as the Lord's Day or the Eight Day. Doctrines began to formulate against the seventh day sabbath, often for political reasons, as after the rebellions of 70 and the 130s AD, Christians sought to distance themselves from Jews any way they could, and observing a sabbath on the same day could bring intense persecution upon themselves. The church in Rome was especially virulent when it came to abolition of the sabbath, and many of their traditions would inform the edicts that would later come down from the Nicene Council.

"Let the sixth day become a rigorous fast, lest we should appear to observe any Sabbath with the Jews." Victorinus of Pettau

"It becomes us to have nothing in common with the perfidious Jews." Emperor Constantine

Constantine, famous for the universalization of Christianity, had other names for Jews, such as "polluted wretches," and "parricides and murders of our Lord." Antisemitism would become a pillar of the Catholic church through the medieval period.

The truth is, if you look to the early church for answers on how to be Christian, you will be disappointed. Human beings were the same then as they are now, and tend to believe what they wish to, rather than what Word says. If you cannot use a Bible to establish your doctrine, it is not a doctrine worth keeping.

“...Nor is there less variation in regard to religious assemblies. For although almost all churches throughout the world celebrate the sacred mysteries on the sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this. The Egyptians in the neighborhood of Alexandria, and the inhabitants of Thebaïs, hold their religious assemblies on the sabbath...” Socrates of Constantinople

In the year 321 AD, the emperor Constantine issued a proclamation that stated the venerable Sunday should be a day of rest for all citizens. This was his compromise with the pagan population, for whom the day was already significant. Also, in the year 363 AD, the Council of Laodicea forbade Christians from keeping the sabbath. On a different subject, I’m sure many of you are familiar with the Nicene Council’s role in formulating the trinity doctrine and mandated baptism in the titles of the Father, Son, and Holy Ghost. All of these changes took place, and what we know as the Roman Catholic Church was formed.

One of the teachings of the Roman Catholic Church is that the Church has the authority to change scriptural teaching. This is the reason they think that Sunday is the correct day of rest and worship because they feel the pope had the power to make it so. Here are some quotes from Roman Catholic figures who acknowledge they authorized Sunday observance. Remember, does the Bible suggest we should serve man or God?

“Protestantism, in disregarding the authority of the (Roman Catholic) Church, has no good reason for its Sunday theory, and ought logically to keep Saturday as the Sabbath.” -John Gilmary Shea, American Catholic Quarterly Review, January 1883.

“It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church.” -Priest Brady, in an address, reported in the Elizabeth, NJ “News,” March 18, 1903.

“We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday.” -Peter Geiermann, CSSR, A Doctrinal Catechism, 1959 edition, page 50.

“A rule of faith, or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation. Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.” -Cardinal Gibbons of Baltimore, The Faith of Our Fathers, page 111,112, 63rd edition; page 86, 76th edition.

"We Catholics, then, have precisely the same authority for keeping Sunday holy instead of Saturday as we have for every other article of our creed, namely, the authority of the Church. . .whereas you who are Protestants have really no authority for it whatever; for there is no authority for it (Sunday sacredness) in the Bible, and you will not allow that there can be authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but we follow it, believing it to be a part of Gods word, and the (Catholic) Church to be its divinely appointed guardian and interpreter; you follow it (the Catholic Church), denouncing it all the time as a fallible and treacherous guide, which often makes the commandments of God of none effect quoting Matthew 15:6." The Brotherhood of St. Paul, The Clifton Tracts, Vol. 4, tract 4, page 15.

The Catholic church believes that their Pope is God in a veil of flesh and has the authority to change the word of God, and they are proud of it. They believe their Pope can add to, or take away from the word of God. As Cardinal Gibbons states above, they do not believe the Bible alone is a competent guide to heaven. Do you believe this? Hopefully not. I believe that God's word is forever settled in heaven. Paul said that if anyone, even an angel from heaven came preaching another gospel, let him be accursed (Galatians 1: 8-9.) No Pope can rise and change the word of God. Even God himself says that He can't change His Word. We must abide by the scripture, and the scripture says, "Remember the sabbath day to keep it holy."

J.N. Andrews gives six reasons for the adoption of Sunday over Saturday in his book *History of the Sabbath*:

"1. Hatred toward the Jews. —This people, who retained the ancient Sabbath, had slain Christ. It was easy for men to forget that Christ, as Lord of the Sabbath, had claimed it as his own institution, and to call the Sabbath a Jewish institution which Christians should not regard.

2. The hatred of the church of Rome toward the Sabbath, and its determination to elevate Sunday to the highest place. —This church, as the chief in the work of apostasy, took the lead in the earliest effort to suppress the Sabbath by turning it into a fast. And the very first act of papal aggression was by an edict in behalf of Sunday. Thenceforward, in every possible form, this church continued this work until the pope announced that he had received a divine mandate for Sunday observance [the very thing lacking] in a roll which fell from heaven.

3. The voluntary observance of memorable days. —In the Christian church, almost from the beginning, men voluntarily honored the fourth, the sixth, and the first days of the week, and also the anniversary of the Passover and the Pentecost, to commemorate the betrayal, the death, and the resurrection, of Christ, and the descent of the Holy Spirit, which acts in themselves could not be counted sinful.

4. Making tradition of equal authority with the Scriptures. —This was the great error of the early church, and the one to which that church was specially exposed, as having in it those who had seen the apostle, or who had seen those who had seen them. It was this which rendered the voluntary observance of memorable days a dangerous thing; for what began as a voluntary observance became, after the lapse of a few years, a standing custom, established by tradition, which must be obeyed because it came from those who had seen the apostles, or from those who had seen others who had seen them. This is the origin of the various errors of the great apostasy.

5. The entrance of the no-law heresy. —This is seen in Justin Martyr, the earliest witness to the Sunday festival, and in the church of Rome, of which he was then a member.

6. The extensive observance of Sunday as a heathen festival. —The first day of the week corresponded to the widely observed heathen festival of the sun. It was therefore easy to unite the honor of Christ in the observance of the day of his resurrection, with the convenience and worldly advantage of his people, in having the same festival day with their heathen neighbors, and to make it a special act of piety in that the conversion of the heathen was thereby facilitated, while the neglect of the ancient Sabbath was justified by stigmatizing that divine memorial as a Jewish institution with which Christians should have no concern.”

CONCLUSION

Let's review what we have covered in this teaching. In part one, we addressed scriptures that prove that God's Ten Commandments were in effect before they were written on stone by God's finger on Mount Sinai.

In part two, we showed that there is a distinction between the Ten Commandments and the Book of the Law of Moses (the handwriting of ordinances.) The Ten Commandments were placed in the ark and the handwriting of ordinances was placed in the side of the ark.

In part three, we did show by the scripture that Jesus says we should keep the commandments. He also instructed us on how they should be kept, exposing the faults and hypocrisy that the Pharisees had in their keeping of the sabbath. Never did Jesus tell us to stop observing the sabbath. Instead, Jesus showed us that it is perfectly acceptable for people to have their needs met by the power of God on the sabbath day.

In part four, we show the New Testament church observed the sabbath day. We did this by following Paul's ministry. Nowhere did we find Paul deciding to no longer keep the sabbath day.

In part five, we talked about what the New Testament letters say about the law. We talked about how to identify the difference between the Ten Commandments and the Book of the Law of Moses (the handwriting of ordinances).

In part six, we talked about how to rightly divide the word of truth. We showed commonly recurring instances in the Bible that point to the fact that the Ten Commandments should still be kept.

In part seven, we dealt with reasons why people say they go to church on Sunday. We found, through the scripture, these reasons are not valid.

In part eight, we discussed the origins of Sunday worship. We found that Sunday became standardized as the Christian day of worship due to assimilation of pagan ideas, antisemitism, and the mischaracterization of Sunday as the "Lord's Day."

To all who read these pages,

I hope that everyone reading this teaching tract will recognize that it is presented in love. I am not a person who “fights” over the Word with others. If the love of God and the divine direction of the Holy Ghost does not lead someone to see more truth in the Word of God, man cannot do it.

I would like to say that I wholly and completely believe that the sabbath is to be kept today. I have personally undergone persecution and discrimination in church circles and my profession because of my faithfulness in keeping the commandments from the love of God in my heart. I have no regrets. If I cannot be a witness to the truth, what good would I be to anyone? I must bear a clear conscience before my maker. I tried to please my Lord in pure sincerity before I saw the light on the sabbath, and I have continued to strive to please my Lord in pure sincerity in the many years since.

Prayer and concern go out to all who read these writings, that the Lord will bear you up in His arms as you take a step and a leap of faith. I pray that you might find other friends who have taken further steps in their Christian journey as well so that the persecution you will face will be easier to bear. Breaking from the power of Rome has never been easy at any level, from Martin Luther down the line, but oh how rich are the many blessings that follow with being in the perfect will of God! Be encouraged, and God bless!

Elder Dwight Jones

***I give my sincere thanks to my wife,
Faith, for her help on this teaching tract.***