

Lord in vs. 23-24, they are not two laws - one belonging to God and one to Moses. It is one Law, one system, one package, given by God to the children of Israel. This one Law or one system (Numbers 9:14, 15: 15-16; Ex. 12:49) contains moral precepts, ceremonial precepts, health precepts, civil precepts, etc.

Nowhere in the complete Bible has anyone ever referred to a moral law and a ceremonial law, or that God gave Israel two laws. When the Bible speaks of "the law", it refers to the total system given by God to Israel. For example, in Mat. 22:36, the question was asked, "which is the greatest commandment in the law?" This shows that the law contains the commandments. But there are many passages which show that when the New Testament speaks of The Law being abolished or unable to save or justify it means the complete system given to the Israelites, that not even a blind man or woman can misunderstand, unless the person is just totally depraved and dishonest. For example, in Rom. 7: 1-4, we are told that Christians are dead to The Law, delivered from The Law, or freed from The Law, so that we can be married to Christ. But one does not have to guess or argue over which or what law is under consideration here, because in vs. 7, 9 - 10, it is plain that it is the ten commandment law that is under consideration. In vs. 7, the inspired writer quoted from it. In Gal. 4:4-5, we are informed that Christ was made or born under the law to redeem us from the law.

Whichever law Christ was born under that is the very one from which he redeemed us. An Adventist would not be foolish to claim that Christ was born only under the ceremonial precepts of the law. Christ was born under the total or complete Jewish system.

He redeemed us not from part of it, but from all of it because you cannot have one part of the law without the other - Gal. 3:10, 5:3-4; Heb. 7:11-12, 18-19; James 2:10.

MORAL PRINCIPLES ARE INDEPENDENT OF THE LAW

An important point or fact, which Seventh Day Adventist in their blindness completely misses, is that moral principles of right and wrong are independ-

ent of any system God gives to man. In other words, wrong, right, and sin were here long before the law was given to Israel; and wrong and right are in reference to the holy nature of God.

Seventh Day Adventist ignorantly and falsely think that morality and wrong and right starts and ends with the ten commandment law, instead of with God and his holy and righteous nature. Rom 5:13-14 points out that sin was in the world before The Law. In other words, moral principles of right and wrong had been in the world before the ten-commandment law, and those moral principles were still here after the law was abolished. That the law or the system given to Israel has been abolished does not mean that moral principles of right and wrong have been abolished. A thing is not right or wrong because it was in the ten-commandment law; it was in the ten-commandment law because it was right or wrong. The law does not make anything right or wrong. Sugar is not sweet because it is in the tea; it is in the tea because it is sweet, and whether you place it in the tea or not it would still be sweet. Men and women serving God today are subject to wrong and right and to moral principles not because of the law but because of the will of God for us today.

THE SABBATH

1. The first thing to understand about the seventh day Sabbath given to the Israelites is that holy men of God such as Adam, Noah, Abraham (the friend of God), Lot, Isaac, Jacob, Joseph, etc. lived for thousands of years and served God faithfully without knowing anything about the Sabbath....Deut. 5:1-3; Neh. 9:12-14; Gal. 3:17.

2. The seventh day Sabbath as given to the Israelites was never made known to any man until God revealed it to Moses thousands of years after creation or thousands of years after God rested..... Neh. 9:14; Ezk. 20:10-12.

3. The things or events stated in Gen. 1, 2, 3 were not revealed or made known to any man or written or recorded while they were happening or being done. These events (including when God rested or finished creation) were made known thousands of years after. Moses wrote or recorded them in retrospect.... Looking back on events that

took ace thousands of years before they were made known or recorded.

4. That God rested on the seventh day did not make the day holy or confer holiness on the day. When God rested on the seventh day, that did not make the day holy. From Gen. 2:3, God sanctifying the day and His resting are two separate and distinct acts, so much so that one of the actions (his resting) is expressed by the past perfect tense ("he had rested"). A simple past tense and a past perfect tense used together describing two actions or event to indicate that one of the actions (the one described by the past perfect tense) took place before and is separate and independent of other actions.

Also Ex. 20:11 - God rested, and afterwards blessed it, hallowed it and made it holy. It was not holy of itself neither did His resting made it holy.

It was not only the seventh day Sabbath that the Lord made holy. He made other days holy, days on which he never at any time rested. Resting did not make it holy.

- A. The Day of Atonement was as holy as the weekly Sabbath - (Lev. 23:27 -32).
- B. The Sabbatical Year
- C. The Year of Jubilee (Lev. 23:23-25)
- D. The Passover or Unleavened Bread (Lev. 23:5-8)
- E. The Feast of Weeks (Lev. 23:33-44)
- F. The Feast of Tabernacle (Lev. 23:33-44)
- G. The Sabbath (Lev. 23:33-44)

All these were holy days - weekly, monthly, bi-yearly, 7th yearly - none of these were of themselves holy or sacred. The holiness was something God placed on these days or festivals, and something He took away when it pleased Him. None of these days were holier or more important than the other. When one went all went, (Heb. 7:12). They were all ceremonial of which the weekly Sabbath stands at the head of these ceremonial seasons -7 day, 7 month, 7th year of jubilee (Ish. 1:13-14).

In the Bible, we are taught not only about holy Sabbath, but Holy hill, ark_temple, instruments, altar, veil, linen coat, ointment, nation, Sabbath - on all or each, God placed holiness in all or each of them and took away the holiness when it pleased him.

All the Sabbaths were festivals. They all constituted one collective sign to Israel reminding them of what God did for them and that they were separate and different from other nations. Ezek. 20:12, 20; Deu. 5:15; Ex. 31:13. You cannot have one of these Sabbaths or festivals and not have the others. Ex. 31:13 - the weekly Sabbath (Saturdays), is part of the whole Sabbath sign between God and the children of Israel only....Ex. 31:13. If you are under or subject to the weekly Sabbath, you are also subject to the monthly Mthly (New Moon) 7th monthly and yearly Sabbath - Gal. 3:10, 5:3-4. To highlight the weekly Sabbath while ignoring the other equal and important parts of the Sabbath sign is a manifestation of religious ignorance, blindness, or dishonesty at its worst.

Because the Almighty God is so plain on this point (Ex.31:13; Ez. 21:12, 20), namely the collective-ness or oneness of all the Sabbaths (weekly, monthly, bi-yearly, yearly) that even with help, a person who studies the Biblical teaching on the Sabbath honestly cannot miss the truth. (Lev. 23:1-41).

You cannot keep the weekly Sabbath and not keep the monthly or yearly etc. Its all of the law or none - Gal. 3:10, 5:3-4; Heb. 7:11-12, 18-19.

You cannot emphasize the weekly Sabbath and not emphasize the monthly, by yearly, yearly, seventh (7 1h) yearly. You cannot have the weekly Sabbath binding on people today and not have the monthly, by-yearly, yearly, seventh yearly not binding - Ex. 31:13; Ezek. 20:12-13, 20.

All of these days - weekly, monthly, yearly were feast days or holy convocations or Sabbaths. They were all ceremonial. The law that governs one governs all and their duration, meaning and purpose were limited and would end the very same time ... Lev. 23:1-4. None of these days was of itself holy and was meant for all time. Holiness was something God placed on them while they stood as

types and only for that time.

Ish. 1:13-14 v.14 - "**your appointed feasts**" - applied only to the Sabbath, Passover, Pentecost, Day of Atonement and Feast of Tabernacle. This is so because these were fixed by law to certain periods of the year.

Here, (Ish. 1:13-14) they are no more special or holy to God. They are like any ordinary day or time. Had they been holy and special of themselves and within themselves, they would forever be holy and special. Nothing man does or fail to do could in any way affect the holiness or sacredness of any of those days, if they were of themselves holy.

IS SUNDAY WORSHIP THE MARK OF THE BEAST?

Lev. 23:9-14, 15-21; Acts 2:1-2 There is a lot of lies, ignorance, falsehood, and deceit in the religious world (11 Cor. 2:17; Tit. 1:10-11). Who commanded or ordered the first day of the week, Sunday, as a day of worship? Was it God, the Pope, or some other man? Is Sunday worship the mark of the beast?

Many denomination and false prophets thrive on using **symbolic** or **figurative** scriptures, which they do not understand, to deceive themselves and mislead others. Jehovah's Witnesses and Adventists are two such denominations. Way back in the Old Testament, when God gave the Israelites the Sabbath, He commanded or ordered the first day of the week or Sunday worship.

It must be kept in mind that almost all Old Testament **institutions** and **rituals** were symbols or shadows pointing to something better, more tangible and real in the new testament **Col. 2:14-17; Heb. 8:5; 10:1.**

The events that occurred on the Day of Pentecost (32 A. D.) were no **chance** or **accident**. Hundreds of years before this, the Almighty God knowing how important this day would be, set it as a day of **worship, sacrifice** and **reflection**, (Lev. 23:9-12, 15-21). These two feasts (Sabbaths) were always celebrated on the day **after the Sabbath**, (which is Sunday or the first day of the week). On this particular day, **(first day of the week, Sunday, the**

Day after the Sabbath), the **Holy Spirit** was given, the **first gospel message** was preached, men was converted to Christ, the Church or Kingdom of Christ was established.

Notice that God commanded this day (the day **after** the Sabbath) to be a day of worship, sacrifice, reflection, rejoicing and rest - Lev. 23:15-21; Deu. 16:9-11; Numb. 25:26-27. It was called Feast of Weeks. Feast of Wave Loaves and Feast of Pentecost. It was always 50 days after the Feast of FirstFruit: One pointing to Christ's resurrection, 1 Cor. 15:20, the other to the out-pouring of the Holy Spirit and the establishment of the Church.

It was exactly 50 days from the resurrection of Jesus Christ to the day of Pentecost -Act 2:1; God himself fixed it, established it, commanded it before, knowing that on this day, Christ would be resurrected, meet with followers after, the Holy Spirit would be given, Christianity would be preached, and the church would be started. All these took place on the Day after the Sabbath, which is Sunday, or the first day of the week.

Acts 20:7; Cor. 16:1-2- Is it the Pope who fixed this and wrote it in the Bible?

To refer to that which God fixed and commanded as the Mark of the Beast is a heinous sin. According to Lev. 23:15-21, the day **after** the Sabbath, which is the first day of the week, which we call Sunday, was set and established by God as a day of worship.

The Jewish Sabbath was never meant to be kept universally and it cannot be kept universally:

1. The Sabbath which God gave the Israelites to keep was to be kept by all at the same time - all should keep the Sabbath the same time together - Ex. 35:2-3; 20:8-11. Even Mrs. Ellen G. White, one of the founders of the Seventh Day Adventist Church, acknowledges the above fact, not realizing how it would undermine her false teachings.

2. A second fact is that the time, period or duration of rest or keeping the Sabbath was to be determined by natural means, and not by mechanical ... Lev. 23:32. Therefore keeping the Sabbath at the North Pole, where sometimes for weeks and

months the sun stays on the horizon, would be impossible.

3. The Sabbath given by God to the Israelites was a particular day - the seventh (7th) (Deu. 5:12-13). Not simply a seventh part of time, as so-called Sabbath keepers now keep.

2. Keeping the Sabbath as given by God to the Israelites would make it sinful and ungodly for a Sabbath keeper to take minibuses or any form of public transportation. (Deu.5:12-13).

3. Sabbath keepers in the Pacific (Pitcairn Island) for many years kept Sunday as their seventh day Sabbath because the people who inhabited the island brought their time reckoning from Asia.

The day considered to be Saturday or the seventh day in Jamaica, is considered Friday or Sunday in another country or continent, depending on where the day begins - the Atlantic or the Pacific. In addition, the resurrection of Jesus Christ was on a Sunday, first day of the week. The Holy Spirit (baptism) was given on a Sunday (Acts 2:17). The Church of Christ began on a Sunday. The first gospel message was preached on a Sunday. The early church (days of the apostles) worshipped on Sundays - Acts 20:6-8; 1 Cor 16:1-2.

Christ gives commandments through His apostles for Christians to worship on the first day of the week (Sunday) - Cor. 16:1-2.

Can anyone explain why in God's Book, the Bible, from Genesis to Revelation, there is not one mention of a Seventh Day Adventist Church, or is it that God forgot to mention it? He did not forget to talk about The Church of Christ (Rom. 16:16), or the Church of God - (Act. 20:28), but for some strange reason His memory slipped up and He forgot to mention in His revealed word the Seventh Day Adventist Church. Could it be that it is not in God's Book, simply because it was not founded by God - it is a false manmade religious institution of which Christ speaks in Matt. 15:13-14?

Patrick Gardens Church of Christ
6 Waterhouse Drv. (Off the Washington Blvd.) Kng 20
Write: P.O. Box 369, Kingston 8.
Telephone: 933-5550
Website: www.churchofchristjamaica.jm.org

THE LAW, GRACE

THE SABBATH

By Carl Mitchell, Minister

THE LAW AND GRACE

In St. John 1:17, a clear distinction is made between the law and grace. We are told that the law came by Moses, but grace and truth came by Christ. We are further informed that man cannot be saved or be justified by the law, but that we are saved by grace -Rom. 3:21-28, 6:14; Gal. 2:16, 21, 3:24-25.

ARE THERE TWO LAWS?

Because the Bible has so plainly taught that the law has been abolished, nailed to the cross, fulfilled, and no more binding on us - (Rom. 7:1-10, 6:14; 2 Cor. 3:6-15, Gal. 3:22-25, 4:4-5; Col. 2:13-17; Heb. 7:11-12, 18-19, 8:17-18, 13), Seventh Day Adventist having found themselves in a dilemma because of their false doctrine, have to come up with or invent two laws, one which they call ceremonial law and another which they call the moral law.

They claim that the ceremonial law is the Law of Moses, and the moral law is the law of God. It is the one belonging to Moses, which, according to their false doctrine, is abolished. Sooner or later, every man-made false doctrine runs into problems like this.

To begin with, Moses had no law of his own. What is referred to, as the Law of Moses is the law of the Almighty God given to the Israelites through Moses. Notice in Ezra 7:6, 12, that which is referred to in verse 6 as the Law of Moses explains that it was given by God, and in verse 12 the same law is called the Law of God. This same truth is found in Neh 8:1, 8, where it is seen that the Law of Moses is the one and same Law of God, not two laws. Notice too, that what is stated in Neh. 8:14 is the ceremonial precept, but it is called the law which the Lord commanded Moses. This is further made plain in Lk. 2: 22-24. That which is called Law of Moses in verse 22, is called the Law of the