

25 Reasons
Christians Should
Keep the Sabbath

CONTENTS

God's Commandments4

25 Reasons I don't Think Christians Should
Keep the Sabbath6

In the Father's House24

Two Laws32

Sabbath in the Early Church50

Scriptures55

Many according to the Bible will be deceived to believe a lie and be damned because they reject the Truth of God's Word.

Study the scriptures carefully and allow the Spirit of Christ to lead you and guide you into the Truths of the Bible.

Many will enter judgment believing they were ready but Christ said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Because of the severity of God's Judgment upon all those who work abominations. This book has been written to require the reader to have a Bible. The reader is admonished very strongly to have it near at hand when plunging into this revealing work against the kingdom of darkness. The only defense we have against the onslaught of wickedness on the battlefield where the enemy assaults God's Truth is "The Sword of the Lord" which is the Testimony of his witnesses "God's Law" and the "Righteousness of Jesus Christ."

Presented to: _____

From: _____

Assembly: _____

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This Sabbath day study has been made available by those who preach the message of Acts 2:38 that the Apostles preached.

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God's Commandments

Introduction

God's Ten Commandments are the great constitution by which both the Old and New Testaments are governed. Both the "Old" and "New" Covenants are built around these Ten Covenant Commandments. Under the "Old Covenant" breaking one of the Ten Commandments is dealt with through the "added" ceremonial approach of penalties and sacrifices, which could never actually make us pure. Under the "New Covenant" when we break one of the commandments our approach to God is completely changed to a "New and Living way" through the blood of Christ. The honest truth that is not being taught in churches is that under either covenant the Ten Covenant Commandments were never changed. Though the temporary "Law of Moses" has been taken out of the way, still all Ten of God's Commandments remain, including the 7th day Sabbath. Three keys of understanding will unlock this truth.

1) God's Ten Commandments are not the temporary "Law of Moses" also known as the "Book of the Law". The scriptures go to great lengths to show the distinction between these two. (see "Two Laws")

2) The Ten Commandments are a complete set. (James 2:10&11). Any one of them stands or falls along with the other nine. Therefore, anywhere in scripture you find any of them listed, logic dictates that all ten are in effect.

3) The "Old Covenant" was God's Ten Laws in stone, accompanied by Moses' Law of the ceremonies and penalties that were added because of the transgression of the Ten Commandments. The "New Covenant" is the same Laws of God transferred from the two tables of stone and written in our hearts. The only scripture that speaks of these laws being altered is found in Daniel 7:25, and seems to be referring to

Anti-Christ desiring to change them. God, however, has declared that he will not "Alter" His Covenant. (Psalms 89:34)

Under our New Covenant, Jesus has fulfilled all the ceremonies of Moses' Law, and taken upon Himself all of it's penalties.

Therefore, we enter into the New Covenant through obedience to Jesus' death, burial, and resurrection. When we now fail and transgress one of the commandments, we have an advocate with the Father, and if we confess our sin he is faithful and just to forgive us. This approach through Christ has replaced the Mosaic approach of ceremonies and penalties.

25 Reasons

Why I don't think Christians should keep the Sabbath.

Though ignoring God's Commandments, including the 7th day Sabbath, may have many defenders, it ultimately has NO defense. This section is given to cover some of the erroneous reasons commonly given by those who either honestly do not understand or those who stubbornly wrestle with the scriptures to justify human rebellion against the Law of God's Kingdom.

1) Why would God care which day we go to church?

The truth is, the fourth commandment, *“Remember the Sabbath day to keep it holy”*, does not command church attendance on the Sabbath. What it does command goes much deeper than that... *“In it thou shalt do no work”*. The Sabbath is a day of *“rest”* and *“remembrance”*.

Those who honor God with their obedience to His 4th Commandment, find that they fill the other six days of the week with the labor of employment or the chores that need to be done around the home. This leaves the Sabbath as an ideal time to assemble with other faithful and obedient children of the Kingdom.

2) I believe we can make whichever day we choose our Sabbath, as long as it's one day out of seven.

Actually, God Himself has already determined which day He has set as the Sabbath by writing with His own finger... *“The seventh day is the sabbath of the LORD thy God”* *“wherefore*

the LORD blessed the Sabbath day, and hallowed it.”

Throughout scripture, both Old and New Testaments, the Sabbath has always remained on the same day of the week. It is the “seventh” day, the day we now know as Saturday. There exists no biblical account of the commandment Sabbath being kept on any day other than the seventh day of the week. Jesus Himself kept the seventh day Sabbath on the same seventh day which corresponds to our modern Saturday.

It is interesting to note that, God did not name any other day of the week. He designates them only by number, “First Day” – “Second Day” and so on. “Sabbath” is the only day of the week which God “named” calling the seventh day of the week “Sabbath”. It makes no more sense to say that “Sabbath” can be any day of the week than it would to say that “Wednesday” can be any day of the week. Just as Wednesday is always on Wednesday, Sabbath is always on Sabbath.

3) The way I see it, the fourth commandment just means that we should have a day of rest?

Again, the fourth commandment does not say “a day” it tells us “which day”. Apply the logic in this question to any other commandment, for example...In the first commandment God does not allow us to have “any” god we choose. Rather, when the first commandment tells us to have only one God, we are to have only the God to which that commandment is referring. The fourth commandment is just that specific, naming a particular day... “the seventh day”. To disagree with God about the “day” is to rebel against His command.

4) Well, I don't think we really know which day is the real Sabbath anymore, hasn't the calendar been changed since Jesus' time?

The answer to the calendar question is yes, there have been changes made. However, these changes were made primarily to adjust for missed leap years. They are clearly documented, and never interrupted the seven-day cycle. For example, let's remove ten days to see how this works. If today were Monday the 10th and we needed to remove ten days from the calendar then tomorrow would be Tuesday the 20th. So, you can see that days are adjusted easily without interfering with the seven-day cycle.

Actually, at no point in history has the calendar deviated from a seven-day week. This alone is a great source of evidence that God has preserved His will concerning His Sabbath. Also, the calendar we use today is a Roman calendar, as was the one used in Jesus' time. Now, there can be no doubt that Jesus kept the proper Sabbath because if he had broken any of the law he could not have been our sinless sacrifice. Therefore, God has left us without excuse. All a person needs in order to discover which day is God's Sabbath is one verse of scripture and a calendar.

5) Isn't it impossible to keep the Sabbath today anyway? If we light a fire, or gather sticks, shouldn't we be stoned to death under the law?

In this case you are confusing the old "law of Moses" with the "Commandments of God". The actual Commandment, as it was written by God's finger, does not forbid these things. It is the intricate, and "added" law of Moses which imposes these restrictions and adds the death penalty. One must understand

that we no longer live by the ordinances and penalties of the “Mosaic Law”, because Jesus by his own testimony has fulfilled those things “*which were written in the law of Moses*” (Luke 24:44)

Many people assume that the “Ten Commandments” are part of the “Law of Moses” but they clearly are not. Moses’ law was indeed inspired by God, but unlike the Ten Commandments, it was written by Moses in a book. This is because the “law of Moses” was to be viewed as separate from God’s Ten Commandments. This is why the “book of the Law” was kept separately “in the side” of the ark and not actually in the “ark of the Testimony”. (Deut 31:26) God’s Ten Commandments which were written by the finger of God on tables of stone, were kept inside the “ark of the Testimony” (Exod 40:20) because they are founded forever. (Psalms 119:152)

Moses’ law is the “handwriting of ordinances that was against us”, and was nailed to the cross of Calvary. God’s Ten Commandments are not “against us”, and are clearly not done away with. There can be no doubt about this because it is still sin to commit adultery, or murder, or have any other gods before Him. Therefore, what is said about the Sabbath in the fourth Commandment remains, but what is said in the “book of the Law” written by Moses is not part of our Covenant.

So, YES, we can keep the commandment Sabbath on the seventh day of every week, and NO we aren’t to observe any of the ordinances written in the Mosaic Law. These ordinances were for those who lived under the dispensation of LAW, and they have nothing to do with our covenant at all.

6) Well, if we’re supposed to keep the commandments wouldn’t Jesus have taught it?

All the scriptures in this section are direct quotes from Jesus’ teachings.

Matt 5:19

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

John 14:15

15 If ye love me, keep my commandments.

Matt 19:17

17 but if thou wilt enter into life, keep the commandments.

7) I don't think God expects for us to keep the Sabbath Commandment in this modern time. I agree with the Ten Commandments, but just not the Sabbath.

If one does not believe in the 4th Commandment (Sabbath), then they do NOT believe in the "Ten" Commandments. They have made them into "Nine" Commandments and have therefore changed the TRUTH of God into a lie by altering His WORD to fit their religion. One simply cannot say they believe in the "ten" and then in the same breath try to destroy the Commandment that doesn't agree with their tradition.

James 2:10-11

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

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.

Here we see that James is teaching the Ten Commandment Law to the "New Testament" saints. James makes it clear that the Ten Commandments are a complete set, and to break one of them is to break the whole set. It is no harder to keep one commandment in this modern time than it is to keep any other.

If we say we believe the "Ten Commandments" then "keep" all "ten", but if one teaches to "disobey God" on even one of His Ten Commandments, then they should be honest and admit that they thereby break the whole covenant

8) Well, I think it is more important to know God than it is to try and keep the commandments.

1 John 2:3-4

3 And hereby we do know that we know him, if we keep his commandments.

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

9) I don't believe God is legalistic. I think God is more concerned by whether we have the love of God and we love the children of God, not whether or not we "keep commandments".

1 John 5:2-3

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

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

10) I think God is just looking for those who have the faith of Jesus.

Rev 14:12

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

11) Doesn't God want us to keep every day holy?

YES! And He always has. Every day of the week is the day that the Lord has made, and we should rejoice and be glad in it. This is not just a New Testament concept. The very verse that says "this is the day that the Lord has made" is found in the Old Testament.

The seventh day of the week has never been the only day that people were supposed to live for God. However, it is the only day of the week that God has ever chosen for His Sabbath, and commanded us not to do our work.

12) Well, this is the New Testament and I just don't think we are under the law anymore.

If you are referring to the "book of the law" which is the "Law of Moses", you are right. If, however, you are referring to God's Ten Commandments then why is it that we still keep nine? (Eight if you believe in a trinity)

The truth is, there has never been a time, either Old Testament or New, when it was acceptable to break the commandments. At what time, or in which dispensation, has it been permissible

to have more than one God, or to bow to idols, or murder, or commit adultery? Is it allowed by God now?

The New Testament is filled with scriptures, which instruct us to keep God's commandments. Jesus taught it, the apostles taught it, and the church believed it. From Matthew to Revelation the commandments are taught.

*13) I think that the "moral" law is still in effect
but the "ceremonial" law, such as Sabbaths, is
fulfilled.*

The problem with this reasoning is that it breaks the law into two categories with non-biblical titles, "Moral" and "Ceremonial". The truth, however, is that scripture divides the law into "Law of Moses" meaning that written in the "book of the law" by Moses, and "God's Commandments" meaning that which proceeded out of the mouth of God, which God Himself wrote with his own finger on two tables of stone.

There is actually nothing wrong with the titles "Moral" and "Ceremonial" if they are applied properly. "Moral" would be those things in the "Ten Commandments" *all ten of them*, and "Ceremonial" would be those things written in the "book of the law" by Moses.

Whether or not we understand, or even agree with the morality of any commandment makes ultimately no difference. God, as sovereign, has chosen which issues to have written in which law, and according to God, Sabbath is a commandment not a ceremony. It is unwise to disagree with God on this point.

14) Isn't the Holy Ghost our "Rest"?

YES! Hallelujah! Our "rest" from the "yoke" of Moses' Law. Let us follow the scriptures as they unfold this truth.

Isaiah 28:11&12 - "For with stammering lips and another tongue will he speak to this people. 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."

Here we see the Prophet Isaiah foretelling the time when the "rest" would come. He says that it will come with "stammering lips and another tongue". This has caused many "Pentecostal" teachers to assume that the giving of the Holy Ghost (which comes with stammering lips and another tongue) fulfills our obligation to the 4th Commandment. When one takes this scripture alone it is easy to see how they could jump to this erroneous conclusion. But, let us take the other verses of scripture which also deal with this "rest".

Matthew 11:28-30 - "Come unto me, all ye that labour and are heavy laden, and I will give you "rest". Take "my yoke" upon you, and learn of me; for I am meek and lowly in heart: and ye shall find "rest" unto your souls. For "my yoke" is easy, and my burden is light. "

The "REST" we are to receive is because we have been given by Him an easy "YOKE". The question still unanswered is "What is the "YOKE" that is hard to bear?".

Acts 15:5,10 - "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... Peter rose up, and said unto them, Men and brethren... why tempt ye God, to put "a yoke" upon the neck of the disciples, which neither our fathers nor we were able to bear?"

God's "yoke" is easy, it is rest for our souls! The heavy "yoke" was the "law of Moses" with it's tithing law, it's dietary law, and it's death penalties. When we receive the Holy Ghost we take off the "yoke of bondage" that is the Law of Moses, and take on God's easy yoke of rest... This however does not mention

removal of any one of God's Ten Commandments. It is difficult to understand why a Spirit filled believer would ever feel that God's Commandments were a heavy yoke or in any way grievous in the first place!

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

15) I believe that in the New Testament "every day" is the Sabbath.

This is a common idea put forth by those who are extremely novice in their interpretation of scripture. Quite simply, if every day is the Sabbath, then there is NO day of the week when the people of God could engage in employment... No day for household chores... No day for working on the lawn.

Why would someone make such a ridiculous statement as this? Well, it is an idea which is founded upon ignorance. You see, It is assumed by those who make such a claim, that the Sabbath was the only day of the week that people loved God, or perhaps the only day of the week on which they were expected to live holy lives. Nothing could be further from the truth. The people of God have always loved and served Him seven days a week. They have always lived holy seven days a week. Yet, they also obeyed Him and completed their work by the seventh day, just as God had commanded. The Sabbath was not given so that people would have one day that they had to "be good", or one day that they were allowed to experience God.

Even more to the point... Not one verse of scripture can be offered with any wording to the effect that "every day is the Sabbath". The idea is rhetoric pure and simple.

16) The Apostle Paul spoke very sternly against Law keeping.

Yes he did, and Covenant Apostolic teaching continues to do the same today. This is why we should never teach the practices of tithing, clean & unclean meats, or the Holy Days found in the Old Testament. In many places Paul condemns the keeping of the “Law of Moses”. His writings against it include things like, circumcision, and observing new moons. None of which are found in the Ten Commandments. On the other hand when Paul is referring to the Ten Commandments, he speaks very highly concerning them.

Rom 7:7,12

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.

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

In this passage it is clear that the Apostle Paul is referring to the Law of the Ten Commandments because he actually names one of them in his teaching. So, here again we see that Mosaic Law is faded away, yet the commandments are still upheld by Apostolic teaching.

17) Didn't the Apostle Paul mention that we shouldn't keep Sabbath days or esteem one day above another?

Sure he did, and in every case he was dealing with Mosaic ordinances. It is important to know that there were seven annual Sabbaths or High days in the old Law of Moses, and that these High days have nothing to do with the seventh-day weekly Sabbath, and do not always fall on the seventh day of the week. Remember that these are two entirely separate laws.

In dealing with these “book of the law” High days, Paul always names other ordinances from the “book of the law” as well. By doing this, the Apostle removes all confusion as to his subject.

Col 2:16

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:

Notice that everything in this list comes straight from the Mosaic ordinances, which are in the “book of the law”. Not only that, but in verse fourteen they are called the “handwriting of ordinances that was against us”. Nowhere, are the Ten Commandments called “ordinances”, but rather, they are called the “commandments” or the “testimony of God”.

18) I know Jesus kept the Sabbath because he was born under the law, but I don't think the Apostles kept meeting on the Sabbath.

We know that the early church met daily, both in the temple (only when they were near enough) and primarily from house to house. However, from the birth of the church in Acts, throughout the remainder of the New Testament, there is almost no record of “Sunday” or 1st day meetings at all. Yet, many of their meetings were held on the 7th-day Sabbath. In fact, more than eighty Sabbath meetings can be discovered with close study.

Acts 17:2

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

Acts 13:44

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

Acts 16:13

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.

Acts 18:5

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

It is noteworthy, that these references are not only many years after the establishment of the New Testament church, but also that Paul's Sabbath meetings were not (as some claim) just to appease the Jews, as he met with Gentiles also on the Sabbath.

19) Didn't the Apostles abandon the Sabbath and begin meeting on the Lord's Day (Sunday)?

Actually, there cannot be found one scripture, which ordains such a change. No Apostle, no verse or chapter states such a thing. There exists no scripture, which describes Sunday (the 1st day of the week) as anything other than a common workday. No Apostolic writer can be quoted as saying anything concerning changing the Sabbath from the seventh day (Saturday) to the first day (Sunday), neither is such a change prophesied by any prophet of the bible.

The absence of any reference to a change of this magnitude is in itself a great evidence that God's 4th Commandment had not been altered. Imagine if we were to alter the "traffic laws" so that a red light meant "GO" and a green light meant "STOP". Without an elaborate public awareness campaign, there would be chaos.

Did the early church commonly hold services on "Sunday"? Let's examine a scriptural example to see.

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.

In this passage, Paul had been preaching on a Sabbath. Now, those who believe the early church met for Sunday Worship insist that Paul was only doing this to reach the Jews who were meeting on the Sabbath. They believe that Paul will be attending a "Christian Sunday Meeting" the following day. The question is this... If there was such a custom of a "Christian Sunday Meeting" then why didn't Paul invite these spiritually hungry "Gentiles" to come visit? Why does he leave them waiting until next Sabbath, when there is going to be a "Christian Sunday Meeting" tomorrow?

20) The Apostle John was “In the Spirit on the Lord’s Day”; this alone should prove that it had changed to Sunday.

This reasoning begs the question; which day is not the Lord’s day? To assume that this was a Sunday is just that “to assume”. No scripture can be shown which refers to Sunday as the Lord’s day

Since we know that every day is the Lord’s, what then could this phrase “on the Lord’s day” mean? The return of the Lord Jesus, as King of Kings (which is what John was seeing in the spirit) is often called in scripture “the day of the Lord”. Therefore, John is not speaking of any particular day of the week, but rather telling that in the spirit he was seeing “the Lord’s day”.

If one were to search the scriptures for a particular day of the week that this could refer to, they would be drawn to only one conclusion because “only” the Sabbath day could meet the requirements of this statement.

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

21) Didn’t Paul teach that the tithes should be collected on the first day of the week (Sunday)?

1 Cor 16:1-3 - Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

From these verses we glean the truth of what Paul is saying. Notice that the collection is “for the saints”. This is not tithing, because tithing is not taught under the New Covenant, but rather this is a free will offering that will be used to help the saints in another city. In verse two you will see that Paul does not mention bringing this offering to a worship service. Instead, he instructs each person to “lay by him in

store”, that is to say, put this offering aside or store it, very likely in a safe place in their homes, until he arrives. The reference to doing this on the first day of the week is most likely because Sunday was the first day of the common workweek therefore wages were being earned.

22) I found where Paul was preaching late on Sunday night and a man fell out of a window.

Acts 20:7-9 - 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.

Many point to this scripture to prove Sabbath breaking. However, this scripture does the opposite.

Understand that until fairly recently in history the day changed at evening rather than midnight. This means that the first 12 hours of a 24 hour day were dark and the last 12 were daylight. This is why in Genesis we find “and the evening and the morning were the first day”. You can see evening came before morning.

Now when we examine this passage it is easy to see that the disciples had been in a Sabbath afternoon meeting, and because Paul had to leave in the morning he stayed on after dark and continued preaching. As the Sabbath day drew to a close at dark, it became the first day of the week. It is also noteworthy that Paul set out on his journey the following morning, which was Sunday morning.

23) At the Jerusalem council in Acts 15, when James listed the four things that the Gentile Christians were to keep he didn't mention the fourth commandment.

No he didn't. Nor did he mention "thou shalt not murder", or "thou shalt have no other gods", or "thou shalt not steal". If we build our doctrine on what is "not" said, then we are allowed to do quite a bit.

Acts 15:28,29

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

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

At closer study we see that James mentions two items from the Ten Commandments and two items, which reinstate the dietary code back to that of Noah's day. (Gen. 9:1-4) Both the Ten Commandments and the dietary code of Noah predate the "Book of the Law". The message here is that those things in the "Mosaic Law" such as circumcision, and Levitical dietary Laws were no longer binding. However, by forbidding Idolatry (offering to Idols) and Adultery (abstain from fornication) the Apostles and Elders along with the Holy Ghost, upheld the law in which these are found, the Ten Commandments. The New Testament scripture clearly teaches that one must keep all Ten Commandments or else it is useless to keep any. (James 2:10-12)

24) Well, Saturday is "MY" only day to do the things I need to do.

Contrary to popular belief, the seventh-day is not “Your” day. It never has been “Your” day, and it never will be “Your” day. “The seventh day is the Sabbath of the Lord thy God”. It is “His” Sabbath day.

Isaiah 58:13

13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

25) My tradition is to observe Sunday as my

Sabbath, and do my chores on Saturday.

I have often had people to say to me “Well, your Sabbath is on Saturday, and my Sabbath is on Sunday”. The truth is, there is only ONE Sabbath, and it is “GOD’S Sabbath” neither of us has been able to “create” a Sabbath. Therefore, when one says “My Sabbath is Sunday” they really mean “My tradition is Sunday”. Notice how Jesus deals with “tradition” when it overrides “the commandment of God”.

Matthew 15:3-9

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?... Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

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

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

Have you researched where your “tradition” comes from? Here is a quote from Roman Catholic Cardinal Gibbons. “The

Catholic Church, by virtue of her divine mission changed the day from Saturday to Sunday”.

Another quote... “We observe Sunday instead of Saturday because the Catholic Church, in the council of Laodicea (A.D. 364), transferred the solemnity from Saturday to Sunday.”. The Convert’s Catechism of Catholic Doctrine, pg.50, third edition

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In The Father's House

There are many scriptures which show us how earnestly the Apostles of Jesus tried to warn the church of the invasion of false doctrine that was on the horizon. Shortly after the death of the last Apostle, the erosion of truth began to dim the light of the church. Most of the Apostles' doctrine would be twisted or totally lost over the next generation.

Jude 1:3

3 Beloved, ... it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

In this study we will deal with one particular truth which has been stolen from the church. It is the keeping of the Commandments of God, including the 7th day Sabbath. In this era there are painfully few of God's children who walk in obedience to His commandments. Our ears have been turned away from the truth and turned unto fables.

Exodus 20:8-11

8 Remember the sabbath day, to keep it holy.

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

*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:*

*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.***

For this study let us go back to that time when we were first introduced into the Kingdom of God. Remember how new everything was. We find ourselves immediately surrounded by many unfamiliar things, things that will take time to understand. You might call it "culture shock". It becomes apparent that the old baggage we brought with us is of no use in such a splendid place. This is clearly a whole new world.

II Corinthians 5:17

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

It is from this point that we begin to grow and gain revelation about this new life. The scriptures begin to reveal to us a loving God, who is our Father, our Savior, and our Comforter. He is always there, never far from any of us. Our Everlasting Father has His hand upon us day and night, to protect us, and provide for us, and direct us in his ways.

But, how did we get into such a family as this, a family of such wealth and royalty?

Romans 8:15

*15 ... but ye have received **the Spirit of adoption**, whereby we cry, Abba*, Father. (*Papa)*

We find here that we were adopted. Through this, the family name is given to us, as God has delivered us from our old lives, our poverty, our crude and beggarly ways, and has placed us in the palace as His children, children of The Glorious King.

Imagine that, born in the gutters of sin, outcasts, and then to find ourselves surrounded by the splendor of Holiness. Our old, common ways are clearly out of step among this royal family. How will we ever adapt? All of our lives, our ways seemed right in our own eyes, but now we are in awe, almost even overwhelmed. How will we ever make the transformation, and be tutored in this new life?

John 16:12, 13

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:...

It is the Spirit of God that comes to us, He teaches us, and spends time molding us into His image, the image of Holiness. How patiently the Father works with us, bringing us out of darkness and into His marvelous light. But what is it that he is teaching us?

Proverbs 4: 1-4

*1 Hear, ye children, **the instruction of a father**, and attend to know understanding.*

*2 For I give you **good doctrine**, forsake ye not my law.*

3 For I was my father's son, tender and only beloved in the sight of my mother.

*4 He taught me also, and said unto me, Let thine heart retain my words: **keep my commandments**, and live.*

When we were in our former life, there were no commandments to govern us. It was anarchy, we did whatever it took to survive. However, in this glorious kingdom, things are very different. There is no more fighting for scraps of food. Members of the King's house now provide wholesome meals at appointed times. These men and women also were adopted and have since matured into elders, ministers, pastors, and teachers. Yes, there are now commandments. They are the word of the Righteous King. As you learn to love Him, you will also grow to love His commandments.

Exodus 20: 6

*6 ... showing mercy unto thousands of them **that love me, and keep my commandments.***

1 John 5:3

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

John 14:15

*15. If ye love me, **keep my commandments.***

This will take time. We must first deal with the rebellion that has ruled in our hearts, but the more we know of our Father the more we will love Him, and gladly submit to Him, and keep His commandments.

1 John 2:3, 4

*3 And hereby we do know that we know him, **if we keep his commandments.***

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

As we learn to love our new family, we will become aware of our new brothers and sisters. Once we have begun to find our place in this household of faith those outside will know us because of our love one for another.

John 13: 35

*35 **By this shall all men know that ye are my disciples, if ye have love one to another.***

But, how do we know that we love the children of God?

1 John 5: 2

*2 **By this we know that we love the children of God, when we love God, and keep his commandments.***

It is clear that there are commandments that our Father will have us live by. A Royal Law to define a Royal People. How can we know the Law of God ? Are these commandments written somewhere for us to find? ... Yes!!!

Deuteronomy 4:13

*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.*

Deuteronomy 5:22

*22 These words **the LORD spake** unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And **he wrote them** in two tables of stone, and delivered them unto me.*

These Ten Commandments are the eternal Law of the King. They were spoken audibly by Him and written with His own hand. It is this everlasting covenant that the Father writes into our hearts by His Spirit.

Jeremiah 31:33

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

The Ten Commandments

Exodus 20:1- 17

1 And God spake all these words, saying,

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

*3 **Thou shalt have no other gods** before me. (Absolutely One God)*

*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:*

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;

6 And showing mercy unto thousands of them that love me, and keep my commandments.

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.

8 Remember the sabbath day, to keep it holy. (Presently known as Saturday)

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

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:

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.

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

13 Thou shalt not kill. (To Murder)

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour. (To Lie)

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 any thing that is thy neighbour's.

Before we look at these commandments individually, we must understand that they are not multiple choice, but rather a complete covenant. To break one is to break the whole covenant. James teaches us this concept concerning this "Royal Law".

James 2:10, 11

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

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.

It is clearly not acceptable to teach five or six of the commandments, and then allow the rest to be broken at will. For that matter, it is not acceptable to omit even one. Seeing it was God who chose each of the ten, it is unwise for us to second-guess His will.

The keeping of the Father's commandments will only come when we have a deep and sincere love for Him. The rebellion that is in us from our birth father (*Adam*) is diametrically opposed to the idea of submission and obedience. Our flesh will fight to bend, twist, and break these commandments. Our humanity will rebel, our minds will devise ways to circumvent the commandments, especially the ones that we do not like. Without love and obedience, we become masters at wrestling with the scriptures, which only brings about our own destruction.

II Peter 3:16

16 ... which they that are unlearned and unstable wrestle, as they do also the other scriptures, unto their own destruction. (wrest KJV)*

Philosophy -Vs- Obedience

One philosophy that has been devised by man, allowing us to break the commandments at will, is to try to make God's Commandments part of the old Law of Moses. We know that we are no longer in bondage to the Law of Moses, and are freed from it's ordinances.

There were two laws given to the people of God in the scripture. We must understand that when the scriptures speak of "Law" we should always ask "which" (*Matthew 19:17, 18*), the Law of Moses (*also called the "Book of the Law"*) or the Commandments of God? It is a deception to believe that they are one in the same. A deception that Satan uses to keep us walking in disobedience to our Father, It is also a deception of man, used to side step the issue and continue in our own ways.

Notice what Paul has to say about the Law of Moses.

Galatians 5:1-4

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

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

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

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

The Law of Moses contained the ordinances dealing with circumcision. Therefore, it is clear that this passage is referring to the Law of Moses. See in what light Paul places Mosaic Law keepers. These rebukes are indeed severe!

- Mosaic Law is a yoke of bondage.
- Christ shall profit you nothing.
- Makes you a debtor to do the whole law.
- Christ is of no effect to you.
- You are fallen from grace.

However, notice what Paul has to say about the Commandment Law.

Romans 7:7 & 12

*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...***

*12 Wherefore the **law is holy**, and the **commandment holy**, and **just**, and **good**.*

Here Paul is talking about the Law of God, the Ten Commandments. We know this because he mentions the 10th commandment "*thou shalt not covet*". His points are these.

- Keeping the Commandments is not sin.
- Without the Commandments we would not know what sin is.
- This Law is Holy, Just, and Good.

There can be no doubt that Paul is speaking of two entirely different sets of Law in these two passages. **The one Law written in a book by Moses, which is temporary. And the other written in stones by God himself, which is eternal.**

Are there other scriptures, which tell of two different laws? ... Yes

Deuteronomy 4: 12-14 & 40

*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.*

*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.*

14 And **the LORD commanded me** at that time **to teach you statutes and judgments**, that ye might do them in the land whither ye go over to possess it.

40 Thou shalt keep therefore **his statutes**, [and] **his commandments**, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever.

II Chronicles 33:8

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

II Kings 21:8

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that **I have commanded them**, and according to **all the law that my servant Moses commanded them**.

Two Laws... One Eternal & One Temporal

How many commandments are contained in the Ten Commandments? Does that sound like a foolish question? Then consider the fact that thousands of religious people would give an answer like "94" or "613." You see, there is a strange belief on the part of many that the great God-written law of the Ten Commandments was actually a part of the ceremonial law of Moses which contained scores of specific regulations. They do not see the Decalogue as being distinct and totally unique because of its divine authorship. Neither do they see the clear limitation which the Bible sets for this moral code by calling it the "TEN" commandments.

It seems quite obvious that one would effectively do away with the "ten commandments" by mingling them with ninety or a hundred others and calling them "ordinances" instead of commandments. Such a radical effort has been made to dilute the force of the only words of the Bible which God wrote with His own hand.

Furthermore, the claim has been advanced that since the ten commandments were a part of the mosaic law of ordinances which ended at the cross, we are no more obligated to obey the Decalogue than we are to offer lambs in sacrifice. Is there proof positive in the Scriptures that there was no such blending of the ceremonial and moral law into one? Can it be shown that the Ten Commandments were of a permanent, perpetual nature while the ceremonial law of statutes and ordinances came to an end when Jesus died? Indeed there is abundance of evidence to answer these questions with a resounding yes!

God made known this distinction to His servant Moses, and Moses explained it to the people at Mt. Horeb. "And he declared unto you his covenant, which he commanded you to perform, even Ten Commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land

whither ye go over to possess it" (Deuteronomy 4:13, 14).

Please notice how Moses clearly separated the Ten Commandments, which "he commanded you," from the statutes which "he commanded me" to give the people. The big question now is whether those statutes and judgments, which Moses passed on to the people, were designated as a separate and distinct "law."

God answers that important question in such a way that no doubt can remain. "Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them and according to all the law that my servant Moses commanded them" (II Kings 21:8). Here we are assured that the statutes which Moses gave the people were called a "law." Any child can discern that two different laws are being described. God speaks of the law "I commanded" and also the "law...Moses commanded." Unless this truth is understood properly, limitless confusion will result.

Daniel was inspired to make the same careful distinction when he prayed for the desolated sanctuary of his scattered nation. "Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him" (Daniel 9:11).

Once more we see "thy law" and "the law of Moses," and this time the two are recognized as different in content. There are no curses recorded in the Ten Commandments that God wrote, but the law which Moses wrote contained an abundance of such curses and judgments.

The major point of difference between the law of God and the law of Moses, though, lies in the way they were recorded and preserved. We have already cited Moses' statement that God "wrote them (the Ten Commandments) upon two tables of stone" (Deuteronomy 4:13). Compare that with Exodus 31:18, "two tables of testimony, tables of stone, written with the finger

of God."

No one can confuse this writing with the way the Mosaic law was produced. "And Moses wrote this law...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, That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, 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" (Deuteronomy 31:9, 24-26).

This book of statutes and judgments which Moses wrote in a book was placed in a pocket on the side of the ark. In contrast, the law written by God on tables of stone was placed inside the Ark of the Covenant. "And thou shalt put into the ark the testimony which I shall give thee" (Exodus 25:16).

At this point we can note several distinctions in the two laws. They had different authors, were written on different material, were placed in different locations and had totally different content.

The Ceremonial Is Against Us

Now let's take a closer look at the ceremonial ordinances that Moses wrote in the book. They were to repose in the "side of the ark...for a witness against thee." It is interesting to note that the curses and judgments of this law spelled out penalties for transgression which were totally missing from the Ten Commandments. For this reason, the ceremonial law was considered to be a law which was "against" them. Even in the New Testament we read the same descriptive language in reference to that law. "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" (Colossians 2:14).

Certainly there was nothing in the ten-commandment law that could be defined as "contrary" to Paul and the church to whom he was writing. It was not "against" those early Christians to refrain from adultery, theft, lying, etc. On the other hand, that moral law was a tremendous protection to them and favored every interest in their lives. We have only to read Paul's exalted description of the ten-commandment law to recognize that those

eternal principles were never blotted out or nailed to the cross. After quoting the tenth commandment of the Decalogue in Romans 7:7, Paul wrote these words, "Wherefore the law is holy, and the commandment holy, and just, and good" (verse 12). Then he continued in verse 14, "For we know that the law is spiritual...."

If the ten-commandment law had been blotted out at the cross, would Paul have spoken in such glowing language of its perfection and spirituality? He did not speak of a past law. He said, "the law IS holy...the law IS spiritual." In other words, it was very much alive and operating when Paul wrote to the Roman church. In contrast he described the handwriting of ordinances in the past tense: "WAS against us...WAS contrary to us." It is certain he was not speaking of the same law. One was present and one was past.

Interestingly enough, Paul spoke of the fifth commandment as being in effect when he wrote to the Ephesians. "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth" (Ephesians 6:1-3). Again, we find the great apostle affirming that this commandment "IS," not "WAS." Had it been a part of the ordinances described by the same writer in Colossians, he would have said, "it WAS the first commandment with promise."

In the New Testament Church there was a lot of contention over the subject of circumcision, which was a major requirement of the ceremonial law. In Acts 15:5 we read, "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."

As all recognize, this could not be referring in any sense to the Ten Commandments. They do not even mention circumcision. Yet Paul declared, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (I Corinthians 7:19). If the law dealing with circumcision was now NOTHING (abolished), then what "commandments" was he

exalting as being still binding? One would have to be blind not to see two laws here. The moral law remained, while the law of circumcision (ceremonial law) was abolished.

The truth is that there are numerous references in the Bible which prove that the law of types and shadows, because of its temporary application, was never considered on an equality with the eternal moral law. Its system of sacrifices, human priesthood and feast days were instituted after sin entered the world and always pointed forward to the deliverance from sin which would be wrought through the true Lamb and Priest who was to come—Jesus.

The writer of Hebrews spends much time proving that the law of the Levitical priesthood would have to change in order to accommodate the priesthood of Jesus. He did not spring from the tribe of Levi, but from the tribe of Judah. Therefore, we have reference to Jesus "Who is made, not after the law of a carnal commandment, but after the power of an endless life" (Hebrews 7:12,16).

This "carnal commandment" dealing with a human priesthood is found in the hand-written law of Moses. It contrasts sharply with Paul's description of the Ten Commandments as "spiritual" and "holy" and "good." Nothing could be carnal and spiritual at the same time. Neither could anything be "good" and "not good" at the same time. Yet in Ezekiel we read these words: "Because they...had polluted my Sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live" (Ezekiel 20:24,25). Observe carefully how the prophet identifies the Sabbath law, and then immediately says, "I gave them ALSO statutes that were not good." Keep in mind that the Ten Commandments were called "holy, and just, and good" (Romans 7:12). Because of its curses and judgments against their continual disobedience, the law of Moses was "against" them and was "not good."

The Moral Law Existed in Eden

The mosaic law is never equated with the eternal moral code which operated from the very beginning of human history.

Although they were not written down until Mount Sinai, the Ten Commandments were understood and honored by the earliest patriarchs. Even Cain knew that it was a sin to kill, because God told him that "sin lieth at the door" (Genesis 4:7) after he murdered his brother. It is impossible for sin to exist where there is no law. The Bible teaches, "for where no law is, there is no transgression" (Romans 4:15). Again we are told, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4). This principle is amplified further by Paul's statement that "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Romans 7:7).

These verses nail down the truth that no sin can be imputed where the ten-commandment law is not in effect. God's statement to Cain about sin lying at the door was in reference to his plan to kill Abel, a violation of one of those commandments. This is absolute proof that the moral law was in effect at that early date. Later, Joseph revealed that he was aware of the binding claims of that same law. He said to Potiphar's wife, "how then can I do this great wickedness, and sin against God?" (Genesis 39:9). He knew adultery was sin. Abraham was commended by God in these words: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Genesis 26:5). It is very obvious that the law which Abraham faithfully obeyed was not the law of Moses, because that law was not given until 430 years later. And we have just established that the Ten Commandments existed before Abraham, condemning even Cain for murder. Neither is it possible for us to conceive that great, godly Abraham was not acquainted with the basic issues of right and wrong contained in the Ten Commandments.

It is absolutely certain that another law was added 430 years later, and it was in addition to the one Abraham kept so diligently. "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect" (Galatians 3:17).

The context of this verse indicates that Paul is talking about the ceremonial law rather than the moral law of the Ten Commandments. In verse 10, he refers to the curses "which are written in the book of the law." We know this had to be the Mosaic law because, as we have already noted, there are no curses recorded in the law written on stone.

Can we find further confirmation that this later law was indeed the law of Moses? The answer rests in Galatians 3:19. "Wherefore then serveth the law? It was added because of transgressions till the seed should come to whom the promise was made...." Here we have two significant facts set forth concerning the law which was added. We are told why it was given and also how long it would remain in effect. These two bits of information will be considered very carefully since they contain compelling evidence in the case.

FIRST: WHY WAS IT GIVEN? The verse clearly states that it was "added because of transgressions." This is most revealing because we have just established that "where no law is, there is no transgression" (Romans 4:15). One can't be guilty of transgressing a law which does not exist. In this case, one law obviously did exist; and it had been "transgressed," making it necessary to add another law 430 years after God's covenant with Abraham. And since it is recorded that "Abraham obeyed...my laws" (Genesis 26:5), we have to believe that that earlier law, which Abraham observed, was the Ten Commandments. Moses had not yet been born, and it could not have been his law.

So what must we conclude from this evidence? The Ten Commandments had been transgressed, making it necessary to add the ceremonial law. Upon reflection, this makes a lot of sense. If a law is made forbidding murder, and it is broken, then another law would have to be enacted to prescribe the penalty or punishment for breaking that first law. We have already established that the ten commandments contained no curses (penalties) or judgments (punishments), but the mosaic law was characterized by those very things.

SECOND: HOW LONG DID THIS "ADDED" LAW REMAIN IN EFFECT? The Scripture says, "Till the seed should come." There is no controversy over the identity of that seed. It is Christ. But do we have evidence that the law which was blotted out and nailed to the cross was indeed the law of Moses? Whichever law it was, it is designated as the "handwriting of ordinances." Nowhere are the Ten Commandments identified as ordinances. That term is applied to local legal codes which are very narrow and limited, such as "town ordinances" which extend only to the city limits. In comparison, the ten commandments are more like the constitution of the United States.

What Law Was Blotted Out?

But let's look closer at that text in Colossians 2:14-16 to get the real picture. After describing the "blotting out" and "nailing" of the ordinances, Paul wrote, "Let no man THEREFORE judge you in meat, or in drink." The word "therefore" means "based on what has just been said, we must come to this conclusion." In other words, he was saying, "Based upon the fact that the ordinances have been blotted out, THEREFORE let no one judge you in meat or drink." Now we begin to see clearly which law was under discussion. Is there anything in the Ten Commandments about meat and drink? Absolutely nothing. Is there anything in the ceremonial law about meat and drink? Indeed, much of its content had to do with prescribing certain meat and drink offerings for sacrifices.

But let us read the rest of the text before us: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ" (Colossians 2:16,17).

Question: Could these Sabbath days be talking about the seventh-day Sabbath of the ten-commandment law? No. Because they are clearly defined as "shadows of things to come" Please keep in mind that the weekly Sabbath was instituted by God before sin came into the world. THERE

COULD NEVER BE TYPES OR SHADOWS BEFORE SIN EXISTED! All the shadows were introduced because of sin and pointed forward to the deliverance from sin through Christ. For example, all the lambs slain represented Jesus, the true LAMB, who would die for the sins of the world. If sin had not entered the world, there would have been no need of a Saviour, and therefore, no lambs or shadows pointing to a Saviour.

So these "sabbath days which are a shadow" could not possibly be referring to the seventh-day Sabbath. But what other Sabbaths could they be talking about? Were there "Sabbaths" other than the weekly Sabbaths? Yes, there were yearly Sabbaths which had absolutely nothing to do with the seventh-day Sabbath of the Decalogue. And they were definitely a part of the "ordinance" system which ended at the cross.

For proof of this, let us go back to the law of Moses and read about these annual feast days which were shadowy Sabbaths. "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation" (Leviticus 23:24). Again we read, "Also on the tenth day of this seventh month there shall be a day of atonement...It shall be unto you a sabbath of rest" (verses 27,32). As you can clearly see, these annual Sabbaths fell on a different day of the week every year, and God specifically explained that they were not to be confused with the weekly Sabbath. "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day: BESIDE THE SABBATHS OF THE LORD" (verses 37,38).

Now we can understand what Paul was referring to in Colossians when he wrote about meat and drink and sabbath days which are shadows. There were certain prescribed offerings for each of those yearly feast days, and they were shadows pointing to the future sacrifice of Jesus. But the Bible says these were "BESIDE THE SABBATHS OF THE LORD," or the seventh-day Sabbath.

Now it is fully established which law was blotted out and nailed to the cross. At the moment of Christ's death, the veil of the temple was ripped from top to bottom by an unseen hand (Matthew 27:51). The most holy place of the sanctuary was exposed where the sprinkled blood recorded all the sins of the people. But no more blood needed to be sprinkled; no more lambs needed to be slain; the true Lamb had come to which all those sacrifices pointed. From henceforth, it would be a denial of the Saviour to bring animals. It would be denying that He was the fulfillment of all the shadows and types. Therefore, it would be "against us" or "contrary to us" to continue observing that mosaic law.

To clarify this issue further, let's ask a very simple question or two. On the day before Jesus died, would it have been a sin for a man to refuse to bring a lamb in order to have his sins forgiven? The answer, of course, is yes. It would have been a sin, because that was the only way to be forgiven. Another question: Would it have been a sin to refuse to bring that lamb, THE DAY AFTER JESUS DIED? No, because the true Lamb had died, the veil had been rent, and the ordinances blotted out. A law had been abolished by being nailed to the cross-the ceremonial law of Moses. Paul referred to the same law in Ephesians 2:15, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances...."

Now let's ask another question: On the day before Jesus died, was it a sin to steal? Undoubtedly it was. On the day after He died, was it a sin to steal? The answer is yes; it was just as wrong as the day before He died. Obviously, all the blotting out of ordinances, types and shadows did not affect the great moral code of the Ten Commandments in the slightest degree-they all applied afterward as much as before Christ died.

There are Christians today who still insist that the yearly sabbaths should be observed along with the weekly Sabbath. If such is required, then what were the sabbath days which were blotted out and nailed to the cross? And what was the "holyday" mentioned by Paul as being abolished along with those "sabbath days which were shadows of things to come?" The

Greek word for "holyday" is *heorte* which is also used to designate one of the yearly festivals of the Jews: "After this there was a feast (*heorte*) of the Jews; and Jesus went up to Jerusalem" (John 5:1). This is unquestionably one of the holy days that Paul spoke of as being abolished. In contrast, the weekly Sabbath is never referred to as a "feast," neither is it ever connected to the Jews by such terms as "sabbath of the Jews." It is only designated as the "sabbath of the Lord." It is of more than passing interest that some of the most noted Bible commentators (including Adam Clarke and Albert Barnes) agree that Paul is not talking about the Ten Commandments being abolished at the cross. Dwight L. Moody, Dr. C. I. Schofield and Billy Graham also strongly affirm that the law abolished was the ceremonial law.

The Ten Commandments In Heaven

Perhaps we should ask right at this point, what is the significance of the tables of God's law being placed inside the Ark of the Covenant? Remember that this spot was the most holy on the earth because it represented God's throne. God had said, "there I will meet with thee, and I will commune with thee from above the mercy seat, from between the cherubims" (Exodus 25:22). Below that Shekinah glory, symbolizing the presence of God, lay that holy law by which sin was to be defined. And there, as we know from the Scriptures, Jesus, our High Priest, was to plead His blood for sinners.

The earthly sanctuary was copied by Moses from the pattern in heaven. All its priestly ministry was a type and shadow of the work of Jesus, the true High Priest, in the holy and most holy places of the heavenly sanctuary. "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:24). John the Revelator beheld the original sanctuary in heaven where Christ now ministers as High Priest to make atonement for sin. What is sin? "Sin is the transgression of the law" (I John 3:4). Which law? John gives the answer in Revelation 11:19, "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament."

Think of it for a moment! This is the real thing from which all the Old Testament was patterned. Here is the real Priest, the real mediation, and IN THE ARK OF THE COVENANT, the Real Ten Commandments.

But please consider this horrendous scenario-IF THE LAW THAT WAS IN THE ARK WAS ABROGATED AT THE CROSS, CHRIST IS MEDIATING FOR THE TRANSGRESSION OF AN OBSOLETE LAW!

Keep in mind that John is beholding this heavenly scene years and years after the cross. It is still there today!

In the throne room of God above the mercy seat, where Christs blood is now sprinkled for the blotting out of sin. Sin is still what it has ever been, and Christ ministers His blood for sin.

No wonder the mercy seat is located just above the broken law. Remove the ark containing God's law and you remove the foundation of His throne, His government.

You also remove the law by which sin can be defined and judged. If there be no law, there can be no transgression, and therefore, no need of an Intercessor or a Saviour.

With the heavenly sanctuary located so definitely in the throne room of God over the ark containing the Ten Commandments, there is not a shred of evidence remaining against the validity of that law. The truth is that all men will be judged on the basis of that eternal code which forms the foundation of God's government.

James wrote, "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:10-12).

Do not by any means miss the tremendous truths contained in these verses. This is the law we will be judged by! Which law is it? James leaves no room for doubt. He quotes two of the Ten Commandments. But notice how he defines this law as a

complete unit in itself. He states that we are responsible for keeping "the whole law." How many commandments are contained in "the whole law"? Exactly ten! What do we become if we break any one of the ten? "A transgressor of the law," James answers.

And that is what sin is called in the Bible. "Sin is the transgression of the law" (I John 3:4).

Why did Jesus come? "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). Notice that Jesus came to save us from breaking the law, but "if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). Here we have a picture of our High Priest, our Advocate, interceding with His own blood in the heavenly sanctuary before the Father's throne in behalf of those who break His law.

Where is the throne located?

Over the Ark of the Covenant containing the law by which James says all "shall be judged."

Is there any validity to the argument that the Ten Commandments were all abolished at the cross, and then nine of them restored in the New Testament?

This is a specious invention to attempt evasion of the fourth commandment. No Christian has ever found fault with nine of the commandments. Why would they want to get rid of the fourth? Obviously because they are breaking it and do not want to believe that they stand condemned by it. Can they annul the entire Decalogue, and then reinstate nine of them? We have proven already that only the Mosaic Law was annulled-not the Ten Commandments. Further, James has declared that the whole of that law is binding, and breaking any one of them is sin. How can anybody extract the fourth commandment from the Ten Commandments and still call it a "whole law"?

Incidentally, the Sabbath is mentioned in the New Testament more than any of the other nine. This could be tied to the fact that God has apparently chosen the fourth commandment to be

the great test issue in His law. In Exodus 16 He used the seventh-day Sabbath to "prove them, whether they will walk in my law, or no" (Exodus 16:4).

Is there reason to believe that the Sabbath contains a testing quality that cannot be found in any of the other nine commandments? It is an interesting question to contemplate. Besides being worded in a totally different manner ("remember" instead of "thou shalt not"), the fourth commandment is the one which does not have a stigma attached to breaking it. One might abstain from stealing for fear of going to jail, and from adultery for fear of getting shot by an angry spouse. In fact, it is illegal to break some of the Ten Commandments, so they might be obeyed simply to avoid the negative consequences of disobedience. BUT CONSIDER THIS: IN OUR WORLD TODAY, THE FOURTH COMMANDMENT ACTUALLY CARRIES A STIGMA FOR KEEPING IT! In fact, the only reason one would choose to obey it is out of love for Christ and choosing His will above our own. There-fore, it would constitute a special test of genuine love for Christ.

Proof that the Sabbath Remains

Although there is a wealth of proof that the ten-commandment law and the Sabbath were confirmed by an obedient New Testament Church, I would like to focus on one area of evidence that is often overlooked or misinterpreted. We find it in Hebrews 4, and it probably constitutes the most convincing single reference in favor of Sabbath keeping to be found in the Bible.

As a little background, we need to examine the thrust of the whole book of Hebrews. The writer of this letter is showing how many of the elements of the old covenant have been taken away. We can almost feel the anguish of the Hebrew believers as Paul explains to them how the sacrificial system has been taken away, having been fulfilled in Christ.

The Levitical priesthood has been removed, being replaced by Christ our High Priest. Were they waiting fearfully to hear him take away the Sabbath also?

If so, they must have been tremendously relieved when he wrote these words, "There remaineth therefore a 'keeping of the sabbath' (see margin) to the people of God" (Hebrews 4:9).

I am using the marginal reading of the King James Version because that is the exact, literal meaning of the original statement.

The context of Hebrews three and four does not indicate that Paul was trying to convince the Hebrew Christians which day to keep holy. They already knew that. His great burden was for them to enter into a spiritual relationship with Christ-to have an experience of rest from the works of sin. He proved that the children of Israel did not find that true rest because of their lack of faith and disobedience in the wilderness. Although the Greek word for rest, KATAPAUSIS, means simply "cessation from work," the context seems to indicate that the author is talking primarily about finding a spiritual rest in their experience.

Nevertheless, the two chapters definitely tie the spiritual rest to the seventh-day Sabbath keeping initiated and commanded by God in the beginning. Otherwise, we would not find in verse 4 a direct quote from Genesis 2:2. "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" (Hebrews 4:4).

The reason for citing God's resting on the Sabbath from His work of creation is revealed only when we analyze verses 9 and 10. Paul says that what remains for God's people is not KATAPAUSIS (a spiritual rest), but SABBATISMAS, meaning a literal keeping of the Sabbath. Then in verse 10 we find the real key which proves beyond a question that the SABBATISMAS rest was not spiritual only, but a cessation from physical work. "For he that is entered into his rest (KATAPAUSIS-spiritual rest), he ALSO (in addition to the spiritual rest) hath ceased from his own works, AS GOD DID FROM HIS."

The big question about this verse focuses on the works which one ceases from. Are they works of sin? Are they works to obtain salvation? Or are they the physical works from which we cease on the Sabbath? The answer is plainly revealed by the

phrase "AS GOD DID FROM HIS." Go back to verse four and we begin to understand why this quote from Genesis is included in Paul's discourse. It is necessary to establish which works God did rest from. God ceased from His physical work of creation on the seventh day, and we are admonished to cease from ours, as He did from His. He did not just enter into a spiritual rest on the seventh day or we might conclude that He was not at spiritual rest on the first six days. The fact is that God is always at spiritual rest. Neither did He have any works of sin or the flesh to cease from. He simply rested on the seventh day from His work of creation, and we are being told by Paul that the ones who truly have received the spiritual rest of salvation will ALSO cease from their physical works on the Sabbath, AS GOD DID FROM HIS.

Don't you see how this lends a tremendous new spiritual dimension to the keeping of the Sabbath? It memorializes our personal salvation experience. It stands as a blessed weekly reminder of the continual rest from sin that we may have through Christ. No wonder the Sabbath "remains" for the people of God! Our Creator has made it a symbol of the sweetest spiritual blessings available to the human family.

We can understand why God did this when we pause to think how Sabbath keeping parallels the salvation experience. What really makes something holy? In Isaiah 58:13 God calls the Sabbath "my holy day" and "a delight." Listen! It is the presence of God in something which makes it holy. (Remember the burning bush?) God's presence is in the Sabbath just as His presence is also manifest in the life of a genuine Christian. So why should not true Sabbath keeping be made a memorial of true salvation in Christ?

It is no happenstance that the same Hebrew word, CHASID, is used in Isaiah 58:13 to describe the Sabbath ("my HOLY day") and also in Leviticus 19:2 to describe God's people ("Ye shall be HOLY"). He dwells in the Sabbath, and He dwells in His people as a sanctifying influence, hence both are called "holy." This is why God made the Sabbath, from the beginning, a sign of sanctification. "Moreover also I gave them my Sabbaths, to be a sign

between me and them, that they might know that I am the Lord that sanctify them" (Ezekiel 20:12). The New International Version says, "so they would know that I the Lord made them holy."

Lest someone raise the stale argument that the Sabbath is only a sign of holiness for the Jews, let me hasten to add this inspired text: "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29). All born-again Christians are the true Israel today, and have been sanctified unto God. Therefore, the Sabbath is for them.

This sign of sanctification has been reaffirmed in the New Testament by Paul's dramatic statement in Hebrews 4:9,10 that the keeping of the Sabbath remains for God's people. Because we have entered into His spiritual rest of salvation ("Be ye holy"), he declares that we should ALSO rest from our works, "AS GOD DID FROM HIS" ("my holy day").

Someone might suggest that after we enter into spiritual rest there would be no need to observe the memorial of it by keeping the Sabbath physically. But if that were true, we would have to also stop practicing water baptism. Immersion memorializes our death to the old man of sin. We experience that conversion BEFORE entering the water to be baptized. If the physical observance is unnecessary just because we have had the spiritual symbolism fulfilled in us, then we should abandon the physical custom.

Further, we would have to renounce the practice of celebrating the Lord's Supper. It also memorializes an experience of the heart in receiving the sacrifice of our Lord by faith. But should we give up the physical observance of the communion just because we have already entered into the spiritual joy of what it represents? Of course not!

Then why should anyone suggest that the Sabbath not be observed physically just because it is used as a memorial of union with Christ? Paul says that it REMAINS as a Sabbath rest for the people of God.

In their monumental Commentary On the Whole Bible, Jamieson, Fausset and Brown make this comment on Hebrews 4:9, "This verse indirectly establishes the obligation of the Sabbath still" (page 449).

It is most interesting that these Sunday keeping theological scholars, with the highest of linguistic credentials, make such a statement. Yet the relationship of the spiritual rest of salvation and the physical Sabbath keeping is undeniable in the context.

So how can we summarize our discoveries about the two laws? Surely it has been established that the Ten Commandments were in a different category than the temporary mosaic law of ordinances. That moral code, encased in the ark of testimony, like the rest of the wilderness sanctuary, was a copy of the true pattern in heaven. So we affirm that it not only was repeated and reinforced in the New Testament but was identified in John's vision beneath the mercy seat in the heavenly sanctuary, from which Christ ministers His own blood for the transgression of that holy law. From that foundational position, it continues to be the basis for Christ's intercessory ministry for us in the throne room of heaven. Therefore, it is established as the most unmovable and unchangeable of all God's decrees.

SABBATH IN THE EARLY CHURCH

1st Century

Josephus

"There is not any city of the Grecians, nor any of the Barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come!" M'Clatchie, "Notes and Queries on China and Japan" (edited by Dennys), Vol 4, Nos 7, 8, p.100.

Philo

Declares the seventh day to be a festival, not of this or of that city, but of the universe. M'Clatchie, "Notes and Queries," Vol. 4, 99

2nd Century

"It is certain that the ancient Sabbath did remain and was observed by the Christians of the East Church, above three hundred years after our Savior's death." "A Learned Treatise of the Sabbath," p. 77

Early Christians

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the Apostles themselves, as appears by several scriptures to the purpose." "Dialogues on the Lord's Day," p. 189. London: 1701, By Dr. T.H. Morer (A Church of England divine).

Early Christians

"...The Sabbath was a strong tie which united them with the life of the whole people, and in keeping the Sabbath holy they followed not only the example but also the command of Jesus." "Geschichte des Sonntags," pp.13, 14

2nd Century Christians

"The Gentile Christians observed also the Sabbath," Gieseler's "Church History," Vol.1, ch. 2, par. 30, 93.

Early Christians

"The primitive Christians did keep the Sabbath of the Jews;...therefore the Christians, for a long time together, did keep their conventions upon the Sabbath, in which some portions of the law were read: and this continued till the time of the Laodicean council." "The Whole Works" of Jeremy Taylor, Vol. IX,p. 416 (R. Heber's Edition, Vol XII, p. 416).

2nd, 3rd, 4th Centuries

"From the apostles' time until the council of Laodicea, which was about the year 364, the holy observance of the Jews' Sabbath continued, as may be proved out of many authors: yea, notwithstanding the decree of the council against it." "Sunday a Sabbath." John Ley, p.163. London: 1640.

3rd Century

Early Christians-C 3rd

"Thou shalt observe the Sabbath, on account of Him who ceased from His work of creation, but ceased not from His work of providence: it is a rest for meditation of the law, not for idleness of the hands." "The Anti-Nicene Fathers," Vol 7,p. 413. From "Constitutions of the Holy Apostles," a document of the 3rd and 4th Centuries.

Africa (Alexandria) Origen

"After the festival of the unceasing sacrifice (the crucifixion) is put the second festival of the Sabbath, and it is fitting for whoever is righteous among the saints to keep also the festival of the Sabbath. There remaineth therefore a sabbatismus, that is, a keeping of the Sabbath, to the people of God (Hebrews 4:9)." "Homily on Numbers 23," par.4, in Migne, "Patrologia Graeca," Vol. 12,cols. 749, 750.

Palestine to India (Church of the East)

As early as A.D. 225 there existed large bishoprics or conferences of the Church of the East (Sabbath-keeping) stretching from Palestine to India. Mingana, "Early Spread of Christianity." Vol.10, p. 460.

Early Christians

"The seventh-day Sabbath was...solemnised by Christ, the Apostles, and primitive Christians, till the Laodicean Council did in manner quite abolish the observations of it." "Dissertation on the Lord's Day," pp. 33, 34

4th Century

ITALY AND EAST-C 4th

"It was the practice generally of the Easterne Churches; and some churches of the west...For in the Church of Millaine (Milan);...it seems the Saturday was held in a farre esteeme... Not that the Easterne Churches, or any of the rest which observed that day, were inclined to Iudaisme (Judaism); but that they came together on the Sabbath day, to worship Iesus (Jesus) Christ the Lord of the Sabbath." "History of the Sabbath" (original spelling retained), Part 2, par. 5, pp.73, 74. London: 1636. Dr. Heylyn.

Italy – Milan

"Ambrose, the celebrated bishop of Milan, said that when he was in Milan he observed Saturday, but when in Rome observed Sunday. This gave rise to the proverb, 'When you are in Rome, do as Rome does.'" Heylyn, "The History of the Sabbath" (1612)

Orient And Most Of World

"The ancient Christians were very careful in the observance of Saturday, or the seventh day...It is plain that all the Oriental churches, and the greatest part of the world, observed the Sabbath as a festival...Athanasius likewise tells us that they held religious assembles on the Sabbath, not because they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath, Epiphanius says the same." "Antiquities of the Christian Church," Vol.II Book XX, chap. 3, sec.1, 66. 1137,1138.

Abyssinia - Remnants of Philip's Evangelism

"In the last half of that century St. Ambrose of Milan stated officially that the Abyssinian bishop, Museus, had 'traveled almost everywhere in the country of the Seres' (China). For more than seventeen centuries the Abyssinian Church continued to sanctify Saturday as the holy day of the fourth commandment." Ambrose, *De Moribus, Brachmanorium Opera Ominia*, 1132, found in Migne, *Patrologia Latina*, Vol.17, pp.1131,1132.

Arabia, Persia, India, China

"Mingana proves that in 370 A.D. Abyssinian Christianity (a Sabbath keeping church) was so popular that its famous director, Musacus, travelled extensively in the East promoting the church in Arabia, Persia, India and China." "Truth Triumphant," p.308 (Footnote 27).

Spain - Council Elvira (A.D.305)

Canon 26 of the Council of Elvira reveals that the Church of Spain at that time kept Saturday, the seventh day. "As to fasting every Sabbath: Resolved, that the error be corrected of fasting every Sabbath." This resolution of the council is in direct opposition to the policy the church at Rome had inaugurated, that of commanding Sabbath as a fast day in order to humiliate it and make it repugnant to the people.

Spain

It is a point of further interest to note that in north-eastern Spain near the city of Barcelona is a city called Sabadell, in a district originally inhabited. By a people called both "Valldenses" and Sabbatati."

Persia-A.D. 335-375 (40 Years Persecution Under Shapur II)

The popular complaint against the Christians-"They despise our sun-god, they have divine services on Saturday, they desecrate the sacred earth by burying their dead in it." Truth Triumphant," Persia-A.D.335-375

Persia

"They despise our sun-god. Did not Zoroaster, the sainted founder of our divine beliefs, institute Sunday one thousand years ago in honour of the sun and supplant the Sabbath of the Old Testament. Yet these Christians have divine services on Saturday." O'Leary, "The Syriac Church and Fathers," pp.83, 84.

Council Laodicea - A.D.365

"Canon 16-On Saturday the Gospels and other portions of the Scripture shall be read aloud." "Canon 29-Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and as being Christians, shall, if possible, do no work on that day." Hefele's "Councils," Vol. 2, b. 6.

Covenant

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.**

Psalms 89:34 - **My covenant will I not break, nor alter the thing that is gone out of my lips.**

Numbers 23:19 - **God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?**

Romans 3:4 - **yea, let God be true, but every man a liar;**

Hebrews 8:8-10 - **Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel ... 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 (*all ten*) 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:**

Commandment Keeping = Love

Virtually every Christian is concerned about "the Love of God" in our lives. Yet very few have been taught to care at all about God's Commandments in our lives. These scriptures will show that one cannot exist with out the other.

Exodus 20:5-6 "...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; ⁶ And shewing mercy unto thousands of them that love me, and keep my commandments"

John 14:14-15 “If ye shall ask any thing in my name, I will do it. ¹⁵ If ye love me, keep my commandments.”

1 John 2:3-4 “And hereby we do know that we know him, if we keep his commandments. ⁴ He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.”

1 John 5:2-3 “By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous.”

Romans 8:28 - **And we know that all things work together for good to them that love God, to them who are the called according to his purpose.**

Romans 5:5 “...The love of God is shed abroad in our hearts (how?) by the Holy Ghost which is given unto us.”

Commandments = Truth

Psalms 119:151 - **Thou art near, O LORD; and all thy commandments are TRUTH.**

John 3:19-21 - **And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰ For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. ²¹ But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. (*Notice, the opposite of "doing evil" is not "doing good"... Rather the opposite of "evil" is "truth".*)**

Psalms 119:142 - Thy righteousness is an everlasting righteousness, and thy law is the TRUTH.

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Commandment Breaking = Sin

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

Matthew 15:16-20 - "And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man.

Matthew 7:22-23 - "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (*Iniquity: A disregard for God's Law; Lawlessness*)

Holy Ghost Rest = Freedom from "Moses' Law" not God's Commandments

Isaiah 28:11 & 12 - "For with stammering lips and another tongue will he speak to this people. 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."

Matthew 11:28-30 - "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. "

Acts 15:5,10 - "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... Peter rose up, and said unto them, Men and brethren... why tempt ye God, to put "a yoke" upon the neck of the disciples, which neither our fathers nor we were able to bear?"

God's "yoke" is easy, it is rest for our souls! The heavy "yoke" was the "law of Moses". When we receive the Holy Ghost we take off the "yoke of bondage" (The Law of Moses) and take on his easy yoke of rest... This however does not mention removal of any of God's 10 commandments, which should not be grievous to the Holy Ghost filled believer in the first place!

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

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