

The Truth About The Ten Commandments

The purpose of this tract is to show Bible proof that the Ten Commandment law is still in effect today, the sabbath commandment is included. Please have your Bible with you as you read this paper so you will be able to immediately verify that the scriptures given here are accurate.

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PART I

The Ten Commandments Before Sinai

The objective of part one of this teaching is to show beyond doubt that the Ten Commandment law did indeed exist well before God wrote it on stone on Mount Sinai, as recorded in the book of Exodus. God's moral law, the Ten Commandments, have actually been in effect since the beginning of time. I feel it is important to clarify this point first of all because many have been taught that the Ten Commandments were just a part of the "Mosaic" law. This "Mosaic law is known in the scripture as the book of the law of Moses. Many people feel that the Ten Commandments were given to Moses, and that the Israelites were the only people which were ever supposed to adhere to this law. I will show in this teaching that this law, the Ten Commandments, was indeed in effect far before the people of the world were even divided into nations. It was certainly in effect before the nation of Israel existed. I will show as well, that the nation of Israel observed the Ten Commandments before they were ever given on stone on Mount Sinai, and were carried down by Moses from the mount. The first scripture I ask you to look at is **Genesis 2:1-3**.

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

Here is our first biblical reference to one of the Ten Commandments, the fourth commandment precisely. God rested on the seventh day of the week and He blessed that day and sanctified it because He did rest on that day. This passage of scripture shows that the Sabbath day existed far before the Ten Commandments were written on stone in Moses' time. Now we will go to the account of Cain and Abel in **Genesis 4:8-11**.

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

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

- 9. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?**
- 10. And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground.**

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

Cain killed his brother and when God asked him about what had happened, Cain lied to try to hide what he had done. This lie came about because Cain knew it was wrong to kill. This incident shows that the commandment "thou shalt not kill" was in effect far before the Ten Commandments were written on stone.

Now let's look at Genesis chapter 39. This is where Joseph was sold into slavery. The 39th chapter says that Joseph was bought by a man named Potiphar. Joseph found favor in Potiphar's eyes because everything Joseph did prospered. Because of this, Potiphar made Joseph overseer in his house. Read **Genesis 39:7-9**.

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

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

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

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

Again, in part one of this teaching, we are showing you that the Ten Commandments were in effect from the beginning, even before there was a Moses and his writings.

Look at Exodus the sixteenth chapter. This is where the children of Israel are gathering manna that God provided for them in the wilderness. God instructs them on how to gather the manna. He tells them to go out every morning and collect a certain amount. Let's read **Exodus 16:22-30**.

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

23. And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until morning.

Notice that they were still not to Mount Sinai where the Ten Commandments were written on stone. However, Moses, under God's direction, is telling them to gather twice the usual amount of manna on the day before the sabbath because the sabbath was a

rest day and a holy day unto the Lord. God did not want them out laboring to gather in the manna on the sabbath day.

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

There had been some of the children of Israel who had tried to gather up extra manna on other days of the week, and hold it over for the second day, so they would not have to gather it every day. Whenever they had done this, the manna had spoiled, and did not keep overnight. However, it kept overnight when they were saving it for the sabbath. This was God's plan for them so that they could rest on the sabbath.

25. And Moses said, Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field.

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

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

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

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

We see here that God referred to the commandments before they were written on stone with His finger! Yes, they were already there and were in effect, the commandments that Cain, Joseph and Moses were all aware of, God's law from the beginning of time, from the first day, from the first sabbath, until now!

29. See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30. So the people rested on the seventh day.

Let us now go to the account where Moses is judging the children of Israel. Let's read **Exodus 18:13-16**.

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

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

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

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

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

PART II

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

The distinction between these two sets of laws is very important. Later in this study we will get into the New Testament. At times, when the word "law" is mentioned in the New Testament, it is referring to the Ten Commandment law, and, at other times, to the book of the law of Moses. Here, at this point, I want to discuss scriptures that really show that there is a definite distinction between these two sets of laws.

To get started, we will go, in the scripture, to where the children of Israel have finally come to Mount Sinai. Here we find that God has put His spirit upon that mountain. God has literally come down upon that mountain. In the nineteenth chapter of Exodus, it says that there were thunderings, lightnings, a thick cloud, and a voice of a trumpet exceedingly loud. It also says that all the people that were in the camp trembled. Also, God told Moses to not let the children of Israel come up into the mount or they would die. Let's now read **Exodus 20:1-19**.

- 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.**
- 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 shewing 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.**

- 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.**
- 14. Thou shalt not commit adultery.**
- 15. Thou shalt not steal.**
- 16. Thou shalt not bear false witness against thy neighbour.**
- 17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.**
- 18. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.**
- 19. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.**

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

We will find out that not only did God speak the Ten Commandments to the children of Israel but he also did something else. Let's look at **Deuteronomy 9:10**.

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

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

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

Let's look at another account that backs up what we are saying. The reason we need to be secure in the facts concerning God being the one who directly wrote the Ten

Commandments is because there is another group of directives that are the writings of Moses. We will show the difference between these later in this teaching. Look where Moses is warning the children of Israel to follow after God. Read **Deuteronomy 4:10-13**.

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

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

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.

We have another witness here that God is the author of the Ten Commandments and He wrote them. Lets read **Exodus 24:3-9**.

3. And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.

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

We find in verse four that Moses is writing down the things God is giving him. This is the writings of Moses and we will see that it is later called the “book of the law.” The Ten Commandments were always a separate thing from the “book of the law”, or the “Mosaic” law, as people call it. Let’s read some more about the book of the law. Go to **Deuteronomy 31:9**.

9. And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

Here, Moses is giving his writings to the priests. Now let’s read **Deuteronomy 31: 24-26**.

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

25. That Moses commanded the Levites, which bare the ark of the covenant of the Lord saying,

26. Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.

Here, we have Moses writing this law in a book and commanding the Levites to place it in the side of the ark of the covenant. Lets further verify the writers of these two laws and show that they were separate laws. Take a look at the account where Moses went back up the mountain. He had become angry at the Israelites and he threw down the original tables of stone that God had written the Ten Commandments on, and had broken them. Turn to **Deuteronomy 10:1-5**.

- 1. At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.**
- 2. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.**

Here, we see that, even the second time, the Ten Commandments were written on stone, they were still written by the finger of God. Moses did not write them.

- 3. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand.**
- 4. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me.**
- 5. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me.**

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

PART III

Jesus and The Ten Commandments

Let's look at what Jesus said about the Ten Commandment law. Go to **Matthew 5:17-18**.

- 17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.**
- 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**

These are words from Jesus own mouth. The dictionary definition of the word "fulfill" is: to execute, perfect, satisfy or make full. People often interpret 'fulfill' to mean "do away with". But if we fulfill something, it means to "carry it out" or to "satisfy" something.

If we promise to visit a loved one in a nursing home every week and we do that, then we are “fulfilling” our promise. Jesus was fulfilling the law. He was living it the way it was meant to be lived. We will read some scriptures shortly that really explain what Jesus meant about fulfilling the law.

Concerning verse eighteen, we know that heaven and earth have not yet passed away, so the law of God is still here as well. Jesus came to execute, satisfy, and make perfect the law of God. Let’s go to where Jesus is explaining how He is fulfilling the law, making it perfect . Look at **Matthew 5: 21-28**.

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

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

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

27. Ye have heard that it was said by them of old time, THOU SHALT NOT COMMIT ADULTERY:

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

This is another example of making God’s law full and perfect. Again, He is perfecting the law. No longer is refraining from the act of adultery good enough, but Jesus does not want us to have the desire to commit adultery in our hearts. Jesus is taking the Ten Commandment law to a place where He wants His people to be. He is making this law full and perfect. He is making it a law that is to be kept more completely than had been previously required. Now we will find out what Jesus told the Pharisees in **Luke 16:15-16**.

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

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

Here, Jesus says that the law and the prophets were until John. Well, what law is he talking about? Remember the distinction between the book of the law of Moses and the Ten Commandment law? We will read later that according to the book of John, sin is defined as the “transgression of God’s law”, speaking of the Ten Commandment law.

In another place in the New Testament we read that the law was added because of transgressions, speaking about the book of the law of Moses. We will also go to this passage a little later. The book of the law of Moses dealt with animal sacrifices that were used to atone for sin. The book of the law of Moses is the law that Jesus is speaking about when He said that the law and the prophets were until John, but since that time, the kingdom of God is preached. John the Baptist came preaching the kingdom of God. John preached for people to repent because the kingdom of heaven is at hand. He baptized people unto repentance, for the remission of sin, looking for, and pointing toward, the infilling of the Holy Ghost, which was only made possible by Jesus' death and resurrection. Go on now to **Luke 16:17-18**.

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

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

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

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

Jesus was speaking to the Pharisees here because they were covetous. He tells them that things highly esteemed among men are abominations in the sight of God. They were having an enormous amount of divorces. They were divorcing for any cause. They questioned Jesus, thinking perhaps a man should have a right to put away his wife for every cause. They loved to use the bill of divorcement which was in the book of the law of Moses. They had expanded this bill of divorcement to cover any situation they wanted to use it for. Here, Jesus is telling them that they are breaking God's commandment, and that it is easier for heaven and earth to pass away than for one tittle of the law to fail. It doesn't matter what the "esteemed" acts are that are against God's Ten Commandments, they are still sin in the sight of God.

Now let's go to a place where Jesus is speaking to the Pharisees once again. They were finding fault with His disciples because they were eating with unwashed hands. The Pharisees asked Jesus why His disciples did not wash their hands according to the traditions of the elders. Read **Matthew 15:3-9**.

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

They were finding fault with the disciples for breaking tradition, and at the same

time, traditions that they held to were breaking God's commandments. In the following verses is an example of one way they were doing this.

4. For God commanded, saying, HONOUR THY FATHER AND THY MOTHER: and, HE THAT CURSETH FATHER AND MOTHER, LET HIM DIE THE DEATH.

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

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

Here, we see that the Pharisees were trying to get out of keeping the commandment of God, which said "honor thy father and thy mother". The Pharisees taught that one could just bestow a financial gift on their parents and let them use it for themselves however they wish. After the gift was bestowed, the Pharisees believed they no longer needed to honor their parents. Notice in the sixth verse Jesus says that in teaching this they had made God's commandment of none effect. When we don't keep the commandments, we can't claim the effects or the "blessings" for keeping them. So we lose doubly, we sin, and also we are not guaranteed the rewards of doing good.

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.

Now lets go to **Matthew 19:16-19.**

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

17. And he said unto him, Why callest thou me good? There is none good but one, that is God: but if thou wilt enter into life, keep the commandments.

18. He saith unto him, Which? Jesus said, THOU SHALT DO NO MURDER, THOU SHALT NOT COMMIT ADULTERY, THOU SHALT NOT STEAL, THOU SHALT NOT BEAR FALSE WITNESS,

19. HONOUR THY FATHER AND THY MOTHER: and, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.

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

Now we will go to a passage of scripture that many people use to say that we only

have two commandments to keep now, instead of ten. They say, because of what Jesus says here, we can disregard the other eight commandments. Read **Mark 12:28-34**.

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

29. And Jesus answered him, The first of all the commandments is, HEAR, O ISRAEL; THE LORD OUR GOD IS ONE LORD:

30. AND THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND, AND WITH ALL THY STRENGTH: this is the first commandment.

31. And the second is like, namely this, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF. There is none other commandment greater than these.

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

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

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

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

Praise God! This man had a good idea of what Jesus was talking about. He said this was better than burnt offerings and sacrifices. Oh! To be able to love God with a pure heart and to love your neighbor truly! Notice that Jesus said the man was not far from the kingdom of God. That spiritual kingdom came on the day of Pentecost, and that man may have been one that was added to the church then, we do not know. We do know that with the Holy Ghost in us, we can love God with a new and cleansed heart. We can also love our neighbor as ourselves. We can also keep the other commandments the way they were meant to be kept in the beginning.

If we love our neighbor as ourselves, are we going to steal from him? If we love our neighbor as ourselves, are we going to covet our neighbor's mate? Are we going to lie to our neighbor if we love him as ourselves? Also, if you love God with all your heart, are you going to make a graven image and fall down and worship it? If you love God with all your heart, are you going to take His name in vain? If you love God with all your heart, are you going to disregard the day that He set aside, hallowed, and blessed and about which He said "Remember the sabbath day to keep it holy."? Not if we think

about it with an honest heart. If you really pray about it, I don't believe you can continue to disregard the holy sabbath day and not feel a twinge of conviction about it. You see, if we really do keep the two commandments that Jesus mentions here, we will desire to keep the whole law. We can really live above sin, through the mighty power of the Holy Ghost.

Some people are of the opinion that all of the Ten Commandments are still in effect except for the fourth one. They say that when Jesus came to earth He changed things and now we are no longer to keep the sabbath. Let's go to **Matthew 12:1-8**.

- 1. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.**
- 2. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.**
- 3. But he said unto them, Have you not read what David did, when he was an hungred, and they that were with him;**
- 4. How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?**
- 5. Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?**
- 6. But I say unto you, That in this place is one greater than the temple.**
- 7. But if ye had known what this meaneth, I WILL HAVE MERCY, AND NOT SACRIFICE, YE WOULD NOT HAVE CONDEMNED THE GUILTLESS.**
- 8. For the Son of man is Lord even of the sabbath day.**

What was Jesus saying? Was He saying that we do not have to keep the sabbath anymore? Now you notice Jesus' disciples were in the field hungry and began to pluck and eat corn. The corn here did not belong to the disciples, but in the book of the law of Moses, people were permitted to eat from another's field if they were passing through hungry. The Pharisees didn't accuse the disciples of stealing, but of breaking the sabbath. Jesus reminded them of a couple of places in the old testament where the laws were not kept under an emergency situation. For example, when David was very hungry, God did not punish him for eating the shewbread. Also, the priests had a lot to do on the sabbath day, which would, to some, be considered work, but it was necessary for them to do it because it was part of their being priests for the people and for God. Today, if a pastor teaches a sabbath school lesson, preaches one or two sermons on the sabbath, and goes to pray for a few sick folks in the afternoon, I can verify that it feels like one has put in a day of work at the end of the sabbath. However, this is God's work, the effort is of ministering. It is not breaking the sabbath. Jesus is simply explaining to the Pharisees that if there is an urgent need that needs to be met, it needs to be met. He is not giving an anti-sabbath lesson here. The disciples were simply plucking and eating corn. They were not out with bushel baskets gathering in the harvest on the sabbath. They were just satisfying their immediate hunger.

Now we go to the account of a woman who was ill for eighteen years and Jesus

healed her on the sabbath day. Turn to **Luke 13:10-17**.

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

11. And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

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

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

14. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

Can you imagine this situation? Here is a woman who has had this severe problem for eighteen years and Jesus sees the need and heals her. Then the ruler of the synagogue says that this is wrong and should not be! Does the fourth commandment say that one cannot be healed on the sabbath? No! The commandment says not to do work or cause those in your house do work. This ruler was so misguided as to what the sabbath was about that he thought Jesus had broken the sabbath commandment. At least he thought he saw an opportunity to accuse Jesus of doing wrong. Let's read Jesus' answer to him.

15. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

Jesus is pointing out that the ruler was trying to put the needs of the woman below the needs of the barnyard animals. How sad that attitude was.

17. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Praise God for His marvelous healing power on the sabbath day or any other day! Jesus did not teach to break the sabbath, He taught to meet the needs of the people.

There are other examples where Jesus healed on the sabbath day. A couple of accounts are in Luke the fourth chapter and John the fifth chapter. You can read about those accounts on your own. I would like to take time here to read what Jesus says in **John 14:15**.

15. If ye love me, keep my commandments.

These are the words of our dear Lord and Savior Jesus Christ. He is very plain and simple and direct. Now lets see what Jesus says in **John 15:10**.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

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

PART IV

The New Testament Church and the Ten Commandments

Many people, though not all, believe that the New Testament church kept all of the commandments except for the sabbath commandment. Therefore, we will focus here on the practices of the early church regarding the seventh-day sabbath. Read **Acts 13:14-15**.

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

15. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

The apostle Paul stood up and began to preach to them about Jesus Christ. We see here that Paul went to church on the sabbath day. This is a Jewish congregation, so naturally they had their synagogue service on the sabbath, but let's go look at **Acts 13:42**.

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.

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

43. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

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

People, in those times, knew that the people that served the God of Israel, kept the sabbath day. There was never a question as to what day they should observe. God rested on the sabbath day, He set it aside and sanctified it, and He made it holy. Therefore, these Gentiles, wanting to hear more about Jesus, wanted Paul to preach to them on the sabbath day. Let's read about Paul at Philippi in Macedonia. Go to **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.

Notice here that Paul and Silas are going to a river-side prayer service on the sabbath. This is not a gathering of the Jews in the synagogue. This is a prayer service of people, predominately women, who had gathered for prayer on the sabbath. We see that Paul and Silas taught them on the sabbath day. Here is another sabbath that Paul is not working, but spending his time for the Lord. Now we will go to **Acts 17:1-3**.

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

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

3. Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

We see Paul again not working on three consecutive sabbath days, but spending his time expounding the scriptures. Furthermore, the Bible states here that it was his manner to go to service on the sabbath day! Why was he still observing the sabbath as a day of worship in or out of the synagogue, such as in Acts 16:13, if this day of worship was not the day to observe in the New Testament church? Why did he set this example? This was not a revival where they just happened to come across the seventh day of the week in worship service. These were scheduled sabbath services where Paul was preaching as his manner was. His tent-making business was set aside and not pursued on God's sabbath day. Now let's go to **Acts 18:1-4**.

1. After these things Paul departed from Athens, and came to Corinth;

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

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

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

Here, we see Paul staying with fellow tent makers, working with them in business, and resting from the labor and attending service on the sabbath. It says he did this every sabbath. It also says that he taught the Jews and the Greeks on these sabbath days. Yes, the Greeks were Gentiles! This was not coincidence for him to do this every sabbath. I find myself that, in observing the sabbath, it would be impossible to go every week and observe two full days as rest and worship days. There is just too much to be done at home or at work to do this! Remember the fourth commandment says "six days shalt thou labor!" Also, remember that God wouldn't let the manna keep overnight for the children of Israel in the wilderness when they were not keeping it over for the sabbath. God intended us to use the first six days of the week to work as well as He meant for us to rest on the sabbath. Yet, many will say Paul must have been observing Sunday as well, but it is not in the scripture that he was. It is in the scripture that he regularly observed the sabbath day, and it is not there that he observed Sunday.

We have read several accounts that show that the apostle Paul observed the sabbath. Now Lets go to **Acts 15:1-5**.

1. And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

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

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

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

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

Yes, Paul and Barnabas had a heated discussion with the brethren from Judea, (yes sometimes true men of God can get pretty aggravated, although it usually doesn't help anything!). They decided to go to Jerusalem to settle the circumcision matter. It states in verse three that they were brought on their way by the church. This means that along their trip, they stopped at various New Testament churches and probably spent time at each resting and eating and having fellowship. Then they continued on to the next church until reaching Jerusalem. Paul and Barnabas told them all how the Gentiles had been converted and the believers were all happy about it.

Now, in verse five we see that some converted Pharisees were wanting the Gentile converts to be circumcised, and to keep the law of Moses. Remember that the Ten Commandments are not the law of Moses. Now we will see what James has to say about the matter in **Acts 15:13-21**.

13. After they had held their peace, James answered, saying, Men and brethren, hearken unto me:

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

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

16. AFTER THIS I WILL RETURN, AND WILL BUILD AGAIN THE TABERNACLE OF DAVID, WHICH IS FALLEN DOWN; AND I WILL BUILD AGAIN THE RUINS THEREOF, AND I WILL SET IT UP:

17. THAT THE RESIDUE OF MEN MIGHT SEEK AFTER THE LORD, AND ALL THE GENTILES, UPON WHOM MY NAME IS CALLED, SAITH THE LORD, WHO DOETH ALL THINGS.

18. KNOWN UNTO GOD ARE ALL HIS WORKS FROM THE BEGINNING OF THE WORLD.

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

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

We can see that James thinks the Gentiles should be left alone concerning circumcision and they should not be taught that circumcision is necessary for salvation. We have people who grab verse twenty and say that they no longer have to keep the sabbath because James says there are only four things they need to tell the Gentiles: don't have idols, don't fornicate, don't eat meat from strangled animals, and don't eat blood. Well, did James mention here that we shouldn't steal, shouldn't lie, shouldn't covet, should honor our parents? He doesn't even say they need to love God or be born again! The issue here is circumcision! James is dealing with things from the book of the law of Moses. A few things, however, that are contained in book of the law of Moses we should do. For example, the book of the law of Moses teaches that a man should not wear a woman's garment and a woman should not wear that which pertaineth to a man. Also, eating things strangled, having idols, eating blood, and fornication are things God still doesn't want His people to do. Evidently, these Gentiles were having some problems in these areas, so James determined that these are the things they needed instruction in. They did not need to be taught circumcision.

These things James mentions refer to things that the Gentiles had a problem with because drinking blood, sacrificing to idols and fornication were things some probably wanted to carry over from their pagan religion into Christianity. We can see that this conversation had nothing whatsoever to do with God declaring that we should no longer keep the Ten Commandments, or that anyone of them is no longer in effect. Let's see what James goes on to say in **Acts 15:21**.

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

Remember when we talked about the book of the law of Moses being totally separate from God's Ten Commandment law? Here, we see an example of Moses being preached. Once again, James is instructing the Gentiles to do these four things and they will do well. He is not saying to do nothing else at all.

Now we will go to a scripture that is used by man to try to prove that the New Testament church worshiped on the first day of the week. Let's go to **Acts 20:7-12**.

7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

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

9. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

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

11. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

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

I want to point out that the disciples are meeting at a time we would call Saturday evening. We know that in the scripture, the day (24 hour period) begins at sunset. So, the first day of the week began at sunset at the end of the sabbath (the seventh day). It is a night-time fellowship because it says that Paul preached until midnight. Also, in verse eight, it says that there were many lights in their chamber. We know, before the days of electric lights, people did not light indoor lamps in the daytime. We can verify that the evening is the first part of the day by reading **Genesis 1:5**.

5. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Man changed the start of the new day to midnight, not God.

Now we return to Acts chapter twenty. We find that they came together to eat. Having church service was not the purpose for their meeting. Paul began preaching to them, and he preached until midnight. The young man fell out of the window and died, but Paul prayed for him and the Lord raised him up alive. They went on and ate some more and Paul departed after the break of day. So, here is Paul, leaving out early in the morning on the first day of the week to travel. Read the next few verses in Acts twenty which records the traveling he did that next day. He did not go to church that Sunday morning. In fact, the scripture states that Paul traveled by foot and then by ship

the entire day and no church service is mentioned. Neither does it mention the other disciples, who were on the ship, on Sunday, going to church, or having church services where they were, on that Sunday.

I have shown clearly, by scripture, in this section of the teaching, that Paul and the early church had a practice of church attendance on the seventh day sabbath. Also, remember that there is no mention of Sunday (first day) observance by the apostles or other members of the early church in the Bible.

PART V

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

In the New Testament, we will see that God's moral code for us to live by is still the Ten Commandments. The Ten Commandments define sin for us, so we still know what to avoid doing. Lets read **Romans 3:19-20**.

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

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

Here we see that the law tells us what sin is. Everyone has sinned and the only way we can get cleansing from our sin is by the blood of Jesus. For example, the law that says we should love God, not steal, and not kill. It speaks out and makes us guilty if we break it. Let's go to **Romans 4:15**.

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

This is really something to consider. We know the old covenant is no longer in effect, but, if we try to say the Ten Commandments are no longer in effect as well, or that we are not to adhere to any law, as some say, then there is no transgression. There is no sin. We know that is not right!

We see also that the law worketh wrath. Yes it certainly does! People feel guilty because there is a right and wrong defined by the law and they get very upset. But, we know that this must happen before the Spirit can work a change in their lives. There must be conviction of sin. We need to hold to the Ten Commandments and not to underplay them and cause them to be shunned. They give us a standard to live by and be guided by.

If there was no speed limit on the highway, people could go as fast as they wanted to and there would be no law that they would be guilty of breaking. However, since there is a speed limit, and people are stopped by the police for speeding, indeed that

speed limit law works wrath in those who speed and get ticketed!

We can come under the penalty of the speed-limit law because it does exist. Paul is saying in verse fifteen, again, that if there is no law, then there is no transgression. Is there no transgression in the world? Is there no sin in the world? We know there is abundant sin in the world! Paul spoke to Timothy about how terrible and sinful the world would become! God's eternal moral law, the Ten Commandments are still in effect today and defining sin in this present world. Without this law there would not be sin, this is scriptural. Let's go to **I John 3:4**.

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

Here the apostle John is confirming this Biblical truth. The very definition of sin is the transgressing of the law. Now we will read **Romans 7:7**.

7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Here, Paul is very clear about which law defines sin. The law that contains "Thou shalt not covet." We know this is the Ten Commandment law. He says that he actually would not have known, or recognized lust except that the law spoke of it and condemned it. Yes, there may be sin we are doing and just not recognizing it, but, if we look at the law, we will see that particular sin and be able to eliminate it from our lives. Yes, we should keep the Ten Commandments in the New Testament church. If we do not keep them, we have transgressed, or sinned. Now let's go back to **I John 2:4-5**.

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

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

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

Now let's go to **James 2:8-12.**

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

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

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 thou kill, thou art become a transgressor of the law.

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

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

I find this very interesting. The Ten Commandments, according to James, is the law of liberty. Yet, we have so many people teaching that it is a law of bondage. We must realize that we have perfect liberty unless we sin, but if we sin we are under the penalty of the law. Although we are no longer put to death for sinning, we all must surely realize that sin does still exist. Our penalty now is spiritual. That is a penalty I do not want to bear. In the old testament, in Psalms, it states "Great peace have they which love thy law." Does loving the law really sound like bondage? People in bondage lack peace. They are full of anguish and restlessness and grief. Please turn now to **Revelation 12:17**.

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

At this point I would like for you to look at **John 15: 26**.

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

Looking at the scripture in Revelation, we see that the church is going to come under attack. There will only be a remnant left at that time. We also see that this remnant of the seed keeps the commandments and has the testimony of Jesus Christ. We see, according to the scripture, in the gospel of John, that the comforter (the Holy Ghost, the

Spirit of truth) testifies of Jesus. We need to have the Holy Ghost, which testifies of Jesus, most certainly, but we also need to be keeping the commandments of our Lord. What benefit is the Spirit of truth without the truth? What good is it for a person to be willing to walk in truth (having the Spirit of truth), yet be in a position where the truth is not taught as something for them to do. The Spirit of truth would not be able to function as God intended it to do. Now, let's go to **Revelation 22:14**.

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

Don't you want to have a right to the tree of life? Don't try to steal it or try to take it unworthily. Do what you should and take it rightfully! Keep the Ten Commandments of God. We know Jesus said in John 14:15, "if ye love me, keep my commandments." I know many of you are already keeping almost all of the commandments. Many of you would lay down your life before you would cheat on your spouse or kill another human being. You know in your heart that you are strict in your observance of these commandments. Go ahead and take a step and keep them all. It feels good to be listening to the still small voice of God. Also, John said that this is the love of God that we keep His commandments.

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

By contrast, we will go to the book of Galatians and take a look. This is the continuation of what was happening in Acts chapter fifteen. The Galatians were caught up in some of the ordinances contained in the book of the law of Moses, such as circumcision. The main thing that the apostle Paul is discussing in the book of Galatians is circumcision. Let's read **Galatians 3:19**.

19. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Think about it for a moment. Was God's Ten Commandment law added because of transgression? We have already learned that sin is the transgression of the law and that by the law we have knowledge of sin. So, how could sin have been in existence before the Ten Commandments? We have read in the scripture also that where no law is, there is no transgression. Paul is talking, here in Galatians, about the book of the law of Moses and the ordinance of circumcision. The book of the law of Moses did contain ordinances added because of transgressions. However, now we know that our circumcision is of the heart (see Romans 2:29). Circumcision is now a spiritual thing.

God's Ten Commandment law defines sin, and the book of the law of Moses was added because of sin. The book of the law of Moses contains ordinances that were performed to atone for sins committed under the old covenant. Now we will read **Romans 7:12**.

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

Paul says the law is holy and the commandment good, but which law does he mean? We find, in verse seven, that he names "thou shalt not covet". He is speaking of the Ten commandment law. Now let's go to **Colossians 2:13-14**.

***13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;
14. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;***

Now, notice the fourteenth verse says "blotting out the handwriting of ordinances that was against us." The Ten Commandments were not someone's handwriting. They were written by God's finger. The handwriting of ordinances were the ordinances Moses wrote in the book of the law. The Ten Commandment law was holy and good. Just think about it, if you love God with all of your heart, which of the Ten Commandments do you feel is contrary to you? Don't you want to refrain from stealing, killing, telling lies etc.? There were, however, ordinances in the book of the law which were definitely against us, and contrary to us. I will be come back to this scripture later. Read **James 1:23-25**.

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

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

25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

The twenty-fifth verse refers to the "perfect law of liberty." We read about this perfect law of liberty in the second chapter of James, and we verified there that it was speaking of the Ten Commandments. We know this because he mentions specific commandments from that law. Remember that it said we would be judged by this law of liberty? Notice again that it says here in the twenty-fifth verse that this law is "perfect." Now we will read **Hebrews 7:19**.

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

The book of Hebrews is speaking of the “better hope,” being the new covenant way, the spiritual birth. However, notice the law spoken of in the first of verse nineteen, “made nothing perfect.” These laws that were contained in ordinances, the sacrifices the priests made and more, can be read about in the book of Hebrews. You can see that all the things they did that pertained to the worldly tabernacle (the tabernacle that was here on earth) made nothing perfect. On the other hand, James calls the Ten Commandment law “perfect.” Let’s go to **Romans 3:31.**”

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

Which law is he talking about? We know we should not establish again the book of the law of Moses, with all the animal sacrifices and such. Paul is speaking here of the Ten Commandment law. He’s talking about that law that defines sin. Let’s look again at the twentieth verse, “for by the law is the knowledge of sin.” When we live our lives for God, we do not void the law, we establish the law. When we are a partaker of the new covenant we establish the law. We will return to the discussion of the new covenant later. Now read **Romans 8:1-4.**

- 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.***
- 2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.***
- 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in likeness of sinful flesh, and for sin, condemned sin in the flesh:***
- 4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.***

Verse four tells why Jesus condemned sin in the flesh! That we might fulfill the righteousness of the law! Yes us! Some think that when Jesus fulfilled the law that the “fulfill” meant He put an end to the law. If that is so why are we still supposed to fulfill the law? Also, what law are we fulfilling? It is not the law of penalties (the law of sin equals death), it is not the law of sacrifices, we know Jesus put an end to these on the cross. We are to fulfill what we have already learned is the “perfect law of liberty”, God’s Ten Commandment law. We fulfill the righteousness of this law when we keep it as Jesus taught us to, from the heart. This is how we establish the law, as mentioned in Romans 3:31. We will come back to these verses in Romans the eighth chapter later in this teaching. Now we will go to **Ephesians 2:15.**

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

Is Paul writing about the Ten Commandment law? How could he be? He just said we establish the law. If we walk in the Spirit we fulfill the righteousness of the law. James said we are to be obedient to the law and if we offend in one point we are guilty of all. The apostle John said this is the love of God that we keep the commandments. Jesus said we would keep the commandments if we love Him. The book of Revelation said that keeping the commandments gives us a right to the tree of life. So, what does 2:15 mean? Well, we have learned that the Ten Commandments are the law of liberty so, they are not the law of enmity. Paul is referring to the handwriting of ordinances that was mentioned in the second chapter of Colossians, the fourteenth verse. These are what Jesus abolished in His flesh. The commandments contained in ordinances. The book of the law of Moses was the law containing ordinances. This was not the Ten Commandment law. God's eternal Ten Commandments are established by faith through obedience. We find that it was Moses' handwritings of ordinances that were abolished. Now let's read **Romans 7:14**.

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

On the other hand, let's look at **Hebrews 9:1 and 9**.

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

Now look on to **verse 9**.

9. Which was a figure for the time then present, in which were offered both gifts, and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

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

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

them. Remember when He said if you lust after a woman you have committed adultery with her in your heart? Keeping God's spiritual law is far more than outward action, but it does, of necessity, include outward actions. I want to remind you again that James calls the Ten Commandments the "law of liberty." However, when we look at the old covenant law, Moses' writings, something far different is described. **Galatians 5:1.**

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 is justified by the law; ye are fallen from grace.

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

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

To restate the purpose of this teaching, we are going to show that God's Ten Commandments are still in effect today including the seventh day sabbath. Of course, we have first shown the distinction between the laws because we know the old covenant is no longer in effect. However, there are a few things contained in the book of the law of Moses that have actually not been abolished. This is because these things existed outside of the book of the law as well, and were simply written in with the writings of the law when the law was written, but were not exclusively for the old nation of Israel (pre-new covenant). For example, the book of the law of Moses states we should love God with all our heart, soul, mind and strength and love our neighbor as ourselves. We cannot say these two commandments are no longer to be done.

However, much of the book of the law of Moses has been described in scripture as “shadows of things to come” and “figures of the true.” We know we no longer need to have animal sacrifices because Jesus was our sacrifice. We do not do things that were only representing the true once the true has come. The Passover, was observed in the old covenant, but we can see that it is not to be done any more as it was done then. Read **I Corinthians 5:7-8**.

7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:

8. Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

We see that we are still to keep the Passover, but in a non-physical way. With sincerity and truth in our hearts. The keeping of the Passover in the physical sense ceased with the sacrifice of Jesus.

Yet, again I will point out that there are some things in the book of the law of Moses that are still observed. For another example, read **Deuteronomy 22:5**.

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

This is something that almost all Apostolic Pentecostal people adhere to today. It is an eternal truth, but it is listed in the book of the law of Moses. However, it is not a law of sacrifices or a “shadow of things to come” etc. Therefore, this ordinance is still in effect. God does not want men to dress like women or women to dress like men. There are also passages in the book of the law of Moses that deal with various types of perversions. These perversions are still sin today.

Now lets talk about those things in the book of the law of Moses that were “contrary” to us. Lets go back and look at **Ephesians 2:11-15**.

11. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

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

12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

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

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

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

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

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

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

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

14. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

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

and women not wearing each other's clothes etc.

Granted, everyone in the old covenant did not die if they broke the law because sometimes the nation was so backslidden that sin was commonplace. However, when they were enforcing the law, people were killed for breaking the commandments. This is no longer in effect, thanks to the atoning death of Jesus Christ.

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

16. Let no man therefore judge you in meat, or drink or respect of an holyday, or of the new moon, or of the sabbath days:

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

We see in verse sixteen and seventeen that the meat, drink, holydays and sabbath days that are shadows of things to come, are things we are not to judge or be judged in.

What would meat or drinks have had to do with things to come? The meat used in sacrifices stood for Jesus' sacrifice to come, and the drink used at the feast days, such as Passover, had to do with things to come. Also, there were holydays and yearly high sabbaths that pointed to things to come. However, the seventh day weekly sabbath was not one of these days. Under the old covenant, there were holy days that we do not observe now: feast of Pentecost, feast of Tabernacles, feast of Passover, and more. The weekly sabbath points back to God's rest after creation. Things that were shadows of things to come were done until God redeemed man from the fall in the Garden of Eden with Jesus' blood. These "shadowy" things would not have existed if man had not sinned. Yet, before there was sin, there was a weekly sabbath. If you will read in Leviticus the twenty-third chapter you will see that God called certain days that came once per year sabbaths. These had significance of things to come and are the "sabbaths" referred to here. Many people teach that the weekly sabbath was merely a shadow of something to come, but that is just not true according to scripture.

PART VI

The Ten Commandments and the New Covenant

Before we get into the new testament scriptures, look at **Ecclesiastes 12:13**.

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

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

Commandments from the desire of their heart. It is our duty to keep God's Ten Commandments. Now let's read **Hebrews 10:1-4**.

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

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

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

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

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

The blood of animals was their only answer in the old covenant. There had to be something better than this. Even with the threat of being put to death for sinning, the children of Israel still could not bring themselves to keep the commandments of God. A better covenant had to be made. We find here in verse three that every year that passed by just caused them to remember more sin they had done. A new covenant had to be made. Turn to **Hebrews 8:6-11**.

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

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

8. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

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

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

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

The writer of Hebrews is talking about this new and wonderful covenant where God puts His laws into our hearts. Almighty God wrote the Ten commandments on the tables of stone on Mount Sinai with His own finger. When you are born of the Spirit, God writes His commandments in your heart. This is the new covenant that Jesus was the mediator of. Read His writings on your own heart, and obey His words.

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

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

Let's look at a passage where Paul is talking about the advantages and disadvantages of being a Jew (Read Romans 3rd chapter). He is also speaking of the advantages and disadvantages of being a Gentile. He speaks of how the Jews had an advantage because the oracles of God were delivered to them, and at the same time they faced stumbling blocks because they were caught up in physical ordinances. He says that this hindered them and the role that the law played in their lives. We will read **Romans 3:28**.

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

You can try to keep God's commandments outwardly all the days of your life and still never be justified. You can rest from your work every sabbath day as long as you live and it will never justify you. We are justified by faith because we have accepted Jesus and His new covenant. Keeping the Ten Commandments will not cleanse us from sin. We have to have faith in Jesus, then His blood can cleanse us from sin. We must come the way of Acts 2:38. This is what Paul is talking about here. However, we cannot just throw out the deeds of the law. They are wonderful works, but they are not what brings about our spiritual birth and makes us a child of God. If we have been born of the Spirit, and we are keeping the commandments of God and doing pleasing things in His sight, then we know we are an obedient child of God. Now lets read **Romans 3:31**.

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

This goes along with the things we have said before. We need the righteousness of the law fulfilled in us. We need to be walking after the Spirit so we will not fulfill the lust of the flesh.

Many times people say that we are justified by faith so works do not matter at all. Some believe you can live however you want to live and as long as you say that Jesus is your Savior, you are ok. However, James says that if we really have Jesus in our life, there will be evidence. Let's read **James 2:18**.

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

When we have faith to believe that Jesus is able to save us, He does. We are filled with His precious Holy Ghost, and then the works follow. These will show evidence that we are keeping the commandments of God. When I (in a repented state) received the Holy Ghost, I immediately began to keep many of the Ten Commandments. I no longer told lies, or had a desire to. I no longer stole, nor had a desire to take things that belonged to others. However, I did not realize that I needed to keep the fourth commandment, "Remember the sabbath day to keep it holy." Since I was "loving God with all my heart," God made a way. After a few years went by, someone came and witnessed to me and my family about keeping the sabbath day. I was the biggest skeptic in the family, and I set out to prove that keeping the sabbath was not for us today. But I found I could not do that, because when I really searched the scriptures, I found that all of God's Ten Commandments are still for us today. Then, with the leading of the spirit of God, I began to show another work of faith in my life. I began to keep the sabbath day holy. I have been persecuted much in my life for this. I have been discriminated against in several jobs. I have been discriminated against in several churches. However, I have made up my mind that I will walk in the truth. As for me and my house, we will serve the Lord. Now we will read **Romans 6:12-16**.

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

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

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

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

For example, If I don't rob a bank, I don't have to worry about the law coming after me. I am free, I can go and come as I please. However, if I decide that what I want to do is to steal, and I rob a bank, then I immediately come under the weight of the law of the land, and I must suffer the penalties associated with robbing a bank. It is the same way with God's law. If we keep the commandments from our heart, we are free and there is no penalty to come against us. We are not under the weight of the law.

15. What then? Shall we sin, because we are not under the law, but under grace? God forbid.

16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness?

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

In the next chapter, Paul compares our conversion to a woman who is released from the law of her husband. **Romans 7:1-6.**

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

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

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

Paul is restating the law of marriage in which the husband has dominion over the wife as long as he is alive. After he is dead, then she is free to go marry another, if she so chooses.

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

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

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

Is he saying that we sinned because the law caused us to sin? No. Remember that the bible definition of sin is the “transgression of the law.” Without the law there is no transgression. Therefore, the knowledge of sin does come from the law. So, of those things that we did, the law would say “that is sin.” But look at the sixth verse.

6. But now we are delivered from the law,

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

...that being dead wherein we were held; that we should serve in newness of spirit, and not in oldness of the letter.

Well now, what are we to “serve?” We are to serve, or carry out the law with a new

spirit. Because in the “oldness of letter,” we tried to do right, but we just couldn’t do it. We were carnal under sin as Paul states in **Romans 7:14**.

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

However, since Paul’s conversion and infilling of the Spirit of God, we know that he was able to serve God with a new spirit. We also know Paul observed the sabbath day as well as the other commandments in his personal life. Remember, God said He would write His laws in our hearts and put them in our minds. This is exactly what the apostle Paul is talking about here. He is not saying “throw out the law, we are under grace and we can just ignore God’s commandments that have been here since the beginning of time.” He is saying that we must serve in the newness of spirit, and we are able to do that through Jesus Christ. Let’s go once more to **Romans 8:1-9**.

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

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

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

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

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

In verse 3 we see that the law was weak when kept through the flesh. For example, just because the law said, “Thou shalt not steal,” it did not mean that the flesh would not have the desire to steal. Likewise, just because the law said, “Thou shalt not commit adultery,” it did not mean that the flesh would not have the desire to commit adultery. We will read on and see why God sent His Son in the flesh.

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

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

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

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

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

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

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

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

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

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

Some will say that the law is in their heart and mind, but they don't have to abide by it! This just does not make sense. If this were so, then a man could have women on the side, as long as he remained true to his wife in his mind! Perhaps a man could take his neighbors new car, as long as he didn't covet it in his mind! You see how preposterous this type thinking is! How do we show that God's law is in our hearts and minds? Let's go to **Romans 2:13-15**.

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

Paul now gives an example of this...

**14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law are a law unto themselves:
15. Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)**

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

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

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

PART VII

Reasons People Give for Sunday Worship

#1 Some people say that Paul tells us to worship on Sunday.

Some people also think that Paul was preaching a little different gospel than the other apostles. They seem to think that salvation’s plan for the Gentiles was a little different from the plan for everyone else. However, we know that the apostle Paul said, that there is “One Lord, one faith, one baptism.” (Ephesians 4:5) There is only one road. There is only one way. The line of reasoning that some people have who think that Paul had a different way for the Gentiles is simply not biblical. Paul did not have the authority to change the way made by Jesus even if he had wanted to, and I do not believe he wanted to. Lets go to the scripture used as a basis for this common reason for Sunday worship. Turn to **I Corinthians 16:2**.

2. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

This verse has been used many times, by various people, to say that Paul was instructing the Corinthians to have church on the first day of the week. First of all, it doesn’t say that. Do you see “have church on Sunday, and do away with the sabbath”

written in this verse? Let us look at the first verse to help determine what Paul is writing about. **I Corinthians 16:1.**

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

This was a collection of goods and money, no doubt, that they were taking up to send to the saints at Jerusalem. In Acts 11: 27-30, there is the account of the prophet Agabus prophesying of a dearth (famine) that would occur throughout the world. The decision was made to send relief to the church in Jerusalem since the church there had undergone much persecution and poverty. The dearth would make matters much worse on the saints there. Paul is collecting anything that God has blessed the Corinthians saints with, that could help the poor saints at Jerusalem. This was to be a day, not unlike one we might spend preparing for a yard sale or a clothing drive. On a day like this, we would put on our old clothes, roll up our sleeves, and go through the basement and attic looking for items we could do without. Something comparable is what the saints were doing here. Paul was wanting them to do this, and have the things in storage when he got there. It was not a collection of just money because verse three says that whomsoever the people approved of, those people would be sent to take all the things to Jerusalem. It would not have taken several people to carry a purse of money.

I Corinthians 16:2, is simply Paul's instructions to them to get the work over with on the first day of the week so the items would be ready and waiting when he got to town to pick them up. This is certainly not speaking of a Sunday church service. We know from scriptures we have already read that Paul's custom was to worship on the sabbath day. We will now look at another reason people give for going to church on Sunday.

#2 Some people say they go to church on Sunday because that is the day their church has meetings, but they really esteem every day alike.

The scripture used for this reason for Sunday worship are found in Romans. Let's go to **Romans 14:5-6.**

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

6. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

If you study the whole chapter, you will see that the main theme of this chapter is dealing with being a vegetarian or eating meat. However, in the fifth verse we see Paul using the example about one man esteeming one day above another and another man esteeming every day alike.

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

Be assured that I will be coming back to this scripture. However, I wish now to lay some ground work with other scriptures to help clarify what Paul is speaking of here. Go to **II Timothy 2:15**.

15. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

As I said, Romans 14:5 seems to be contradicting other scriptures in the Bible. But, we will rightly divide the word as Timothy was instructed to do. Go to **II Peter 3:15**.

15. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16. As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

The following are examples of how the scriptures do not contradict themselves, even though some would say that they do in various circumstances, including sabbath observance.

For our first example, go to **I Corinthians 14:34-35**.

34. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

35. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

Very few people will generalize this scripture and say it applies to every church, and that women cannot speak a single word while within the four walls of the church house. Also, scripture can be found that seems to contradict this. Go to **Galatians 3:28**.

3. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

In other words, in Jesus, in the body of Christ (the church), there is no difference in males or females. Here we have Paul himself writing this to the Galatians, yet to the Corinthians he says their women shouldn't even speak in the church.

We will now look at where the apostles and others were gathered in the upper room and were filled with the Holy Ghost. Peter is preaching to those who do not understand

what is going on. Let's look at **Acts 2:17-18**.

17. And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

Notice this scripture says the sons *and* daughters shall prophesy. Also, the book of Acts tells of Phillip, who had four daughters who prophesied (Acts 21:8-9). Paul, on a trip back to Jerusalem, even stayed in Phillip's home and spoke nothing against the women there being prophetesses. The new testament scriptures also tell us that Priscilla and her husband Aquila expounded the word of God to a man named Apollos (Acts 18:24-26). Paul stayed in the home of Priscilla and Acquila and even worked with them making tents. He never spoke a word against Priscilla being a bible teacher.

In the face of this, what did Paul mean when he told the Corinthians to not let their women speak in the church? According to history it was a shame for women to speak in public in Corinth during this time period. There were civil laws governing such behavior of women in the city of Corinth and several other cities in that part of the world during that time. The society in Corinth was quite corrupt. Prostitutes were recognized as a part of their society, because the role of the wife was not that of a romantic partner to the husband, but merely a "child bearer." The wives in Corinth were hardly allowed to leave their homes. Most houses were built around an open air court yard so the wives could get air and sunshine and would not be seen from outside their home. It was common practice in Corinth at this time for male slaves to stand guard outside the door of the house to ensure the wives did not leave or accept unauthorized visitors. We know this is not the loving relationship God designed for marriage.

Because of this distortion in the culture of the Rome dominated Greek city of Corinth, the church had to be very, very careful about how their women acted in public so that those looking on, who had been raised with this twisted view of the marriage relationship, would not lose confidence in the church people's reputations. Paul is speaking in I Corinthians chapter fourteen, simple instructions to the churches in that area, so that they might abide by civil law, keep the church out of trouble, and live peaceably in the community.

Now we will read another passage in the fourteenth chapter of Romans and see what Paul has to say there.

For our second example, go to Romans 14:14.

14. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

This is another scripture, which would seem to be in contradiction to other scriptures in the Bible, if we just use the statement in a general way and not in its proper context.

We know that there are things and practices that are definitely unclean. For example, we know that stealing is not wrong for one man and alright for another. We know that there are also other unclean thoughts and deeds. Read **Isaiah 35:8**.

8. And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

We see here that there will be no unclean thing on this highway of holiness. The Bible does instruct us to live a holy life. Lets look now at further writings of the apostle Paul, the one who wrote that there was nothing unclean of itself. Go to **II Corinthians 6:17**.

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

Now, we see clearly that we need to keep what Paul said in Romans 14:14 in the context of that chapter. We see that Paul definitely thinks some things are unclean and we are not to have anything to do with the unclean.

Let's go back to see what Paul was talking about. Read more in Romans chapter fourteen. Look at **Romans 14:1-2 and verse 15**.

***1. Him that is weak in the faith receive ye, but not to doubtful disputations.
2. For one believeth that he may eat all things: another, who is weak, eateth herbs.***

15. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

Paul is simply talking about eating meat as opposed to being vegetarian. When Paul said that there is nothing unclean of itself, he is talking about the distinction between eating meat and eating herbs. There is nothing wrong with eating meat, which God has created to be received as food. However, if it offends his brother, Paul said, he wouldn't eat meat (I Corinthians 8:13). This is what Paul is talking about in specific. If we generalized this scripture then we could say nothing, including all activities, is unclean unless we think it is. We know better than this.

Now that we have talked about these things, let us go back to **Roman's 14:5-6**.

***5. One man esteemeth one day above another: another esteemeth every day alike. Let every man be persuaded in his own mind.
6. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it...***

Paul is not telling us to throw out the sabbath. He is not telling us to take it out of the Ten Commandments, even though God wrote it with His own finger, even though it is the first commandment mentioned in scripture, and even though Paul himself kept the sabbath. Paul is not talking about God's seventh day sabbath here. Let us look further to see what he is talking about. Go to **I Corinthians 16:8**.

8. But I will tarry at Ephesus until Pentecost.

Pentecost, as we know was one of the celebrations, holy days, of the old covenant. Here was Paul, a new covenant, apostolic minister of Jesus Christ, and yet this day is important to Paul. Lets now look at **Acts 20:16**.

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

Paul missed visiting the church at Ephesus in order to try to get to Jerusalem by the day of Pentecost. Paul esteemed the day of Pentecost as important to him, probably because of his Jewish heritage. Celebrating the feast days and high sabbath days, is not a part of the new covenant plan for salvation. Yet, this day held at least, sentimental significance for Paul. Perhaps relatives of his would be in Jerusalem at that time. Perhaps he looked at the large gathering of people as a great chance to witness for Jesus. Whatever the case, even though this was not a holy day to be kept in the new covenant, it was a day Paul placed importance on. It was not a sin for Paul to do that, anymore than it would have been a sin for Paul to have stayed away from Jerusalem that day. Remember that even though Pentecost was not a day mandated for the new covenant church to keep, it never was a pagan day. It was not a day stemming from heathen origins. We know the Bible teaches against observing pagan holidays.

On the day of Pentecost, in the second chapter of Acts, the Holy Ghost fell on the people. In the old testament, the day of Pentecost was a celebration of the "first fruits." On this day the people offered a wave offering to God. They would determine when the first fruits were ready to be gathered, and then everyone was informed. The purpose behind the feast of Pentecost was to commemorate the giving of the law on Mount Sinai. Do you remember what we read about earlier, where God said he would make a new covenant with the house of Israel and with the house of Judah? He said he would put his laws in their minds and hearts. What happened on the day of Pentecost in Acts second chapter? The Lord's laws were written in the hearts of man by the infilling of the Holy Ghost. This was probably an important day to Paul, probably for a number of reasons. Paul did esteem this day over an ordinary day in his life and that was fine. Many of the churches in Asia, which were composed of Greeks and other Gentiles, did not esteem this day in any way. Lets go back again to **Colossians 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:

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

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

Let's not carry Romans the fourteenth chapter beyond what Paul was specifically speaking of. We therefore see that it does not conflict with the Ten Commandments or the rest of the scripture.

For a final comment on this reason for Sunday worship, I would like to point something else out. Even if I did not think that we should keep the fourth commandment anymore, and that every day was to be treated the same, why would I choose Sunday as my worship day!? Why would I pick out the heathen sun god Nimrod's "holy" day (we will learn more about this later in this teaching), above all other days. Even if the sabbath was no longer mandatory, like Passover day, at least it was not a pagan holy day! We will read the scriptures, later on in this teaching, of how we should not go the pagan route and try to serve the true God with it! However, I do find in the Bible that we are to keep the sabbath along with the other commandments, just as the apostles did.

#3 Some people say that the Holy Ghost (Jesus) is our rest and we do not need the sabbath anymore.

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

Now I would like to say something about this line of reasoning. How can we pull out just one of God's ten commandments and say we must keep nine, but the one we can throw away. Do you remember what James said? Remember **James 2:10**.

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

Let's take a look at this. I will wholeheartedly agree that Jesus is our rest, our *spiritual* rest. Let us go to **Hebrews 4:1**.

1. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

The writer is instructing the Hebrew people here, not to come short of entering into the rest that was promised. We know that promise was spoken of by the apostle Peter on the day of Pentecost. Peter said the promise was for them and their children an all afar off etc. This chapter in Hebrews is talking about the baptism of the Holy Ghost. Now we will read **Hebrews 4:4**.

4. For he spake in a certain place of the seventh day on this wise, AND GOD DID REST THE SEVENTH DAY FROM ALL HIS WORKS.

Here, the writer is using the seventh day sabbath as an example of resting. He also talks about Joshua taking people into the land of Canaan. Going into the land of Canaan was also used to represent coming to a rest (Hebrews the third chapter), just as we enter into Jesus and rest. We will read on in **Hebrews 4:10**.

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

Yes, Jesus is our spiritual rest. In Him we cease, or rest, from our own works, the works of sin. See another scriptural reference in **Isaiah 28:11-12**.

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

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

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

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

#4 Many keep Sunday as their day of worship because they believe that Jesus rose Sunday morning.

Sunday is often called "The Lord's Day." Let's talk about this for a while. If it were true that Jesus came out of the grave on Sunday morning, why would this fact cancel a part of God's Ten Commandment law? There is no scripture in the Bible that says, "Since Jesus rose on Sunday, you do not need to observe the sabbath day." Now I will say with confidence, according to the Bible, Jesus did not rise from the grave on a Sunday. The teaching of a Sunday resurrection is purely tradition, not the word of God. Let's go to the scripture. Read **Matthew 12:38-40**.

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

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

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

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

Now, think about traditional teaching. Traditional teaching says that Jesus was crucified on a Friday. It says that they took Jesus off of the cross just before sundown on Friday evening and placed Him in the tomb. Then they say that He arose from the grave (tomb) on a Sunday morning. Friday evening to Sunday morning does not cover three days and three nights! You have one evening on Friday, and one evening on Saturday, so you have two evenings. With mornings, you have one morning on Saturday, and even if you count Sunday morning (which in tradition He arose near dawn) you get at the most two mornings. This is not three days and three nights! This is important dear brothers and sisters! This was, by Christ's own mouth, the only sign given that He was our Savior! Was He the Messiah? Yes He was, and He didn't go in the tomb on Friday evening and come out on Sunday morning! We need to stop arguing with Jesus over this! If He said He would be in the tomb three days and three nights, He meant it.

The misinterpretation of the scriptures, by many preachers, comes from the fact that there were two sabbath days during the week of Jesus' crucifixion. There was an annual old covenant sabbath that week as well as the weekly sabbath. Let's read in **John 19:31**.

31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

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

Let’s think about the time frame in which Jesus was crucified. We know that Jesus observed the Passover with His disciples, and then went out to the garden of Gethsemane and, after a time there, Judas betrayed him. During that night He was convicted and sentenced to die. On the following day, during the daylight hours, He was crucified. This was the preparation day spoken of in John 19:31. We need to go back to the old testament and read about the Passover and the high sabbath that comes after Passover time. Let’s read where Moses is getting instructions from the Lord in **Exodus 12:3-6**.

3. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

4. And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

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

6. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

The people were to do this on the fourteenth day of the month, in the evening. Remember, in Genesis, we read where the days begin with the periods of dark, not the periods of light as we think of days today. Remember, it said that the evening and the morning were the first day. So, at the setting of the sun on the thirteenth day, the fourteenth day of the month began. This is when they were instructed to kill the lamb, on the evening of the fourteenth day. Let’s read on, look at **Exodus 12:7-8**.

7. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

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

He goes on to say all that they are supposed to do concerning this. This was the institution of the Passover. This was a feast that pointed toward Christ, just as the blood on their doorposts, pointed to Christ’s blood on us. When Jesus’ blood is on us, Satan can’t touch us because we belong to God. Praise the Lord! Now lets read more. Look at what was to happen after the Passover in **Exodus 12:15**.

15. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

We see in the first part of verse sixteen, that the first day of the eating of the unleavened bread was to be a “holy convocation.” On this day, and on the seventh day of this period, no work was to be done. We can see that these two days were to be kept as yearly sabbaths. They had the Passover meal on the evening of the fourteenth day, following the daylight hours of the thirteenth day. The daylight hours following the evening of the Passover meal, still the fourteenth day, was the preparation time for the following twenty-four hour period, which was the “high sabbath day,” the first day of the feast of unleavened bread. This is what John was talking about when he said in John 19:31, “that sabbath was an high day.” We will look at further confirmation of this. Go to **Leviticus 23:4-5**.

4. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.

5. In the fourteenth day of the first month at even is the Lord’s Passover.

Notice it is calling the period of time at “even,” or evening, the fourteenth “day.” It is not speaking of a daytime period, but is still called “day” even though it was the dark part of the twenty-four hour period. It was also the beginning of that day of the fourteenth. So, he was saying that when the thirteenth day is finished with the setting of the sun, and the fourteenth day begins, this is when you are to eat the Passover. Jesus was obedient to the laws of the old covenant. We all know that. This is when Jesus ate the Passover, at even on the fourteenth day of the first month. Now read on in **Leviticus 23:6**.

6. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.

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

They ate the Passover in the evening, they went to bed and slept, and the following daylight hours were the preparation period. This was because at even, or evening, the first day of the feast of unleavened bread began (the fifteenth day of the month). As the scripture says, the first day of this feast was a holy day and they were not to work therein. They were to keep this day as any other sabbath. This was one of the Israelites’ annual sabbaths.

This annual sabbath is being referenced in John chapter nineteen. They were in the day of preparation, after the Passover had been eaten the evening before. The

Jews wanted the bodies off the cross before the “high sabbath” began at sunset. Now let’s go **Matthew 28:1**.

1. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

We know exactly what sabbath the scripture is speaking of here. It is the seventh-day sabbath, because it is right before the first day of the week. Now we know, by scripture, that the sabbath ends at sundown (sunset) on the seventh day. The word “dawn” here does not mean “at sunrise.” The sabbath did not end with a sunrise following, but with an evening following. Two of the definitions given for the word “dawn” in the Webster’s College Edition Dictionary, which I have beside me as I write, are:

To begin to appear, develop, etc.

The beginning (of something): as, the dawn of the Atomic Age.

Let’s go on to **Matthew 28:2-6**.

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

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

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

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

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

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

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

You will read about the resurrection of Jesus in the other gospels in the new testament. All the gospels (Matthew, Mark, Luke, and John) seem to give a little different account of what happened with the women at the tomb. Some accounts have

more that the two Marys going to the tomb. Mathew does not mention them bringing spices to anoint the body, though other accounts mention the spices.

Also, there seems to have possibly been more than one trip to the tomb, because at least one was made in the end of the sabbath, and there are accounts that say they were there on the morning of the first day of the week. The point I am trying to make in this teaching is that the earliest account of women coming to the tomb was by scripture, "in the end of the sabbath." In the end of the sabbath, they saw an empty tomb. Even if they had not gotten there at all until sunrise the first day of the week, Jesus would still have been risen just before sunset on the sabbath. This, because He fulfilled what he said about being in the grave the same amount of time that Jonah was in the whale's belly. He went in the tomb just before sunset on Wednesday, the preparation day for the high sabbath, and came out of the tomb just before sunset on Saturday, "in the end of the sabbath."

PART VIII

The Origin of Sunday Worship and Easter Observance

About Easter observance...

To begin with, let's read **Acts 12:1-3**.

- 1. Now about that time Herod the king stretched forth his hands to vex certain of the church.***
- 2. And he killed James the brother of John with the sword.***
- 3. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)***

Remember, in the last section of this teaching, we discussed the time of the feast of Unleavened Bread. It started immediately after Passover day. Here we are again at this time of year. The king took Peter and put him in prison. Now let's read **Acts 12:4**.

- 4. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.***

Here in verse four, is the only place in the entire Bible that the word "Easter" is found. The Greek from which the Bible was translated says "Pascha," meaning Passover. It is obvious that the English translation should read "Passover," because of the Passover falling the day before the feast of unleavened bread (refer to verse three above). I know of no major denominational Bible college, including that of the United Pentecostal Church, which does not recognize this was a mistranslation from the original Greek text. So, where did Easter come from? Let us go to **Genesis 10:8-9**.

8. And Cush begat Nimrod: he began to be a mighty one in the earth.

9. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

Verse nine is not talking about Nimrod being a mighty hunter in service for the Lord. We find in history that Nimrod was placed “before” the Lord in the eyes of the people. In verse eight it says he began to be mighty in the earth. People looked on him as being powerful. They began to worship Nimrod. Read on in **Genesis 10:10**.

10. And the beginning of his kingdom was Babel...

Nimrod’s kingdom in Babel was the originating site for all pagan practices in the earth. These practices were spread throughout the world, and through various cultures, as the people were dispersed from Babel and moved throughout the earth.

Nimrod had set up his kingdom and people were worshiping him as a god. It is said that he was slain by a wild boar, or some accounts say that Shem (Noah’s son) killed him because of his wickedness.

After Nimrod’s death, his wife, Semiramis, had a son named Tammuz. Semiramis told the people that when Nimrod died, he went to the sun. She told them that Nimrod became the sun god. This was the beginning of sun god worship. There has been sun god worship in the world ever since that time.

Semiramis also told the people that Nimrod came back from the sun and was the father of her child, Tammuz. Tammuz’s birthday fell on what we know as December 25th. She proclaimed that this child should also be worshipped as god. This is how this religion of sun god worship was set up. We can read in our Bible about the prophets of Baal that were on Mount Carmel with Elijah, who were sun god worshippers. Bear with me, I will get to the point about Easter, but I need you to see the whole picture about this pagan religion. Let’s now go to **Ezekiel 8:13-14**.

13. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

14. Then he brought me to the door of the gate of the LORD’S house which was toward the north; and, behold, there sat women weeping for Tammuz.

In this vision that Ezekiel is having, God points out to him the great abomination of the women mourning for their god Tammuz. History records that Tammuz died at an early age because of his riotous living and ungodly ways. After his death, a time of mourning and self deprivation was instituted to be observed yearly at the same time. This yearly mourning for Tammuz falls at the time many know now as lent. Lent, as we know, is an institution of the Roman Catholic Church. During this time of lent, people try to make sacrifices and put aside something they normally eat or do, in order to feel deprived or mournful in some way. These women here that the Lord was showing to Ezekiel, were caught up in these pagan practices of weeping for Tammuz. God said this was an abomination. Read **Ezekiel 8:15-16**.

15. Then said he unto me, Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these.

16. And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

What happens every Easter Sunday morning across the world today? People have sunrise services, and they face the east as the sun comes up. They say they do this to commemorate the resurrection of Christ, but as we have already seen, Christ rose in the end of the sabbath, not at sunrise Sunday. We do, however, see where this Sunday tradition comes from, and it does not come from the God of the Bible. God did not want his people to practice pagan religious customs. We do find that the practices of the heathen religions have been interwoven into what is called Christianity. Many so-called "Christian" practices are straight out of Babylon. They stem directly from Nimrod and Semiramis. These practices were first adopted from paganism by the Catholic church and are still held on to by much of the protestant world even today. Lets go to **Jeremiah 7:17-18.**

17. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18. The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

Semiramis, according to legend, ascended up to be with Nimrod (in the sun) at her death. Also, according to legend, this was when she became "the queen of heaven." Do you see the parallel in this and some of the things that are taught in so-called Christianity?

The Catholic church says that Mary is "the queen of heaven." This idea was just borrowed from pagan religions. In verse eighteen, we have the women baking cakes to the queen of heaven and pouring out drink offerings to false gods thereby provoking God almighty to anger. The Lord was very, very upset with the children of Judah. And, of course they went into captivity, and they kept being destroyed and more and more of them were taken into captivity, because they would not shun these pagan practices.

Some things going on in various cultures in the world today, including the practice of baking "hot cross" buns on Good Friday, come from pagan religion. The practice of baking these buns originated with the women baking cakes to the "queen of heaven," Semiramis. Semiramis has other names she goes by. Some of her other names are: Venus, Aphrodite, Ashtoreth, Ishtar, and Easter. Her name varied according to the culture and language of the pagan followers. This is where we get the word "Easter."

The celebration of Easter coincided with the spring and all kinds of abominable loathsome practices went on in the pagan world during this time. Traditions of the Easter rabbits and eggs have to do with fertility in the pagan religions. During their

celebrations at Easter time, all kinds of sexual immorality was promoted and practiced as part of their religious observance. This was all to promote the idea of productivity and fertility. A lot of things that were not at all Christian have been incorporated, by the Catholic church, into Christianity.

They (Catholics) said that instead of celebrating the resurrection of Tammuz, they would put Jesus into the holiday, and make it “Christian” so they could still celebrate it. In the pagan religions, they wept for Tammuz during the time the Catholics celebrate Lent, and then rejoiced in the spring when they said Tammuz had returned to life. The truth is, Jesus doesn’t want any part of Tammuz’s day! The Lord instructs us not to have anything to do with the heathen’s times of celebration, and their practices of celebration. Let’s go to **Deuteronomy 12:29-31**.

29. When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

30. Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? Even so will I do likewise.

31. Thou shalt not do so unto the Lord thy God: for every abomination to the LORD which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

God is not pleased when we take pagan religious practices and try to worship Him in these practices. He says we are not to enquire how other people serve their gods, and try to serve Him like that. Easter comes straight from pagan practices. It has absolutely nothing to do with the resurrection of Jesus Christ. Let’s go again to **II Corinthians 6:14-18, and II Corinthians 7:1**.

14. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?

15. And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?

16. And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

18. And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

II Corinthians 7:1

1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

If we are Christ's, what fellowship do we have with the pagan practices of idolatry? If we are a partaker of the new covenant, we are the temple of the living God, and we have the baptism of the Holy Ghost down inside of us. We should have no part with idolatrous practices.

Come on out of Babylon! God is calling you today. Let Him speak to your heart. Listen to His still small voice. Many have heard His voice and have turned a deaf ear. Many have not yet been reached with the truth about much of God's word. Perhaps you have heard this message before. Perhaps this is the first time you have studied these things. Do not feel that to see and act on truth is to count all that has gone before as a waste! God leads each one of us, as we are able to walk. The many years I was a Sunday observer, my precious God was with me. First, forgiving the sin I asked forgiveness for, then filling me with the precious Holy Ghost. These things He did so that when I was confronted with truth, hidden by the Catholic Church centuries ago, I would love God enough to follow in the light of the truth.

I have known many who have followed heathen practices much longer than myself, and have stepped out into the light because God was with them. He was guiding them and they were not content to be content, but they were "studying to show themselves approved" as the scripture tells us to do. Since we have begun the Internet ministry, I have heard from many people who are "coming out of Babylon." They write or call, and share their experiences of how the Word of God began to take root in their hearts. They relate that when they would ask their pastor about the sabbath, he would shrug them off. Usually it ends with many people getting angry with them when they began to keep the commandments of God. Just think about it! It cannot be God that makes people angry because someone is KEEPING THE TEN COMMANDMENTS instead of breaking them! GET REAL! However, these brave warriors of God, who break from the Roman Catholic traditions of paganism, soon find strength in those who have already heard the voice of our dear Lord cry, "COME OUT OF BABYLON MY BELOVED CHILDREN!" Read **Revelation 18:4**.

4. And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

If we stay in Babylon and her practices, we will be a partaker of her sins and her plagues. Come out my friend, come out of Babylon!

About Sunday observance...

We will now discuss where Sunday observance originated. In the teaching thus far, we have shown that God rested on the seventh day of the week. We have shown that God instructed His people before "Mount Sinai" that they were to keep the commandments. All down through time God's people were told to keep these

commandments, even Jesus spoke of keeping them. Jesus observed the sabbath. The apostles observed the sabbath. We have never been instructed to observe any other day but the seventh day as our day of rest. So, where did the observance of the first day of the week come from?

Sunday was the day set aside in paganism to worship the sun god. All of our days of the week were named after pagan gods, Sunday included. We have already pointed out that sun worship came from Babylon. Sunday observance began to be practiced by Christians about three hundred years after the death and resurrection of Jesus Christ. In 321 AD, an emperor named Constantine claimed that he saw a cross in the sky. Up until this time, the Christians were being persecuted. They were being hunted down and killed. They were being fed to lions. They had to stay in hiding just to preserve their lives. It was, at this time, that Constantine proclaimed that he was a Christian.

In the year 321 AD the emperor Constantine issued a proclamation that stated that the Christians would no longer observe the sabbath day, but would, from that time on, observe the venerable day of the sun, Sunday. This was his compromise with the pagan population, who already worshiped the sun god on that day. Also, in the year 363 AD, the Council of Laodicea, forbade Christians from keeping the sabbath. On a different subject, I'm sure many of you are familiar with the Nicene Council which proclaimed that the form of baptism be changed from baptism in the name of the Lord Jesus Christ to baptism in the titles of the Father, Son, and Holy Ghost. All of these changes took place, and what we know as the Roman Catholic Church was formed.

With the forming of the Roman Catholic Church, many pagan practices were brought into Christianity. The period of mournful weeping for Tammuz, was now called Lent. The Queen of Heaven, which was Semiramis, was now Mary, the mother of Jesus. Even the confessions to a priest came from pagan religions. This was going on in the Babylonian religion. Many common practices are seen between the Roman Catholic Church and the pagan religions originating in Babylon. One of the teachings of the Roman Catholic Church is that the Church has authority to change scriptural teaching. This is the reason they think that Sunday is the correct day of rest and worship, because they feel the pope had the power to make it so. Here are some quotes from Roman Catholic figures that acknowledge that they are the "owners" of Sunday keeping. Remember the scriptures that say we are not supposed to inquire how the heathens serve their gods so that we might do so to the true God?

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

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

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

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

The Catholic church believes that their Pope is actually God in a veil of flesh, and has authority to change the word of God, and they are proud of it. They believe their Pope can add to, or take away from the word of God. As Cardinal Gibbons states above, they do not believe the Bible alone is a competent guide to heaven. Do you believe this? I hope not! I believe that God's word is forever settled in heaven. Paul said that if anyone, even an angel from heaven, came preaching another gospel, let him be accursed (Galations 1: 8-9). No Pope can rise up and change the word of God. Even God himself says that He can't change His word. We must abide by the scripture, and the scripture says, “Remember the sabbath day to keep it holy.” Lets look into a prophetic dream that the Lord gave unto Daniel. Go to **Daniel 7:24-25**.

24. And the ten horns out of this kingdom are the ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hands until a time and times and the dividing of time.

This is speaking of a king that comes to power, rising up out of the fourth kingdom on the earth, which was the old physical Roman empire. This king rises up and thinks he will change times and laws. Out of the old physical Roman empire, came the Roman Catholic Church and the so-called Holy Roman Empire. They had complete control of most of the known world. Kings and emperors would come to the Pope and get his permission before they did anything significant. Now lets read **Daniel 7:26**.

26. But his judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

We see in verse twenty-six, that this unholy empire was destined to come down.

The one who tried to change times and laws is coming down. Even though the Catholic Church says they have the authority to make Sunday the day of observance, and the sabbath is no longer in effect, they do not have the authority to change God's law. In the end of time, when the saints are victorious and Satan has been put under, the Bible says that we will still acknowledge the sabbath day. Go to **Isaiah 66:22-23**.

22. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

Even then, we see that all flesh (not just the Jews) will go month after month, sabbath to sabbath, to worship the living God.

Conclusion

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

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

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

In part four, we show that the new testament church observed the sabbath day. We did this in following Paul's ministry. Nowhere did we find Paul deciding not to keep the sabbath day.

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

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

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

In part eight, we discussed the origins of Sunday worship and Easter observance. We found that Sunday worship as well as Easter observance, originated in pagan religions first found in Babylon.

To all who read these pages,

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

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

Prayer and concern go out to all who read these writings, that the Lord will bear you up in His arms as you take a step, and a leap of faith. I pray that you might find other friends who have taken further steps in their Christian journey as well, so that the persecution you will face will be easier to bear.

Breaking from the power of Rome has never been easy at any level, from Martin Luther on down the line, but oh how rich are the many blessings that follow with being in the perfect will of God! Be encouraged, and God bless!

Brother Dwight Jones

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