

Study for the Month of July - September 2011

The “New Moons” and the Sabbath In the New Earth

(Part III of the Jewish Economy Revisited)

Nathaniel Fajardo
Whole Gospel Ministries
POB Box 1764 Loma Linda, CA 92354 Tel (951) 685-1956 (leave a message)
Email: natfajardo777@yahoo.com

What is the Test for this Time?

“There are those who need in their hearts the touch of the divine Spirit. Then the message for this time will be their burden. They will not search for human tests, for something new and strange. The Sabbath of the fourth commandment is the test for this time.”- Evangelism, p. 213.

“The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not.”- Great Controversy, p. 605

“By their fruits you shall know them.” Matt. 7: 16-20. Those whose hearts have been truly touched and are under the guidance, enlightenment, and control of the *Holy Spirit* will have a distinct message God has given for this time. They certainly will not be searching for human tests, for something new and strange under the delusion that it is “new light.” All who wish to be abundantly warned “by the law and testimony” (Isa. 8: 20) that if we do not clearly understand what these truths are under the proclamation of third angel’s message, will be deceived by Satan with false doctrines designed to confuse, deceive, and ensnare souls—particularly on what and when the Sabbath is.

If indeed the Sabbath is the test for this time, that is, in the last days of earth’s history while the pre-advent (investigative) judgment is still going on before its probation finally closes, and that it will be the great test of loyalty to God permanently separating only two classes of people, then we must know with a certainty what Sabbath is being referred to for there are several “Sabbaths” that are being “celebrated” by different worshippers, both Jew and Christians, namely:

The Jewish Sabbath. This is the same seventh-day of the fourth commandment, only that it was laden down with so many additional man-made laws which made the Sabbath “a heavy yoke,” a burden” to both Jew and Gentile but not the Sabbath day itself of which Christ said: “I am the Lord of the Sabbath. The Jewish nation, the chosen people, rejected and condemned Jesus, the Lord of the Sabbath to die the terrible death of crucifixion. It is only in this specific sense that the present ethnic Jews’ celebration of the seventh-day Sabbath or “Shabbat,” if they still do is a “Jewish Sabbath.”

The Christian mainstream’s “Christian Sabbath,” Sunday, which they also refer to as “the Lord’s day,” but has no authority whatsoever in the Bible authorizing such only that *they* celebrate it “because the Lord resurrected on the first day of the week.” Sunday

was first called “the Lord’s day,” not by the disciples or apostles but by_____ in the year_____.

The Papal Sunday-the first day of the week. It is the papacy who openly declares in its Catechism to have transferred the sanctity of the seventh-day Sabbath to Sunday, the first day of the week.

The seven ceremonial Sabbaths of the Levitical law that were determined by the sightings of the New Moons of the Jewish calendar during the Jewish dispensation that ended at Christ’s crucifixion and begun the Christian dispensation. Surprisingly, although prophesied to be part of the falling away of the Christians in the last days, these ceremonial Sabbaths are being kept again by Messianic Christians and even some Seventh-day Adventists, including the other Old Testament feasts and ordinances that Paul said “were shadows” that pointed to the substance--Christ the Lamb of God. These “were nailed to the cross.” There are at least two reasons offered for a return to keeping the New Moon Sabbaths: (a) our current Gregorian calendar is of Roman origin, hence, “Babylonian” (b) the reckoning of the days since creation are not reliable. There are other reasons cited.

The Sabbath of the fourth commandment, which God Himself spoke amid fire, thunder, and lightning and wrote twice with His own finger on two tables of stone, calling it “His covenant.” Deut. 4: 13; 5: 22; Exo. 20: 1-18; 31: 12-18, etc., etc. It is the only one of the ten that begins with the word “Remember,” and clearly says, “*six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God.*” This *Sabbath* was given at creation *before* the fall of man to be the *weekly* memorial of the six literal days of creation. The *ceremonial Sabbaths*, together with all the feasts, festivals, and ordinances such as physical circumcision of the Levitical or Ritual law were given or “added because of the transgressions, till the Seed (Christ) should come to whom the promise was made” (Gal. 3: 19). This ceremonial law was given *after* the fall of man to Moses in particular, as he received it from Jehovah while he was up in the mount (Sinai) for forty days.

Of all the peoples, churches, and denominations on earth, Seventh-day Adventists are particularly identified as the keepers of the knowledge of the unchanging nature and immutability of the Decalogue, particularly the Sabbath of the fourth commandment. Thus, they are often disparagingly called “Sabbatists.” Many Bible scholars and ministers of other denominations and the popes, of course, know what the Sabbath of the fourth commandment is, and plainly requires, but refuse to keep or teach this truth for various excuses. Many, however, have accepted the truth and a great number is prophesied to finally accept this separating mark under the proclamation of earth’s final warning of the “fourth angel” of Revelation 18 when the Sunday law is finally declared in America and the promised latter is poured out.

Even in the time of ancient Israel, God already abhorred their observance of the “New Moons and Sabbaths,” the “multitudes of sacrifices” and the “calling of sacred assemblies” and feasts *while they were practicing apostasies*. He “could not endure them” and “hated” such for they were “troubling to Him” and a “burden to them.” Because of these He told them that He would not even listen to their prayers! Notice what God said through the Old Testament prophets:

11 To what purpose is the multitude of your sacrifice to Me? Says the Lord. I have had enough of burnt offerings of rams and the fat of fed cattle I do not delight in the blood of bulls, or of lambs or goats. 12 When you come to appear before Me, who has required this of your hand, to trample My

courts? 13 Bring no more futile sacrifices; incense is an abomination to Me, the New Moons, the Sabbaths, and the calling of assemblies---I cannot endure iniquity and the sacred meeting. 14 Your New Moons and your appointed feasts My soul hates; they are a trouble to Me, I am weary of bearing them, 15 When you spread your hands, I will hide My eyes from you; even though you make any prayers, I will not hear. Your hands are full of blood.” Isa. 1: 11-15, N.K.J.V.

“I will also cause all *her* mirth to cease, *her* feast days, *her* New Moons, *her* Sabbaths—all *her* appointed feasts.” Hosea 2: 11.

Here, God says these religious observances of apostate Israelites were “futile sacrifices,” and called such as, “*her* feast days, “*her* New Moons, “*her* Sabbaths,” --not *His*!

Yes, it was as God in Christ who was the Architect of the Jewish Economy with its ceremonial law (also referred to as the Levitical law or the Ritual law or what is often referred to as “the Law of Moses”). All these “*added because of the transgressions*” (Gal 5:19) meaning, *after* the fall. This included the seven *ceremonial* sabbaths (meaning, days on which no work of secular manner is performed) as determined by the “New moons” or when the new moon is sighted, which happens once a month, hence, Lunar, not weekly Sabbaths. These included the following:

(1) the earthly tabernacle (sanctuary) and its services (2) the system of sacrifices (3) the earthly priesthood, and the (3) feasts, ordinances, and oblations. As *object lessons*, these were the shadowy types pointing *forward* to the great substance in the antitype of Christ’s sacrifice at Calvary and His priesthood which He entered into at His ascension. But all these ended and “were nailed to the cross” when Christ died at 3 PM of A.D. 31, Friday, as prophesied in Daniel 9: 24-27. More detailed discussion of these follow below.

What are the “Present Truth” Subjects?

There are definite “present, testing truths” that are the burden of the three angels’ messages for the last days---God’s final merciful warnings to the world and to all the churches, in order to prepare a people for Christ’s glorious return. All must intellectually and spiritually know what these are so as not to be deceived by any of Satan’s unnumbered schemes which include (a) worldliness and self-indulgence (b) counterfeit gospels and interpretations of the prophecies of Daniel, and Revelation using either Preterism or Futurism (c) spiritual lukewarmness (d) antinomianism—“the doctrine of the Nicolaitans---that grace replaces the law (e) self-righteousness, side issues, spiritualism, and *all forms of fanaticisms*.

E. G. White gave special instructions for all true messengers (in contrast to “*self-sent messengers*”) as to the nature of the work and messages they are to bear to the people: these were divinely designed to (1) unite the flock—the members of the remnant church —(2) sanctify the soul. Unity (not uniformity) and sanctification, not merely justification or forgiveness. All other messages, therefore, would produce the opposite results: the flock would be scattered, and the work of sanctification (overcoming and sealing) will be thwarted in the lives of individuals. Notice (emphasis provided):

(See 2 Pet. 1: 12, KJV). “I saw the *necessity* of the messengers, *especially watching and checking all fanaticism wherever they might see it rise*. Satan is pressing on every side, and unless we watch for him, and have our eyes open to his devices and snares, and have on the whole armor of God [Eph. 6: 11-18], the fiery darts of the wicked one will hit us.

There are many precious truths contained in the Word of God, *but it is ‘present truth’ that the flock needs now*. I have seen the danger of the messengers running

off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause. But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the *past* Advent Movement and show what our *present* position is, establish the faith of the doubting, and give certainty of the glorious future. These I have frequently seen, were the principal subjects on which the messengers should dwell.”- *Early Writings*, p. 63.

What are the Foundational Pillars of Present Truth?

Writing shortly after the time of Sabbath conferences at that time, ten years after 1844, E. G. White wrote:

“We had to search and wait the opening of truth, receiving a ray of light here, and a ray of light there, laboring and pleading for God to reveal truth to us. But *now the truth is plain*; its rays are brought together. The blazing light of truth when it is presented as it should can now be seen and brought to bear upon the heart.”- Manuscript 3, Feb. 12, 1854, published in *Messenger to the Remnant*, p. 39.

By the year 1850, Arthur L. White wrote that “the lines of fundamental truth were quite well understood and clearly defined. The pioneers expressed unbounded confidence that what they held was present truth.” In 1855 E.G. White made this retrospective statement:

“By care and incessant labor and overwhelming anxiety has the work gone on *until now the present truth is clear* (italics in the original), its evidence by the candid undoubted, and it is easy to work now to carry on the paper to what it was a few years ago. *The truth is now made so plain that all can see and embrace it if they will*, but it needed much labor to get it out clear as it is, and such hard labor will never have to be performed again to make the truth clear.” – *Manuscript 2*, Aug. 26, 1855.

Looking back in 1905, she wrote of the certainty of the doctrinal points that were thus brought out, and together with it, warned that so-called “new light,” “after suppositions,” and “asserted theories” would come up and contradict the light of the special points of present truth that God had already given. It was, in fact, already an ongoing effort of the enemy of truth in repeated attempts from 1855 up to her time, and beyond to our time, to bring in man-made tests in so-called “new light.” We are thus warned today:

“When the power of God testifies as to what is truth, that truth is to stand forever as the truth. *No after suppositions, contrary to the light God has given, are to be entertained. Men will rise with interpretations of Scripture which are to them are truth, but which are not truth.* The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with *new light* which contradicts the light that God has given under the demonstration of the Holy Spirit.

“We are *not to receive* the words of those who come with a message that *contradicts the special points of our faith*. They gather together a mass of Scripture, and pile it as proof around their asserted theories. *This has been done over and over again during the past fifty years* [since 1855]. And while the Scriptures are God’s Word, and are to be respected, the application of them, if such application moves *one pillar* from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application *knows not* the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.”- *Counsels to Writers and Editors*, pp. 31, 32 (1905).

What Constitutes the Foundational Pillars of “Present Truth?”

Arthur L. White writes that: “A careful study of the documents of that time reveals what

was denominate as “present truth” in this formative period. It did not, as some have thought, embrace the wealth of prophetic interpretations, details of which were unfolded during the two or three decades [after], but was made up of ‘vital essentials,’ ‘pillars,’ ‘foundations.’ These may be listed as (and all should take note so that they may be protected from falling for false tests and strange so called “new light.”):

The second advent of Christ.

The binding claims of the Ten Commandments, including the observance of the seventh-day Sabbath and the perpetuity of God’s law.

The third angels’ message in its fullness, in correct relationship to the first and second angels’ messages.

The ministry of Christ in the heavenly sanctuary, which ministry would cease shortly before the Second Advent (with emphasis in the work beginning the tenth day of the seventh month, 1844 (words in open-close parenthesis in the original).

The non-immortality of the soul.

These structural doctrines formed the “firm platform” which, in 1858, was described by Ellen White, upon which “nearly all stood firm” (See *Early Writings*, p. 259). These constituted the “landmarks” enumerated by Ellen White thirty years later in connection with a discussion in which some of the brethren wished to include *minor points* that were then being considered. Note her following statement:

“There was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. . . . They had *perverted* ideas of what constituted the old landmarks. . . . “The passing of time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God’s people upon the earth, also, the first and second angels’ messages and the third, unfurling the banner on which was inscribed, ‘The commandments of God and the faith of Jesus.’ One of the landmarks of under this message was the temple of God (in heaven), seen [by faith] of His truth-living people, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of the law of God’s law. The non-immortality of the wicked is an old landmark. *I can call to mind nothing more* that can come under the head of the old landmarks.”- *Manuscript 13*, 1889; *Ibid*, pp. 30, 31.

The Devil’s Strategy against Sabbath-keepers Revealed

“As the people of God approach the perils of the last days, Satan holds earnest consultation with his angels as to the most successful plan of overthrowing their faith. He sees that the popular churches are already lulled to sleep by his deceptive power. By pleasing sophistry and lying wonders he can continue to hold them under his control. Therefore he directs his angels to lay their snares especially for those who are looking for the second advent of Christ and endeavoring to keep *all* the commandments of God.

“Says the great deceiver: ***We must watch those who are calling the attention of the people to the Sabbath of Jehovah; they will lead many to see the claims of the law of God; and the same light which reveals the true Sabbath reveals also the ministration of Christ in the heavenly sanctuary, and shows that the last work for man’s salvation is now going forward [in the most holy place].*** Hold the minds of the people in darkness till that work is ended, and we shall secure the world and the church also.

“The Sabbath is the great question which is to decide the destiny of souls. We must exalt the sabbath of our *own* creating [Sunday-sabbath]... We have caused it to be accepted by worldlings and church members; now the church must be led to unite with the world in its support. We must work by signs and wonders to blind their eyes to the truth, and lead them to lay aside reason and the fear of God and follow custom and tradition... When death shall be made the penalty of violating our sabbath, then many who are now ranked with commandment-keepers will

come over to our side.” - *Testimonies to Ministers*, pp. 472, 473/ *Spirit of Prophecy*, vol. 4, “Snares of Satan” chapter, pp. 337-240, 1884 edition.

Not to keep the Sabbath day of the fourth commandment is not to keep the whole law of God that carries this Sabbath at its very bosom! The Bible calls them plainly as transgressors. Satan uses “pleasing sophistry and lying wonders” to “overthrow the faith” especially of those who are “looking for the second advent of Christ and are endeavoring to keep the Ten Commandments. It is only the true Sabbath that reveals that the final work of Christ the Creator and Mediator that is now in progress in the heavenly sanctuary; the investigative judgment that will determine who will be lost or saved! Even Satan himself says that it is the Sabbath of the fourth commandment that is the great question which is to decide the destiny of souls, hence his special attack upon it!

All the other “sabbaths,” including the seven ceremonial “New Moon Sabbaths,” is not, and never will be the test that will decide the destiny of souls since after 1844—according to God Creator, Jesus the Savior, and Satan himself! All who insist so, offering all kinds of reasons which are a wresting of the Scriptures (2 Pet. 3: 16) are false prophets and “self-sent messengers” who are under the influence of another spirit.

The Sign Distinguishing God’s People is a “Golden Clasp” Uniting Him and His People

“As *the Sabbath was the sign that distinguished Israel* when they came out of Egypt to enter earthly Canaan, so it is the sign that *now* distinguishes God’s people as they come out from the world to enter into heavenly rest [see Heb. 4: 1-11]. The observance of the Sabbath is the means ordained by God for preserving a knowledge of Himself and of *distinguishing* between His loyal subjects and the *transgressors* of His law.

“***The Sabbath belongs to Christ. . . Since He made all things, He made the Sabbath. By Him it was set apart as memorial of the work of creation.*** It points to Him as both the Creator and Sanctifier. It declares that He, who created all things in heaven and earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, by speaking to Israel, He said, ‘I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them’ [Eze. 20:12].

“***The Sabbath is a sign of Christ’s power to make us holy.*** And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God. . . .To all who receive the Sabbath as a sign of Christ’s creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. When it calls to mind the lost peace of Eden, it tells of peace restored through the Savior. And every object in nature repeats His invitation, ‘Come unto Me, all ye that labor and are heavy laden, and I will give you rest.’ Matt. 11: 28. ***The Sabbath is a golden clasp that unites God and His people.***”- *Maranatha*, p. 244; *Faith I Live By*, p.33.

Therefore, every other “Sabbath” that is not *the* Sabbath of the fourth commandment is not a *golden* clasp; it has to be made of an inferior “metal” and cannot “clasp” any believer to the Lord of the Sabbath! Gold is the precious metal used in the Bible to symbolize great worth and value. It is also figurative of purified faith (1 Pet. 1:7) and perfected character (Rev. 3:18). Clasp means “to fasten together; “to cling or entwine about;” “to surround;” “enwrap;” “embrace.” A “clasp-less” Sabbath is useless.

God’s Holy Memorial of Creation is the Token of His Love and Power!

Referring to the Sabbath of creation, the psalmist says: “He hath made His wonderful works to be *remembered*: the Lord is *gracious and full of compassion.*” Ps. 11: 4.

“In Eden, God set up the memorial of His work of creation, in *placing His blessing upon the seventh day*. The Sabbath was committed to *Adam*, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgement, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands, and the subjects of His authority. Thus the [Sabbath] institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy [as the ceremonial sabbaths], or of restrictive application to any people.

“All things were created by the Son of God. [John 1: 1-3 quoted]. And since the Sabbath is a memorial of the work of the creation, ***it is a token of the love and power of God***...God has given man *six days* in which to labor. *But He sanctified the day of His rest, and gave it to man to be kept*, free from all secular labor. By thus setting apart the Sabbath, God gave the world a memorial. He did not set apart one day or any day in seven, *but one particular day, the seventh day*. And by observing the Sabbath, we show that ***we recognize God*** as the living God, the Creator of heaven and earth. ***Had the Sabbath always been sacredly observed, there could never have been an atheist or an idolater.***” –*Faith I Live By*, p. 32.

“God has given us the ***whole of six days*** in which to do our work, and has reserved ***only one*** to Himself. This should be a day of blessing to us---a day when we should lay aside all our secular matters and center our thoughts upon God.

“All heaven is keeping the Sabbath, but not in a listless, do-nothing way. On this day every energy of the soul is to be awake, for are we not to meet with God and with Christ our Savior? We may behold Him by faith. He is longing to refresh and bless every soul. .

“The Sabbath is God’s time. He sanctified and hallowed the seventh day. He set it apart for man to keep as a day of worship. We need to cherish and cultivate a spirit of true worship, a spirit of devotion upon the Lord’s holy, sanctified day. We should assemble together [Heb. 10:25] believing that we shall receive comfort and hope, light and peace from Jesus Christ.

“All heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment and are observing the Sabbath. Angels were marking their interest in, and high regard for, this divine institution. Those who sanctified the Lord in their hearts by a strictly devotional frame of mind, and sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath a delight---these the angels were especially blessing with light and health, and special strength was given them.” – *Ibid*, p. 35.

“Had the Sabbath [of the fourth commandment] always been sacredly observed, there could have never been an atheist an idolater.” – Think of that! This means that all those who do not keep the Sabbath day according to the fourth commandment which Christ himself kept even in death, are either already atheists or idolaters, or will soon become such unless they forsake their false beliefs and keep God’s law as He commanded.

“This Sabbath of the fourth commandment is the token of His love and power.”—This cannot be said of any of the other Sabbaths cited above. Not to be in possession of the divinely-appointed token of His love and power is to deny oneself of His love and deprive oneself of His power. That is a most depressing and dangerous position to be in this world of evil!

The fourth commandment clearly says that the Creator and Redeemer has, in His wisdom and love, commanded man *to work six days each week* but *each seventh day* of each week is *His*. It is God’s time, it is His day, and every moment from sundown to sundown is sacred. The unfallen, sinless *worlds* (Heb. 1:2) and the inhabitants of heaven all keep the seventh day Sabbath! How dare any mortal attempt to change by “adding or taking away” “one jot or tittle of His law” (Rev. 22: 18, 19; Matt. 5:18), or to “move one

pillar.”

A Preparation Day before the Sabbath Day of the Fourth Commandment

We often ignore the importance of *the sixth* day of each week, Friday. Man was created on the sixth day of the week; hence number six is called “the number of man.” The number of the Antichrist is 666—almost but never quite seven. But Christ’s number is seven, indicating perfection. There are only “seven churches,” “seven Spirits” (meaning One Holy Spirit, “seven seals,” “seven trumpets,” “seven angels,” “seven last plagues,” etc. In nature there are seven notes in the music scale, and seven colors in the rainbow which surrounds the great white throne of God, etc. Note:

“At the very beginning of the fourth commandment the Lord said, ‘Remember.’ He knew that amid the multitude of cares and perplexities man would be tempted to excuse himself from meeting the full requirements of the law, or would forget its sacred importance. Therefore He said, ‘Remember the Sabbath day, to keep it holy.’ *All through the week* we are to have the Sabbath in mind and be *making preparation* to keep it *according to the commandment*. . . .When the Sabbath is thus remembered, the temporal will not be allowed to encroach upon the spiritual. No duty pertaining to the *six working days* will be left for the Sabbath. During the week our energies will not be so exhausted in temporal labor that on the day when the Lord rested and was refreshed we shall be too weary to engage in His service. .

“On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all the cooking is done. . . . The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight. Parents, explain your work and your purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment.

There is **another work** that should receive attention on the preparation day. On this day *all differences* between brethren, whether in the family or in the church, should be put away. Let all bitterness and wrath and malice be expelled from the soul. In a humble spirit ‘confess your faults one to another, and pray for one another.’ James 5: 16. **Before the setting of the sun** let the members of the family assemble to read God’s Word, to sing, and pray. We should *jealously guard the edges of the Sabbath*. Remember that *every moment* is consecrated, holy time.” – *Faith I Live By*, p. 34.

A Short Bible Study on the Sabbath

When was the Sabbath made?

It was made or created on the seventh and last day of the six-day creation week.

“For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.” Exo. 20: 8-11, N.K.J.V. (See also Deut. 5: 12-14).

“Thus the heavens and the earth and all the host of them, were finished. 2 And on the seventh day God ended His works which he had done, and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.” Gen. 2: 1-3. (See also Gen. 1: 1-31; 2: 1-25; Heb. 3: 1-11).

“By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth. He gathers the waters of the sea together as a heap; He lays the deep in the storehouses. Let all the earth fear the Lord; let all the inhabitants of the

world stand in awe of Him. *For He spoke and it was done, He commanded and it stood fast.*” Ps. 33: 6-9.

When were the sun, moon, and stars created? And for what purpose?

God created the heavenly bodies were created to serve specific purposes but never to be worshipped and adored as idols, one of the oldest abominations and apostasies. Note:

14 Then God said, Let there be lights in the firmament of the heavens to *divide* the day from the night; and let them be for *signs and seasons*, and for *days and years*; 15 and let them be for *lights* in the firmament of the heavens to give light on the earth; and it was so. 16 Then God made *two great lights*: the greater light to rule the day and the lesser light to rule the night. He made the stars also. 17 God set them in the firmament of the heavens to give light on the earth, 18 and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. 19 So the evening and the morning were the *fourth day*.” Gen. 1:14-19.

Since the sun and moon were created for “signs and seasons” and for “days and years,” what determines the weekly, septenary (7) cycle?

The 7-day *week*, unlike the day, the month, and the year, is *not* directly connected with the movements of any of the heavenly bodies outside of the earth. The 24-hour *day* is determined by our earth spinning on its axis; the 30-day *month* is determined by one full orbit of the moon around the earth, and the *year* is determined by the number of months it takes the earth to make one full circle around the sun.

Note: *Neither* the sun, moon, or stars were made in order to determine *the Sabbath day* of the fourth commandment. God set it apart from the rest of the days of the week *after* completing the six-literal-days of creation and called it *the Sabbath day*. It was the Creator’s appointed *weekly* (not monthly or annual) *memorial* of creation and His exclusive creative power thereby distinguishing Him as the One and only true God, in stark contrast to all “false and other gods,” the head of whom is Satan.

The Biblical stated purpose for the creation of the sun, called the “greater light,” and the moon, called the “lesser light” were: (a) to divide the day from the night (b) to provide *appropriate* light for the daytime and for the nighttime---the sun to “rule the day” and the moon to “rule the night” (c) to *divide* the light from darkness (d) for “signs and seasons, and for days and for years”—but, notice, *not for weeks*. The weekly cycle is determined by the observance of *the seventh day Sabbath* which originated in Eden. It alone determines the 7-day week by ending *each six working days* of the week with the Sabbath of the Lord God Creator.

What did God Creator do on this seventh day of creation week?

He did four things on the seventh-day which He did not do for any of the preceding first six working days, namely:

1. He rested. Rest here does not mean He was “tired” for the omnipotent God “never becomes weary” but ceased from a finished work, Heb. 4:1-4, 10. Except for the creation of man whom He personally fashioned with His own hands, everything created were by fiat. “For He spoke and it was done; He commanded and it stood fast.” Ps. 33: 9. See John 1: 1:1-3, 10; Col. 1:16, etc.

2. He blessed it.

3. He hallowed/sanctified it, meaning, set apart.

4. He gave it a proper name—*the Sabbath day*. Sabbath means *rest*, divine rest, that is. All the rest of the days of the week had no proper names; The Bible only called “the first day,” the second day,” the third day, etc.” All the names of the day of the week as we

know identify them today, are named after pagan gods.

Where did we get the names of the days of week?

The names of the seven days of which the week is composed were derived by the Egyptians from the seven celestial bodies then known. The Romans, in their names for their days, observed the same order, distinguishing them as follows:--

Dies Solis	Sun's day	Sunday
Dies Lunae	Moon's day	Monday
Dies Martis	Mars' day	Tuesday
Dies Mercurii	Mercury's day	Wednesday
Dies Jovis	Jupiter's day	Thursday
Dies Veneris	Venus' day	Friday
Dies Saturni	Saturn's day	Saturday

We can see at a glance the origin of our English names for the first, second and seventh days; the remaining four are named from Tiu, Woden, Thor, and Frigga, northern deities equivalent to Mars, Mercury, Jupiter, and Venus, in classical Greek pagan mythology.

The **weekly cycle** that God created in the beginning will continue onto the new earth. Of course! All the redeemed---from Adam to the last person saved before the close of probation, will gather to worship on the Sabbath day, the seventh day of each week throughout the ceaseless ages of eternity. Indeed: "For as the new heavens and the new earth which I will make *shall remain* before Me, says the Lord, so shall your descendants and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, all flesh shall come to worship Me." Isa. 66: 22, 23. John was also shown the same thing in vision: Rev. 21: 1-5.

To be continued next month.

Study for the Month of August, 2011

(The Jewish Economy Revisited, Part IV)

The New Moons and the Sabbath of the New Earth, Part II

Nathaniel Fajardo

Whole Gospel Ministries

PO Box 1764 Loma Linda, CA 92354 Tel no. (951) 685-1956 (leave a message)

Email: natfajardo777@yahoo.com

For whom was the Sabbath day made for?

Jesus Christ, whom the whole Christian world claims to be *their* Lord and Savior, Himself declared: "The Sabbath was made *for* man, and not man for the Sabbath." "The Son of man is *Lord* also of the Sabbath." Matt 12: 8; Mark 2: 27, 28; Luke 6:5. **Jesus** is a transliteration of the Aramaic *Yeshua* from the Hebrew *Yehoshua*, "Joshua," meaning "Yahweh is salvation." More specifically, according to the gospel of Matthew, "the angel of the Lord," appeared to Joseph in a dream and said that his wife Mary would bring forth a Son, conceived in her by the Holy Spirit, not by him, and that they should "call

His name JESUS, *for He will save His people from their sins.*" Matt. 1: 20, 21. Christ is *Christos*, a translation of the Hebrew Machiach, "Messiah," meaning "anointed," or "anointed one."

If this Sabbath of which our Savior declared He is Lord of was made (or *created*) *for* man---Adam being the first man---it must be the Sabbath of the fourth commandment that unmistakably identifies what particular day of the week it is, for what purpose, and how it is to be "kept holy." Made for man who was created in the image and likeness of God, the Sabbath certainly was for mankind's good and happiness---even in his sinless condition in Eden. Lord means "One who has power and authority, as from headship or leadership; a master; ruler; the Supreme Being; Jehovah; the Savior Jesus Christ" (*Webster's Collegiate Dictionary, Fifth Edition, 1942*).

John the Beloved testifies: "I was in the Spirit on the *Lord's Day* and I heard behind me a loud voice, as of a trumpet, saying, I am the Alpha and Omega, the First and the Last, and what you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea." Rev. 1: 10, 11, N.K.J.V. In verses 12- 20 John sees "One like the Son of man" "standing in the midst of the seven lampstands," these lampstands being "the seven churches." It is of great significance that Jesus immediately establishes the importance of the Sabbath and all the messages connected with it, which John was commanded to write in the Revelation (Gr. *Apokalupsis*),—where all the sixty-six books of the Bible meet and end---by coming down from heaven to John at Patmos "on the Lord's Day," the Sabbath. (See *Acts of the Apostles* on the significance of the messages to 7 churches):

Note: See Uriah Smith's concise discussion of Revelation 1:10 in his book *Daniel and the Revelation*, pp. 353-357, clearly showing from the Scriptures that the Lord's Day is the seventh-day Sabbath versus the three other popular interpretations which fall so wide of the mark none need be deceived, if they so desire.

None of these can be said of the "New Moons" and the seven ceremonial Sabbaths which were part of the ceremonial laws given to Moses *after* the fall.

Of what is the Sabbath a sign of?

Through the prophet Jehovah says: "Moreover I gave them My Sabbaths, to be a *sign* between them and Me that they might know that I am the Lord who *sanctifies* them". . . "Hallow My Sabbaths, and they will be a sign between Me and you, that you may know that I am the Lord your God. Ezekiel 20: 12, 20.

The keeping of the seventh-day Sabbath is the sign or mark of loyal, loving, and intelligent obedience of creature to His Creator, acknowledging His supreme authority as the only true God. Sign also means "mark" or "seal."

(a) By the Creator's decree, it is His appointed memorial of *creation*, Exo. 20: 8-11; 31:17; Eze. 20:20.

(b) It is also God's sign of *redemption*. Exo. 31: 13; 20: 12. God gave the Sabbath as a sign that He is the One who is to redeem and restore His image in fallen man through the plan of redemption. He combines both.

(c) It is God's last supreme test of loyalty. Therefore there can be no sanctification outside of keeping holy the seventh-day Sabbath. Sanctification is "the will of God concerning us." 1 Thess. 4: 3. Sanctification is our *fitness* for heaven. "The righteousness by which we are justified is imputed. The righteousness by which we are *sanctified* is imparted. The first is our title to heaven; the second is our *fitness* for heaven." (*RH*, June 4, 1895; *Messages to Young People*, p. 35). Only those who are *fitted up* on earth through the sanctification of true Sabbath-keeping will inherit eternal life.

How Do We Know We Are Still Keeping the Same Sabbath Day of Creation Today?

1. Four thousand years *after* creation, Jesus the Messiah, in fulfilling His mission to “magnify the law and make it honorable” (Isa. 42:21) publicly identified Himself as “the Lord of the Sabbath, thus, the Creator of heaven and earth. After His work and mission on earth was finished and He died as the antitypical Lamb at Calvary in 31 A.D., as our perfect atoning Sacrifice, He rested in the grave *on the same Sabbath* for it was “*according to the commandment*.” His death and blood further attested to the validity, unchanging nature, and uninterrupted reckoning of the days of the week since creation.

If there was *another* Sabbath day or *other* “*Sabbaths*” that were to be kept by His disciples and the Christian church *after* His death, Jesus would have made it have made it a distinct part of His final instructions during the forty days He was with them after He had resurrected and ascended to heaven to present His sacrifice to the Father. 1 Cor. 13: 3-9; Acts 1: 1-12. But the New Testament says none of this. In fact, Paul warns the church that the keeping of any part of the ceremonial or ritual laws under the Old Covenant of the Jewish dispensation, of which the New Moons and the seven ceremonial Sabbaths are parts of, is “against us,” and “contrary to us” for these “shadowy” ceremonies were “put out of our way,” and “nailed to the cross.”

2. The New Testament clearly identifies what the three days of a *weekend* are: Friday, “the preparation day,” followed by “the Sabbath,” and then “the first day of the week.” See Matt. 27: 62; Mark 15: 42; Luke 23: 54-56; 24: 1-7; John 19: 31.

3. The whole world, both religious and secular, keeps the “first day of the week”--all acknowledging it to be *Sun-day*. In fact, the added reason offered by the Christian mainstream as to the reason why they keep Sunday instead of Saturday is because “Jesus resurrected on *first day* of week and we honor the day of His resurrection as the Sabbath.” By their very own words and reasoning they admit that this “sabbath” is man-made. Christ never called His day of resurrection nor even remotely suggested to His disciples who were to carry on His work on earth after His ascension, that the day He would resurrect was going to be called *the* “sabbath,” replacing the Sabbath of the fourth commandment---the *only* day He rested, blessed, sanctified, and hallowed or set apart.

Repairing the breach of the foundations of many generations

Reform means “to change into a new and improved form or condition; to improve by change of form, removal of faults or abuses, etc.; restore to a former good state, or bring from bad to good; amend.” Synonymous with “rectify, better, reclaim.” –*Webster’s Collegiate Dictionary, Fifth Edition, 1942*. The gospel prophet prophesied of the special work of Sabbath reform that would take place in the last days in preparation for the Lord of the Sabbath’s glorious second advent:

“Those from among you shall build the old waste places; you shall raise up the foundations of many generations; and you shall be called the repairer of the breach, the restorer of the streets to dwell in.” If you turn away your foot from the Sabbath, from doing your pleasure on *My holy day*, and call the Sabbath a delight, *the holy day of the Lord* honorable, and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words, then you shall delight yourself in the Lord; and I will cause you to ride on the high hills of the earth, and feed you with the heritage of Jacob your father. The mouth of the Lord has spoken.” Isa. 58: 12, 13, NKJV.

Who are those who will “build up the old waste places,” “raise up the foundations of many generations,” the “repairers of the breach, and the restorers of the streets to dwell in”?

“The prophet Isaiah here describes *a people* who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the *foundation* of the kingdom of God. *They are repairers of the breach that has been made in God’s law*,-- the wall that He has placed around His chosen ones for their protection, and obedience to whose precepts of justice, truth, and purity, is to be their perpetual safeguard.

“In words of unmistakable meaning, the prophet points out *the specific work of the remnant people who build the wall*. [Isa. 58: 13, 14 quoted]. In the time of the end, every divine institution is to be restored. *The breach made in the law at the time the Sabbath was changed by man [papacy], is to be repaired*. God’s remnant people, standing before the world as reformers, are to show that *the law of God is the foundation of all enduring reform, and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God*. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ [not self-love or self-righteousness], *they are to cooperate with Him in building up the waste places. They are to be repairers of the breach, the restorers of the paths to dwell in.*’ Isa. 58:12.” – Prophets & Kings, pp. 677, 678. ,

The Ceremonial Sabbaths under the Old Covenant (or Ritual Law of the Jewish Economy)

The Festivals (Feasts)

The festivals or feasts were celebrations or observances recurring yearly, mostly connected with the ceremonial law. Three times in the year all Hebrew men were required to gather at Jerusalem (Exo. 23: 14-17; Deut. 16:16) to celebrate the three harvest festivals---

(1) **the Feast of Unleavened Bread** (which immediately followed the Passover supper held the preceding night) in the middle of the first month, at the beginning of the barley harvest (Lev. 23: 5-14);

(2) **the Feast of Weeks** (Pentecost), 50 days later, celebrating the season of the wheat harvest (Lev. 23: 15-21; Exo. 43: 22); and

(3) **the Feast of Ingathering**, or the Feast of Booths or Tabernacles, in the middle of the 7th month, at the close of the olive and fruit harvest (Lev. 23: 34-44; Deut. 16:13).

There were several other annual observances included in the Levitical law: the Blowing of the Trumpets on the 1st day of the seventh month (Lev. 23: 24, 25), which was the civil New Year’s Day, and is still observed as such [by the ethnic Jews of today] and the Day of Atonement, on the 10th day of the seventh month (ch. 23: 27-32), on which the Israelites were to “afflict” their souls (ch. 23: 27-29), even though they were not all required to assemble at Jerusalem. *These festivals included seven festival Sabbaths in addition to and separate from the weekly Sabbath of the 4th commandment* (Lev. 23: 38; Exo. 20: 8-11). These were on fixed days of the month and hence fell on *various days* of the week in different years. **The “new moons” were also considered monthly festivals** (2 Kings 4: 23; Isa. 1: 13, 14; etc).

To these festivals others were later added. The deliverance of the Jews from destruction by Esther was commemorated by the feast of Purim in Adar (Esther 9:21, 22, 26). Then the restoration and rededication of the Temple after its desecration by Antiochus Epiphanes was celebrated by the Feast of the Dedication in Kislev (John 10:

22).

The Jews observe these festivals to the present day, without, of course, the sacrificial rites. One change has taken place since the scattering of the Jews from Jerusalem: the sacred days are observed on 2 successive days instead of one. This practice was adopted by the Jews of the Diaspora or Dispersion, as to be sure of not missing the correct day. Originally the Jews of Syria and Babylonia were notified by *fire signals* from hilltop to hilltop from Jerusalem as to the time of ***the new moons preceding the important feasts*** so that all could be sure of celebrating the same days. After enemies caused confusion by sending false fire signals, messengers were substituted, but the time came when Jerusalem could no longer be the headquarters for all the scattered Jews. It was then that the custom of a two-day observance became established, a custom that is still retained even though it is unnecessary, *for the Jewish calendar, long ago standardized, is no longer dependent on the observation of the moon at Jerusalem.*"- Seventh-day Adventist Bible Dictionary, Commentary Reference Series, vol. 8, art. "Feasts," pp. 347, 348 (emphasis supplied).

Moon. The moon is the chief luminary ordained by the Creator "to rule the night" (Gen. 1:16; Ps. 136:9) –[not the weekly Sabbath day], and to mark off time periods (Gen. 1: 14, 16). The Hebrew calendar, like that of most ancient nations, was based on the repeated circuit of the moon around the earth as marked off by successive *new moons*.

In ancient times moon worship was practiced almost universally by the [pagan] people of Mesopotamia, Egypt, and Palestine. In Babylon prognosticators attempted to predict future events on the basis of *lunar* phases (Isa. 17:13, RSV). The "crescents" (RSV) or "round tires like the moon" (KJV) of Isaiah 3: 18 were probably associated in some way with *moon worship*. Toward the close of the divided kingdom the people of Judah adopted moon worship (cf. 2 Kings 21: 5; Jer. 8: 1, 2). Certain idolatrous priests were appointed to burn incense to the moon (2 Kings 23: 5). In the time of Job the moon was adored by a kiss on the hand (Job 31: 26, 27).

Among the Hebrews the day of the new moon, or the 1st day of the month, was set apart as a day for special worship and feasting (1 Sam. 20: 5). Trumpets were blown to announce the day (Ps. 81:3; cf. Num. 10:10), ordinary labor was suspended (Amos 8:5) and additional sacrifices were prescribed (Num. 28: 11-14). The new moon of the seventh month was the civil New Year's day. – *Ibid*, art. "Moon," p. 734.

Table of Hebrew Months, Festivals and Seasons of the Ritual or Ceremonial Law

Source: *The New Strong's Exhaustive Concordance of the Bible*:

The Jewish Calendar.

The Jews used two kinds of calendars: *The Civil Calendar*---official calendar of kings, childbirth, and contracts, and *the Sacred Calendar*---from which the festivals were computed.

Tishri (Sept.- Oct): 1st month of the Civil year; 7th month of the Sacred year
Heshvan (Oct.- Nov.): 2nd month of Civil year; 8th month of Sacred year
Chislew (Nov.-Dec.): 3rd month of Civil year; 9th month of Sacred year
Tebeth (Dec.- Jan.) : 4th month of Civil year; 10th month of Sacred year
Shebat (Jan. – Feb.): 5th month of Civil year; 11th of Sacred year

Adar (Feb. – March): 6th month of Civil year; 12th of Sacred year
 Nisan (March – April): 7th month of Civil year; 1st of Sacred year
 Iyar (Apr. – May): 8th month of Civil year; 2nd month of Sacred year
 Sivan (May – June): 9th month of Civil year; 3rd month of Sacred year
 Tammuz (June – July): 10th month of Civil year; 4th month of Sacred year
 Ab (July- Aug.): 11th month of Civil year; 5th month of Sacred year
 *Elul (Aug. – Sept.): 12th month of Civil year; 6th month of Sacred year

The Jewish day: Following days of creation, the Jewish day was reckoned from sunset to sunset (not “sunrise to sunrise,” which is pagan) and was divided in 8 equal parts:

FIRST WATCH.....Sunset to 9 PM
 SECOND WATCH.....9 pm to Midnight
 THIRD WATCH.....Midnight to 3 AM
 FOURTH WATCH.....3 AM to Sunrise

For example: Mark 6: 48: Jesus walks on the sea. “Then He saw them straining at rowing, for the wind was against them. And *about the fourth watch of the night* He came to them, walking on the sea, and would have passed them by.” This must have been during the yet dark portion between 3 AM and sunrise.

Source: *SDA Dictionary, Commentary Reference Series, vol. 8, p. 1164*

This table shows the Months of the Jewish calendar, their activities, and the monthly New Moons:

1. **Abib** (Nisan) Exo. 23: 15; Neh. 2:1. (March or April).

Day 1: *New Moon.*

Beginning of Religious Year

Day 10: Passover lamb selected, Exo. 12:3. Day 14: Passover lamb killed “in the evening;” eaten “that night,” beginning of the 15th. Exo. 12: 6-8.

Day 15: Unleavened Bread begins. Lev. 23: 6, 7.

Day 21: Last day of Unleavened Bread.

2. **Zif (Iyyar)** 1 Kings 6:1 – (April or May).

Day 1: *New Moon.*

Day 14: Passover for those unclean in 1st month. Num. 9: 10, 11.

3. **Sivan** Esther 8: 9. – (May or June)

Day 1: *New moon.*

4. **Tammuz** – (June or July)

Day 1: *New Moon.*

5. **Ab** (July or August)-

Day 1: *New Moon.*

6. **Elul Nehemiah** 6: 15 (August or September)

Day 1: *New Moon.*

7. **Ethanin** (Tishri), 1 Kings 8: 2] (September or October)

Day 1: Blowing of the Trumpets, Rosh Hashanah, or New Year, Lev. 23: 24, 25.

Beginning of civil year.

Day 10: Day of Atonement, or Yom Kippur. Lev. 27-32: Lev. 16

Day 15-21: Feast of Ingathering or Tabernacles, Lev. 23: 34-43.

Day 22: Holy convocation. Lev. 23: 36, 39; Num. 29: 12, 35.

8. **Bul (Marhesh-van or Heshvan)**, 1 Kings 6:38 (October or November)

Day 1: *New Moon.*

9. **Chisleu** (or Chislev) 1 Kings 6: 38 (November or December)

Day 1: *New Moon*.

10. **Tebeth**, Esther 2: 16 (December or January)

Day 1: *New Moon*.

11. **Shebat**, Zech. 1: 7 (January or February)

Day 1: *New Moon*.

12. **Adar**, Esther 3: 7 (February or March)

Day 1: *New Moon*. (March 14 or 15- Purim, Esther 9 :21-28.

13. **Second Adar** (c. 7 times in 19 years) (March 14, or 15 – Purim in c. 7 out of 19 years).

(The information below has been extracted from Stephen Haskell's *Bible Handbook*).

The Seven Annual Ceremonial Sabbaths. See Lev. 23: 7, 8, 21, 24, 25, 27, 32, 39. There are seven ceremonial or ritual Sabbaths as follows:--

- (1) The 15th of Abib;
- (2) the 23rd of Abib
- (3) Pentecost
- (4) 1st of the 7th month
- (5) 10th day of the 7th month
- (6) 15th of the 7th month
- (7) 22nd of the seventh month

These were *annual* sabbaths (no secular work was to be performed on that day), coming only *once* a year. As they always came on the same day of the month (as one's birthday) they would come only occasionally on the seventh day of the week—the Sabbath of the Lord. When such occasions happened it was called “a high day.” For e.g., John 19:31.

Col. 2: 16, 17. These Sabbaths were all “shadows of things to come.”

Heb. 9: 8-11. All the types, or shadowy service, ceased, or were “nailed to the cross.” See *Desire of Ages*, p. 774. etc.

“That was to be a *never-to-be-forgotten Sabbath* to the sorrowing disciples, and also the priests, rulers, scribes, and people. At the setting of the sun of the evening of the preparation day the trumpet sounded, signifying that the Sabbath had begun. The Passover was observed as it had been for centuries, while He to whom it pointed had been slain by wicked hands, and lay in Joseph's tomb. On the Sabbath the courts of the temple were filled with worshippers. The high priest from Golgotha was there, splendidly robed in his sacerdotal garments. White-turbaned priests, full of activity, performed their duties. *But some present were not at rest as the blood of bulls and goats was offered for sin. They were not conscious that type had met antitype, that an infinite sacrifice had been made for the sins of the world. They knew not that there was no further value in the performance of the ritual service.* But never before had that service been witnessed with such conflicting feelings. The trumpets and musical instruments and the voice of the singers were as loud and clear as usual. *But a sense of strangeness pervaded everything.* One after another inquired about a strange event that had taken place. Hitherto the most holy place had been sacredly guarded from intrusion. But now it was open to all eyes. The heavy veil of tapestry, made of pure linen, and beautifully wrought with gold, scarlet, and purple, was rent from top to bottom. The place where Jehovah had met with the high priest, to communicate His glory, the place that had been God's sacred audience chamber, lay open to every eye,— a place no longer recognized by the Lord. With gloomy presentiments the priests ministered before the altar. The uncovering of the sacred mystery of the most holy place filled them with dread of coming calamity.” – *Desire of Ages*, pp. 774, 775.

Matt. 27: 50, 51: At the death of Christ God rent the veil of the temple, thus showing that the “shadowy” service had ended.

Heb. 9:10; Rom. 14: 1-6; Col. 2: 16. All these ceremonial Sabbaths, based on the sightings of the “new moon” were connected with the annual feast days. On the Passover Sabbath bitter herbs were mingled with the feast. The Day of Atonement was a fast day; the others were feast days.

Lev. 23: 38. These *annual* Sabbaths were separate and distinct from the Sabbath of the Lord; the former were given *after* the fall as object lessons or types of the substance to come. The latter was given at creation to commemorate creation.

Exo. 20:10. The seventh day of the *week* is the Sabbath of the Lord God Creator

Exo. 20: 8-11. The “meats” and “drinks” sacrificial offerings were not connected with the weekly Sabbath.

Exo. 20:11. The seventh-day Sabbath is the memorial of creation.

“Wherefore the Son of man is Lord also of the Sabbath.’ These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord’s day. It belongs to Christ. ‘For all things were made by Him; and without Him was not anything made that was made.’ John 1: 3. Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, ‘I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them’---make them holy. Eze. 20: 12. Then the Sabbath is the sign of God’s power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God.

“And the Lord says, ‘If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable. . . . then shalt thou delight thyself in the Lord.’ Isa. 58: 13, 13. *To all who receive the Sabbath as a sign of Christ’s creative and redeeming power, it will be a delight.* Seeing Christ *in* it, they delight themselves in Him. The Sabbath points them to the work of creation as an evidence of His might power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Savior [the Lord of the Sabbath]. And every object in nature repeats His invitation, ‘Come unto Me all ye that labor and are heavy-laden, and I will give you rest.’ Matt. 11: 28.” – Desire of Ages, pp. 288, 289.

Isa. 66: 22, 23. These passage means that as long as the world stands the memorial of creation will be celebrated by all the redeemed.

Did Christ Change the Sabbath?

Matt. 5: 17, 18. Wicked persons in the time of Christ were tempted to accuse Him of changing the law of God; but He read their thoughts and rebuked them for it before their words were spoken. See Prophets and Kings, p. 183.

John 5: 10-19. The Jews sought to kill Jesus because He healed the sick upon the Sabbath day. See DA pp. 204, 211.

John 9: 14-16. They thought He was not of God because He healed on the Sabbath day. See DA pp. 471, 472.

Matt. 12: 10-12. The Savior referred them to the Scriptures (Old Testament), stating that it was lawful to do acts of mercy on the Sabbath day, thus recognizing and affirming the Sabbath law and the day itself. See DA p. 285.

Mark 7: 6-12. Jesus refused to honor “tradition of men,” substituted for God’s law.

Isa. 42:21. The gospel-prophet Isaiah, looking down through the ages to the time of Christ, said that Jesus would “magnify the law and make it honorable.” Those who try to

change the Sabbath day of the Lord in any way, form, or manner are dishonoring God and His law. They are, in fact, denying the Lord of the Sabbath.

Luke 4: 16. Jesus Himself kept the Sabbath day.

Luke 23: 54-56. His disciples and followers kept it. Jesus never changed the Sabbath for “He is the same yesterday, today, and forever.” Heb. 13: 8.

Did the Disciples Change the Sabbath?

Gen. 2: 2, 3. It was the *seventh day* of the week that was first sanctified and set apart as the Sabbath of the Lord.

Exo. 20: 8-11; Luke 23: 54-56. . It was the same seventh day that the followers of the Savior kept while he lay dead in Joseph’s new tomb.

Mark 16: 1, 2. The Sabbath of the New Testament comes on the day *before* the first day of the week, our Sunday.

Luke 23: 54-56; 24:1. From these verses we see that the Sabbath day of the New Testament was the day between Friday, the preparation day, and Sunday, the first day of the week.

Acts 13: 14, 15, 42-44. Paul preached in Ephesus on the Sabbath day.

Acts 16: 12, 13. The work in Philippi opened up with the Sabbath service.

Acts 17: 2. The Thessalonica church had Sabbath services.

Acts 18: 4, 11. For one and a half years (at least 78 Sabbaths) Paul held Sabbath services at Corinth.

Acts 28: 17. If the apostles had not kept the seventh day Sabbath, Paul could not have said they had done nothing against the customs of the *Jews*.

Acts 15: 21. As late as the year 52 A.D. 21 years this side of the cross, in every city the Scriptures were “read in the synagogues *every* Sabbath day.” This Sabbath day was the same day that had been kept from the days of Moses.

Acts 13: 42, 44. The Jews and believing Gentiles kept the same day for the Sabbath. There is absolutely no mention in the New Testament of any change in the Sabbath to the *first* day of the week, or to any other day among the seven, or some other “sabbath.” The true disciples never changed the true Sabbath. It is only the false disciples and enemies of the law and authority of the God that have done so. See *Great Controversy*, p. 451; *Prophets & Kings*, p. 371.

Who Changed the Sabbath?

Since we have found that neither Christ nor His disciples changed the Sabbath day, and that the Bible does not record any change, we will have to look to *history* for the change of the Sabbath.

The seventh day continued to be kept for several generations after Christ, but with the sacredness gradually decreasing in proportion to the rising influence of Sunday; until the church became so powerful that wherever it had sway, it put down the Sabbath, and exalted the first day of the week. This was a gradual work, taking several centuries for its accomplishment.

In the year A. D. 321, Constantine issued the following edict: "Let all the judges and townspeople, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn or planting vines; lest the critical moment being let slip, men should lose the commodities granted by heaven." This is the first Sunday Law. See *Great Controversy*, p. 53.

It was the papacy in 538 A.D. who made and enforced the second Sunday Law with a death decree, thus commencing the Dark Ages of 1,260 years ending in 1798 with the capture of Pope Pius VI by Napoleon's French Republican army. But the "deadly wound" of the beast has been healed since then, as prophesied in Revelation 13.

What does the Spirit of Prophecy, "which is the testimony of Jesus" (Rev. 19: 10) say regarding the universal, imperishable, and immutable nature of the Sabbath of the fourth commandment of the Decalogue?

"It is the *only* commandment in the whole Decalogue that tells *who* God is. It places God in *distinction* with every other god. It says that the God that made the heavens and the earth, the God that made the trees and the flowers and that created man; this is the God that you are to keep before your children, and you have only to point to the flowers and tell them that He made these and that He rested on the seventh day from all His labors. . . . The seventh day is a God-given memorial." – *Sons & Daughters*, p. 59.

"The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the Decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, '**Till heaven and earth pass, not one jot or tittle shall no wise pass from the law.**' So long as the heavens and the earth endure, the Sabbath will continue as sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honored by all beneath the sun. '**From one Sabbath to another**' the inhabitants of the glorified new earth shall go up '**to worship Me, saith the Lord.**' Matt. 5: 18; Isa. 66:23.

No other *institution* which was committed to the Jews tended to fully distinguish them from the surrounding nations as did *the Sabbath*. God designed that its observance should designate them as His worshippers. It was to be a token of their *separation* from idolatry, and their connection with the true God. But in order to keep the Sabbath *holy*, men must themselves be holy. Through *faith* they must become partakers of the righteousness of Christ. When the command was given to Israel, 'Remember the Sabbath day to keep it holy,' the Lord said also to them, 'Ye shall be holy men unto Me.' Exo. 20:8; 22: 31. Only thus could the Sabbath distinguish Israel as the worshippers of God." – *Desire of Ages*, p. 283.

Christ rested on the Sabbath day after the work of creation. "In the beginning the Father and Son has rested upon the Sabbath after Their work of creation. When 'the heavens and the earth were finished, and all the host of them' (Gen. 2: 1), the Creator and all the heavenly beings rejoiced in contemplation of the glorious scene. 'The morning stars sang together, and all the sons of God shouted for joy.' Job 38: 7.

Christ rested on the Sabbath day after the work of redemption. "Now [in Joseph's grave] Jesus rested from the work of redemption; and though there was grief among those who love Him on earth, yet there was joy in heaven. Glorious to the eyes of heavenly beings was the promise of the future. A restored creation, a redeemed race, that having conquered sin could never fall,--this, the result to flow from Christ's completed work, God and angels saw. With this scene the day upon which Jesus rested is *forever* linked. For "His work is perfect;" and 'whatsoever God doeth, it shall be *forever*.' Deut. 32: 4; Eccl. 3: 14.

"When there shall be a 'restitution of all things, which God hath spoken

by the mouth of all His holy prophets since the world began' (Acts 3: 21), the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as 'from one Sabbath to another' (Isa. 66: 23) the nations of the saved shall bow in joyful watching shall bow in joyful worship to God and the Lamb."- *Desire of Ages*, pp. 770, 771.

"I was shown that ***the law of God would stand fast forever, and exist in the New Earth to all eternity.*** At creation, when the foundations of the earth were laid, the sons of God looked with admiration upon the work of the Creator, and all the heavenly host shouted for joy. ***It was then that the foundation of the Sabbath was laid.*** At the close of the six days of creation, God rested on the seventh day from all His work which He hath made; and He blessed the seventh day and sanctified it, because that in it He had rested from all His work. The Sabbath was instituted in Eden before the fall, and was observed by Adam and Eve, and all the heavenly host. God rested on the seventh day, and blessed and hallowed it. ***I saw that the Sabbath will never be done away; but that the redeemed saints, and all the angelic host, will observe it in honor of the great Creator to all eternity.***"- *Early Writings*, p. 217.

The New Moon Sabbaths Included in the Law that was Nailed to the Cross

Apostle Paul counseled and warned the early church against accepting Judaizers who were confusing the new Gentile converts to the Christian faith by trying to re-impose the ceremonial law, particularly physical circumcision, the meat (food) and drink offerings, the New Moons and the ceremonial sabbaths, etc.. He warned that all these were "taken away and nailed to the cross" and had become "the commandments and doctrines of men," if observed again in its typical forms. Notice (emphasis supplied):

6 As you have therefore received Christ Jesus the Lord, so walk in Him, 7 rooted and built up in Him and 8 ***Beware*** lest anyone cheat you through philosophy and empty deceit, according to the traditions of men, according to the basic principles of the world, and not according to Christ. 9 For in Him dwells all the fullness of the Godhead bodily 10 and you are complete in Him, who is the head of all principality and power. 11 ***In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ*** 12 buried with Him in baptism, in which also you were raised with Him through faith in the workings of God, who raised Him from the dead. 13 And you, being dead in your trespasses and the uncircumcision of your flesh, ***He has made alive together with Him, having forgiven you all trespasses*** 14 ***having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, nailing it to the cross.*** 15 ***Having disarmed principalities and powers, He has made a public spectacle of them, triumphing over them in it.*** 16 ***Therefore let no one judge you in food and drink*** ["meat and drink offerings"], ***or regarding a festival*** [see above] ***or a new moon or Sabbaths*** [see above], 17 ***which are a shadow of things to come, but the substance is of Christ.*** 18 ***Let no one defraud you*** of your reward, taking delight in ***false humility*** and worship of angels, intruding into those things which he has not seen, ***vainly puffed up by his fleshly mind,*** 19 and ***not holding fast to the Head,*** from whom all the body, nourished and knit together by joints and ligaments, grows with the increase which is from God. 20 ***Therefore, if you died with Christ, from the basic principles of the world, Why, as though living in the world, do you subject yourselves to regulations—***21 "Do not touch, do not taste, do not handle, 22 ***which all concern things which perish with the using—according to the commandments and doctrines of men?*** 23 These things have indeed the appearance of wisdom and self-imposed religion, ***false humility,*** and neglect of the body, but are of no value against indulgence of the flesh. Colossians 2: 6-23, N.K.J.V.

Old Testament Feasts or Festivals of the Lord

Under the ceremonial law or Levitical Law under the Jewish economy, three times in the year all Hebrew men were required to gather at Jerusalem (Exo. 23: 14-17; Deut. 16:16) to celebrate **three harvest festivals**: (1) *Feast of Unleavened Bread* (held immediately following the Passover held the preceding night) in the middle of the first month, at the beginning of the barley harvest (Lev. 23: 5-14). (2) *Feast of Weeks (Pentecost)*, fifty days later, celebrating the season of the wheat harvest (Lev. 23: 15-21; Exo. 34: 22); and (3) *Feast of Ingathering* or Feast of Booths or Tabernacles, in the middle of the 7th month, at the close of the olive and fruit harvest (Lev. 23: 33-44; Deut. 16: 13). There were several other annual observances included in the Levitical law: (1) the Blowing of Trumpets on the 1st of the 7th month (Lev. 23: 24, 25), which was the Civil New Year's Day, and is still observed as such; (2) the Day of Atonement, on the 10th day of the 7th month (ch. 23: 27-32) on which the Israelites were to "afflict" their souls (ch. 23: 27-29), even though they were not all required to assemble in Jerusalem. These festivals included 7 festival sabbaths (no manual work on that day) in addition to and separate from the weekly Sabbath of the fourth commandment (Lev. 23: 48; Exo. 20: 8-11). These were on fixed days of the month and hence *fell on various days of the week in different years*. Here's an example, referring to the reckoning of the "Feast of Weeks."

15 And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: *seven Sabbaths* shall be completed, 37 These are the feasts of the Lord which you shall proclaim to be holy convocations, to offer and offering made of fire to the Lord, a burnt offering and a grain [meat, or food] offering, a sacrifice and drink offerings, everything on its day 38 ***besides the Sabbath of the Lord***, besides your gifts, besides all you vows, and *besides all you freewill offerings which you give to the Lord* 39 Also on the 15th day of the 7th month, when you have gathered in the fruit of the land, ***you shall keep the feast of the Lord for seven days, on the first day there shall be a sabbath rest, and on the eighth day a sabbath rest.*** See Leviticus 23:15-38 (See verses 1-44)

30 To stand every morning to thank and praise the Lord, and likewise at evening 31 and at every presentation ***of a burnt offering to the Lord on the Sabbaths and on the New Moon and on the set feast***, by number according to the ***ordinance*** governing them, regularly before the Lord' 32 and that they should attend to the needs of the tabernacle of meeting, the needs of the holy place, and the needs of the sons of Aaron their brethren in the work of the house of the Lord. 1 Chron. 23: 30-32.

Solomon's Elaborate Temple Services

4 Behold I am building a temple for the name of the Lord my God, to dedicate it to Him, ***to burn before Him sweet incense, for the continual showbread, for burnt offerings, morning and evening, on the Sabbaths, on the New Moons, and on the set feasts of the Lord our God.*** This is an ordinance forever to Israel." 2 Chron. 2: 4. (See 2 Chronicles chapters 2-9).

Note: (1) *Solomon's temple*, which stood for about 400 years, was the one *destroyed* by *Nebuchadnezzar's army* in 586 B.C. (2) *The temple of Ezekiel* (described in Eze. 40: 1 to 43: 27) was seen by the prophet in vision, and it is not clear whether or to what extent Zerubbabel built his Temple according to its plans and specifications, or whether the vision temple merely represented a plan for a temple that was to have served a restored obedient people---a plan *never* realized because the people did not meet God's expectations and requirements. (3) *The Temple of Zerubbabel*. The postexilic Temple of Jerusalem was built by permission by Cyrus (4) *Herod's Temple*. This was the temple that was desolated by Titus in A.D. 70.

The Creation Sabbath--not any of the seven ceremonial Sabbaths of the ritual law determined by "New Moons"--was the very same day on which Jesus lay at rest in the grave. It will be the exact same Sabbath, and the only Sabbath that will be kept by the saved of all the ages in the New Earth. This was described by the prophet Isaiah as "from one new moon to another, from one Sabbath to another." Like everything else, the sun and moon created in the fourth day, will also be restored in all their original, uncorrupted beauty (sinful man has already set foot on the moon, thus corrupting it).

Daniel, John in the Revelation, and Paul clearly reveal that it was "the man of sin," also referred to as "the little horn power," "the antichrist," the "leopard-like beast of Revelation 13"--the papacy---who boldly claims to have "transferred the sanctity of the seventh day to the first day of the week, Sunday," and has presumptuously removed the whole second commandment forbidding the worshipping of images, and breaking up the tenth commandment into two. That is clear.

There are others who are also changing the Sabbath and desecrating it by:

- (a) Teaching that the Sabbath may be *any* one day of the seven.
- (b) Keeping the feasts and all the *seven ceremonial Sabbaths*, again, and including the Sabbath of creation with the ceremonial law and ceremonial sabbaths.
- (c) Those who teach that the Sabbath is *from sunrise to sunrise*, hence are keeping the first part of the first day of the week, Sunday!
- (d) those who misapply the prophecy of Isaiah 66: 22, 23--asserting that that there will be "another and new Sabbath" in the New Earth based on the "new moons" and that its preparation should start today. Result? They will no longer keep the seventh-day Sabbath of the fourth commandment, and "to break one is to break all" (James 2: 10) for the Decalogue is a unit. Such "wrest Scripture to their own destruction" (2 Pet. 3:16). These are deceptions designed to ensnare the credulous to trample on the Lord's Sabbath even *before* the idol sabbath of the Sunday law is enacted and enforced. To ignore a clear "Thus saith the Lord" is to reject the Author itself and become a transgressor of His law. It is denying Christ---the Lord of the Sabbath. To return to keeping any of the *ceremonial feasts* which include the "New Moon Sabbaths" is to cling to the husks and reject the grain of the efficacy of the perfect atoning *sacrifice* of Christ at Calvary. The Jewish nation did this and was *cut off* as His once-chosen people. He will do the same for those who attempt to change His Sabbath for "He is the same yesterday, today, and forever." Heb. 13: 8.

Furthermore, those who follow this wandering, shifting New Moon ceremonial sabbaths cannot experience the promised Sabbath *rest, refreshing, and true healing*---physical and spiritual---that comes *after each six days* of legitimate secular labor. They will prematurely burn out, lose their health, and shorten their useful lives for the body and mind can only take *six working days* of temperate labor. God is wise. He knows man's limitations even in the unfallen nature at Eden. How much more with human nature weakened by six thousand years of sin! Unless such forsake this error *and others deceptions*, they cannot expect to:

- (a) Receive the seal of the living God in their foreheads which is found in the fullest application and meaning of keeping holy the Sabbath of the fourth commandment
- (b) Be prepared for the coming test of the "mark of the beast" (Sunday Law)
- (c) Receive the latter rain when it is poured out
- (d) Be ready for their individual close of probation or the general close of probation
- (e) Have their names retained in the Book of life
- (f) Be part of those who come up at the special/partial resurrection of Daniel 12:1 or the general resurrection when Jesus comes, and certainly cannot be numbered among the 144,000 who will be translated in the last days.

A Solemn Warning! “Satan rejoices when he can lead souls to follow *mistaken ideas*, until their names are *blotted out* of the Book of life and recorded among the unjust. We can overcome only in the way Christ overcame—by wholehearted obedience to every commandment of God. True religion is obedience to *all* the commandments of God.” – *Letter* 92, Nov. 9, 1911; *This Day with God*, p. 322.

But our God is good, merciful, and longsuffering. He still offers this to all:

“If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” 1 John 1: 9.

Study for the Month of September, 2011

(The Jewish Economy Revisited)

The New Moons and the Sabbath of the New Earth, Part III (Last Part)

Nathaniel Fajardo
Whole Gospel Ministries
PO Box 1764 Loma Linda, CA 92354 Tel (951) 685-1956 (leave a message)
Email: natgajardo777@yahoo.com

Note: This month’s study concludes our focus on the annual New Moon Sabbaths of the ceremonial law versus the weekly seventh-day Sabbath of the fourth commandment.

The former belongs to the ceremonial law which was *added after the transgression* as object lessons in “shadowy types” taught to Israel as the gospel in symbols; the latter is the day God set aside, blessed, and sanctified at the end of creation week as the memorial of the six-literal day of creation and the appointed sign between Him and His true followers on earth, the sign of sanctification.

Has Time Been Lost?

Those who are keeping the “New Moon Sabbaths,” consequently, all the other ceremonial feast days, sacrifices, etc; claim that time was lost and that the “Gregorian Calendar is an apostate calendar since it was ordered by Pope Gregory” and therefore is inaccurate and cannot be relied on to determine the days of the week, etc. To answer such ideas we call the attention of the readers to the following:

Raymond F. Cottrell wrote:

“If at any time prior to the first advent of the Israelites had lost the weekly reckoning, Christ would have certainly corrected the error; but there was no adjustments required, and when He lived among the Jews in New Testament times, His Sabbath was identical to their Sabbath. Since the beginning of the Christian era the authentic contemporary records of many nations and peoples preclude the possibility of any lost time.

“It is true that Pope Gregory XIII issued an edict dropping 10 days from the month of October, 1582. But this in no way affected the week, or the Sabbath. Says the ‘Catholic Encyclopedia’ ; ‘It is to be noted that in the Christian period the order of the days of the week has never been interrupted.’- *Art. ‘Chronology,’ General.*’ The ‘Encyclopedia Britannica’ mentions the ‘unalterable uniformity’ of the week that ‘has been employed from time immemorial.’ – *Eleventh edition, art, ‘Calendar.’* The astronomer also confirms the fact that the weekly cycle has never been altered.

“More than a century ago this question was conclusively answered by William Stillman:

“And now to trace you round this rolling world,
An eastern and a western route you’ve twirled,
And made out nothing by the spacious travel,
But what I call a wretched, foolish cavil.

And now to make you clearly understand
That Sabbath day may be in every land,
At least those parts where mortal man reside
(And nowhere else can precepts be applied),
There was a place where first the orb of light
Appeared to rise, and westward took its flight;
That moment, in that place the day begun,
And as he in his circuit westward ran,
Or rather, as the earth did eastward spin,
To parts more westward daylight did begin.
And thus at different times, from place to place,
The day began, this clearly was the case. . . .
So that in foreign lands it doth appear,
There was a first day there as well as here.
And if there was a first, the earth around,
As sure as fate the seventh can be found.
And so you see it matters not a whit,
On which meridian of earth we get,
Since each distinctly had its dawn of light,
And ever since, successive day and night;
Thus while our antipodes in darkness sleep,
We here the true, primeval Sabbath keep.’

“Yes, visit any country of earth, and it will be found that Christians, Jews, Mohammedans, infidels, and pagans are all in perfect accord concerning the week. As another has said, this ‘objection to Sabbath-keeping comes, not from far over this earth, but from wandering far from God.’

“Is Sabbath-keeping essential to salvation?”

No individual is *saved* by keeping any precept of the law; but those who are truly saved by grace, delight to obey His commands. (John 14: 15.) Since ancient Israel was exiled from old Canaan because of *Sabbath-breaking* (Jer. 17: 1-27; Neh. 13: 17, 18), is it reasonable to infer that anyone will reach the heavenly Canaan who willfully disregards His holy day?

“If the seventh day is actually the Sabbath, why was it not found out before, and why do so few distinguished leaders observe it?”

In religious matters neither majorities nor eminent scholarship are a safe guide. ‘For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.’ 1 Cor. 1:26. The truth concerning the seventh-day Sabbath has ever been available to those who humbly sought to know God’s will. (John 7:17; James 1:5).

“If led by the Spirit, and the Spirit does not impress the individual to keep the Sabbath, is there any obligation?”

The Scriptures instruct us to ‘try the spirits,’ for in the world there are both the false and the true. (John 4:1) Here is the test: ‘To the law and the testimony: if they speak not according to this word, it is because there is no light in them.’ Isa. 8:20. Through the Holy Spirit the Bible was committed to men; and any voice that speaks contrary to its teachings and in opposition to the law of God, is a dangerous ‘lying spirit.’ The genuine Spirit of God always testifies in harmony with the truth given in His Word.” - *“The True Sabbath,” Southern Publishing Association, Nashville, TN :1942, pp. 86-88.*

THE CEREMONIAL LAW

We now quote from *Answers to 343 Bible Questions* by Charles Utt, Pacific Press Publishing, 1957, pp. 229, 230:

Question: *Please explain Colossians 2:16, especially the reference to “sabbath days.” Do these include the weekly Sabbath?*

Answer:

“We quote verses 16 and 17 of this chapter: ‘Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.’

“The meat, drink, holyday, new moon, and sabbath days that Paul refers to were observed under the ceremonial law. The ‘sabbath days’ were the yearly feasts ‘beside the Sabbaths of the Lord.’ Leviticus 23: 3, 38. We know these because Paul refers to these Sabbaths as ‘shadows.’ The Sabbath of the Lord was not a shadow, but a memorial of God’s creation of the world in six days. Genesis 2: 2, 3. It is the Sabbath of the fourth commandment of the Decalogue, and therefore it is of perpetual obligation. Exodus 20:8-11.

“The ceremonial sabbaths with their appointed offerings were called ‘shadows’ because they were typical, looking forward to Christ. Though they ceased when He died on the cross [A.D. 31], some of the Christians this time continued to observe these Sabbaths.

“Most of the standard commentators agree with this interpretation. Though they themselves did not observe the seventh-day Sabbath, they recognized the distinction between the weekly Sabbath and the ceremonial Sabbaths. We quote from three:

“From Adam Clarke, an English Methodist commentator: ‘There is no intimation here that the *Sabbath* was done away, or that its moral use was superseded, by the introduction of Christianity. I have shown elsewhere that, *Remember the Sabbath day, to keep it holy*, is a command of *perpetual obligation*, and can never be superseded but by the final termination of time. As it is a *type* of that rest which remains for the people of God, of an eternity of bliss, it must continue in full force till that eternity arrives; for no *type* ever ceases till the *antitype* be come. Besides, it is not clear that the apostle refers at all to the *Sabbath* in this place, whether Jewish or Christian; *his sabbaton*, of *sabbaths* or *weeks*, most probably refers to their *feasts of weeks*, of which much has been said in the notes on the Pentateuch.’ (Emphasis his).

“From Albert Barnes, and American Presbyterian commentator: ‘There is no evidence from this passage that he would teach that there was no obligation to observe *any* holy time, for there is not the slightest reason to believe that he meant to teach that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number—‘*THE Sabbath*,’ it would then, of course, have been clear that he meant to teach that that commandment had ceased to be binding, and that a Sabbath

was no longer to be observed. But the use of the term in the plural number, and the connection, show that he had his eye of the great number of days which were observed by the Hebrews as festivals, as part of their ceremonial and typical law, and not to the *moral* law, or the ten commandments. No part of the moral law---no one of the Ten Commandments could be spoken of as 'a shadow' of good things to come. These commandments are, from the nature of moral law, of perpetual and universal obligation.' (Emphasis his.)

"From Jamieson, Fausset, and Brown, Presbyterian and Anglican commentators: 'The *sabbath*---Omit 'THE,' which is not in the Greek. 'SABBATHS' (not 'the sabbaths') of the day of atonement and feast of tabernacles have come to an end with the Jewish services to which they belonged (Leviticus 23: 32, 37-39). The weekly Sabbath rests on a more permanent foundation, having been instituted in Paradise to commemorate the completion of creation in six days. Leviticus 23:38 expressly distinguishes 'the sabbath of the Lord' from the other Sabbaths.'" (Emphasis theirs)." - Charles Utt, *Answers*, p. 243-5.

THE FEASTS OF THE LORD

Question: *Please explain Leviticus 23: 2, 3, 37, 38.*

Answer:

"The second verse which reads as follows, 'Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are My Feasts,' is a general introduction to the list of feasts, or appointed times (Hebrew), of the Lord given in the chapter.

"Verse 3 mentions the weekly Sabbath: 'Six days shall work be done: but the seventh day is the Sabbath of rest, and holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings.'

"Verse 4 is an introduction to the list of annual or ceremonial Sabbaths that follows in the chapter and marks the division between the weekly Sabbath of verse 3 and the ceremonial Sabbaths. Verse 4 reads: 'These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.' The Sabbath came weekly; the ceremonial Sabbaths came 'in their seasons,' each one at a stated time of the year.

"Verses 37 and 38 are a summary, distinctly specifying that these appointed times, with their offerings, are 'beside the Sabbaths of the Lord,' that is, in addition to and distinct from the weekly Sabbath of verse 3. Verses 39-43 belong with verses 34-36, all giving instruction concerning the feast booths, or tabernacles. Jamieson, Fausset, and Brown are correct when they say, 'Leviticus 23:38 expressly distinguishes 'the Sabbaths of the Lord' from the other sabbaths'—*A Commentary on the Old and New Testaments, note on Colossians 2: 16.*"

Question: *How do you explain Hosea 2: 11? I have found it interpreted as a prophecy that the Sabbath would cease, or be done away, in the Christian dispensation. Did the Sabbaths cease?*

Answer:

"The verse in question reads, 'I will also cause all *her* mirth to cease, *her* feast days, *her* new moons, and *her* Sabbaths, and all *her* solemn feasts' [emphasis supplied]. This statement includes part of the punishment that threatened upon apostate Israel, which is symbolized by Hosea's adulterous wife. Another part of the punishment was the removal of the material blessings of corn, wine, oil, and other products which He had given the nation and which they had devoted to the service of Baal [the ancient sun-god]. Verses 8, 9.

"At the time of Hosea's prophecy Israel had more concern for gain than for the

Sabbath. In the contemporary prophecy of Amos we read the impatient query of greedy traders: 'When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat?' Amos 8: 5. Punishment for their disobedience and apostasy is threatened in language similar to that of Hosea 2:11. "And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.' Amos 8:10.

"Hosea's and Amos' prophecies were fulfilled in the Assyrian and Babylonian captivities. During that time the days of gladness (Numbers 10:10) ceased, that is, *were not observed*; but with the restoration after the captivity, these feasts and holy days, including the weekly Sabbaths, were again observed by Israel, as we find recorded in Ezra and Nehemiah.

"There is no reference in the prophecy of Hosea 2: 11 to the cessation of the Sabbath during the Christian dispensation." – pp. 230, 231.

THE GREGORIAN CALENDAR

Question: *Since Pope Gregory eliminated 10 days from our calendar in 1582, no church today worships on the true Sabbath. How do you justify your position in regard to the Sabbath as being irrevocably the day prior to Sunday? And for that matter, how do those who keep Sunday as their "sabbath in honor of Christ's resurrection" also know now that they are keeping the right "first day"?*

Answer:

"Pope Gregory's revised calendar did not interfere with the sequence of days of the week, although it dropped 10 days in the month of October, 1582. In Italy and some other Catholic nations which adopted it at that time went to bed Thursday night, October 4, and woke up Friday morning, October 15. Although most of the nations of Europe adopted the change at different times (for example: France, December 10, 1582; Great Britain, September 2, 1752; Russia, 1918) and although there was a great deal of confusion about the dates of events of international concern, there was never any confusion anywhere as to the days of the week.

"The error in the calendar which called for correction did not concern the weekly cycle, which is measured by seven revolutions of the earth on its axis. The error was in the length of reckoning the length of the year, the time it takes the earth to make a complete circuit around the sun. Each year the error had accumulated, until in 1582 it amounted to 10 days. To correct the calendar, these 10 days were dropped in the month of October, as explained above." –Utt, *Answers*, p, 241, 242.

Days, Months, Times, and Years

Question: *Please explain Galatians 4:10, 'Ye observe days, and months, and times, and years.'*

Answer:

"Some commentators interpret the days, months, times, and years as the special days and seasons observed under the ceremonial law---the Passover, the Day of Atonement, etc; others say that Paul is referring to days that the Galatians observed before they became Christians, while they were still worshipping false gods. From the context we believe that the latter is the correct understanding. We quote verse 8-11: 'Howbeit then, when ye knew not God, ye did service unto them which are by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe, days, and months, and times, and years. I am afraid of you, lest I have bestowed upon

you labor in vain.'

"Heathen religions had days dedicated to their gods, and the Galatians had turned again, drifted back, into the observance of these days. Because of this, Paul feared that his labor for this church had been 'in vain.'

"Paul was not 'afraid' of the Galatians because they were keeping the Sabbath of the commandment; not would he ever include the Sabbath among 'the weak and beggarly elements.' Paul himself kept the Sabbath as day of worship. Acts 13: 14, 42-44; 17:2; 18:4." - Utt, Answers, pp. 245, 246.

Question: *Please explain Romans 14: 5, 6, 14. Do not these verses teach that one rest day is as good as another?*

Answer:

"Before we discuss these verses it would be well for us to understand Paul's purpose in the whole chapter. He teaches (1) that Christians have individual freedom in certain matters; (2) that they have a responsibility toward fellow Christians, and therefore should refrain from doing anything, even though it may be lawful in itself, that will cause a brother to fall; and (3) that they should not judge or condemn, the practices of others, but leave judgment to God.

"The two particular subjects on which Paul admonished the Roman Christians to refrain from judging were regard for certain days and eating certain kinds of food. His statement relating to *days* reads as follows: 'One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.' Verses 5, 6.

"Paul's statement has led some to believe that he sets aside the commandment which specifies the observance of the seventh-day and that any day is acceptable to God, leaving to individual choice what day one will keep instead of the Sabbath. If Paul refers to the Sabbath at all, his statement proves only that the observer or the non-observer is responsible to God, who is the Judge whether men's actions are acceptable to Him or not.

"The admonition, 'Let every man be fully persuaded in his own mind,' places upon each one the duty of learning what God requires; and when he knows this, the conscientious person will do it. It would seem natural, if one wishes to regard a *day to the Lord*, that he should regard the day the Lord has designated as *His*. Christ declared Himself "the Lord of the Sabbath." Mark 2: 28. This is the day Paul observed. In Antioch of Pisidia he preached the gospel to both Jews and Gentiles on the Sabbath. Acts 13: 14, 42-44. In Thessalonica, he preached, '*as his manner was*,' to Jews and Greeks on the three Sabbaths that he remained in the city. Acts 17:2. In Corinth 'he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.' Acts 18:4. He had not yet been in Rome, but there is no reason to believe that he followed another 'manner,' or custom, with reference to Sabbath-keeping when he later went there.

"Since Paul kept the Sabbath of the fourth commandment, we can confidently say that he would not teach others to keep some *other* day. That brings us to the conclusion that the *days* of which he speaks have nothing to do with the weekly Sabbath.

"What, then, are the days that Christians may observe or not observe as they are persuaded in their own minds? Jewish converts at Rome and other places continued the observance of certain ceremonial days such as Passover and Pentecost. They were *slow* to understand that such days had lost their [legal, but not spiritual] significance when Christ died on the cross. They tried to urge these days upon Gentile Christians [non-Jewish converts], who rightly rejected the obligation to keep them. That Paul here refers to these days and not to the weekly Sabbath is the understanding of many leading commentators. We quote from Adam Clarke:

"Reference is made here to the Jewish institutions, and especially the festivals; such as

the Passover, Pentecost, Feast of Tabernacles, new moons, jubilee, etc. The converted Jew still thought these of moral obligation; the Gentile Christians not having been bred up in this way had no such prejudices. And as those who were the instruments of bringing him to the knowledge of God have him no such injunctions, consequently he paid to these no religious regard.’ – *Commentary*, vol. 6, p. 151.

“Though Paul knew these days were not binding on Christians, he did not condemn those who still observed them. Observers and non-observers were not to judge one another.” – Charles Utt, *Answers*, pp. 247, 248.

NOTE.—Adam Clarke (1760 or 1762-1832) was a British Methodist theologian and Biblical scholar . . . chiefly remembered for writing a commentary on the Bible which took him 40 years to complete and which was a primary Methodist theological source for two centuries. . . . As theologian Clarke reinforced the teachings of Methodist founder John Wesley. . . . His commentary, particularly that of Revelation, identified the Catholic Church with the antichrist and bordered on the anti-Semitic, - *Wikipedia*.

Roy F. Cottrell, in “The True Sabbath,” Southern Publishing Association, 1942, pp. 110, 11 draws the same conclusion based on the testimony of secular authorities:

“The weekly cycle and the Sabbath, both of which originated in the events of creation, have together marched down the centuries to the present time in regular and unbroken succession. The year, the month and the day, are periods of time fixed by the revolutions of the earth, and the moon; while ‘the week,’ in the language of the Encyclopedia Britannica, ‘is a period of seven days, having no reference whatever to the celestial motions,---a circumstance to which it owes its unalterable uniformity. . . . It has been employed since time immemorial in almost all Eastern countries.’ – *Eleventh Edition, Art. ‘Calendar.’*

“The pick and spade have furnished remarkable testimony to the observance of the original seventh-day Sabbath in such ancient lands as Accad and Chaldea; while Mr. George Smith, the well-known archeologist says:

“I discovered among other things a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked out as days on which no work should be undertaken.” – ‘Assyrian Discoveries,’ George Smith, p. 12.

“In the library of King Asshir-ba-nipal of Assyria, clay tablets have been found which present an account of creation, and on one of these are the significant words:

**“On the seventh day He appointed a holy day,
And to cease from all business He commanded.”**

“Likewise in an old Chinese record, the ‘Book of Diagrams,’ there is the evidence that the ancient kings of Sinim (today’s China) and their people observed the seventh day as the Sabbath. See “Our Firm Day,” by Hamilton, pp. 43-52.

“In a ‘Chart of the Week,’ prepared by the late Dr. William Jones of London, it is shown that the week was known from the most ancient of times, and that at least 108 languages of earth designate the seventh day as the Sabbath, or holy day. A few of these are as follows:

<u>Language</u>	<u>Name</u>	<u>Meaning</u>
Hebrew	Shabbath	Sabbath
Greek	Sabbaton	Sabbath
Latin	Sabbatum	Sabbath

Arabic	Assabt	The Sabbath
Persian	Sambin	Sabbath
Russian	Subbota	Sabbath
Hindustani	Shamba	Sabbath
French	Samedi	Sabbath day
Italian	Sabbato	Sabbath
Spanish	Sabado	Sabbath

“God designed that the Sabbath was to speak to all races and peoples of the Creator of the universe. In the language of another:

“The Sabbath was committed to Adam, the father and the representative of the whole human family. Its observation was to be an act of grateful acknowledgement, on the part of all who should dwell upon the earth, that God was their Creator and their rightful sovereign; that they were the work of His hands, and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it that was shadowy, or of restricted application to any people.

“God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God, and meditate upon His power and goodness. He needed a Sabbath, to remind him more vividly of God, and to awaken gratitude because all that he enjoyed and possessed came *from the beneficent hand of the Creator.*” - *Ellen G. White, Patriarchs and Prophets*, p. 48.

“Hence it is a constant witness to His existence and constant reminder of His greatness, His wisdom, and His love. Had the Sabbath always been sacredly observed, there would never have been an atheist or an idolater.” - *Ibid*, p. 336.

THE GREAT SEAL OF JEHOVAH

“By comparing Gen. 17:11 with Rom. 4: 11, and Rev. 7:3 with Eze. 9:4, it will be seen that the words, ‘token,’ ‘sign,’ ‘seal,’ and ‘mark,’ are used in the Bible as synonymous terms. The seal of God is not some literal mark which is put on [top] of the foreheads of the people of God today, but rather some observance having special reference to God, which will serve as a mark of distinction between the people of God and those who are in truth His servants though they may profess to serve Him. It will be a mark that will distinguish between the true and the false servants of God.

“A seal is usually found in connection with some law or enactment which demands obedience. A law must be sealed. We therefore search for the seal of God in connection with His law.

“In Isa. 8:16 we read: ‘Bind up the testimony, seal the law among My disciples. Plainly the law of God has a seal, which, according to the verse, seems to have been removed from the law, and thus removed from the attention of God’s people, and this verse calls for the seal to be restored to the law and its claims revived in the minds of the servants of God. And this is called sealing the law among His disciples, or putting the seal back in the law, from which it has been taken.

“A seal contains the name of the one making the law, his official title, and the extent of the dominion over which the law is to be in force. To illustrate: GEORGE WASHINGTON, PRESIDENT OF THE UNITED STATES OF AMERICA. Here is the name, title, and the dominion. The seal of God must contain these distinguishing features in order to constitute a genuine seal. As it is to be found in connection with His law it must be part of His law which contains His descriptive title, showing who He is, His official position or right to rule, and the extent of His dominion.

“The only part of the law of God which does this is the fourth, or the Sabbath, commandment. No other commandment of the ten can be the seal, for none of them point out who the true God is. But the fourth commandment does. The first three commandments contain the name of the Lord but do not tell who is meant, as ‘there be

gods many, and lords many.' 1 Cor. 8:5. The last five commandments do not contain the name of God. The fifth speaks of the Lord but does not tell who the Lord is.

"But going to the Sabbath commandment we are not left longer in doubt as to who the true God is. Here we find the language, 'For in six days the Lord made heaven and earth, the sea, and all that in them is,' and we see at once that we are reading the commandments of the Creator Himself. Thus with the fourth commandment in its rightful place, this remarkable document, the Decalogue, the only document among men which God ever wrote with His own finger, has a signature; it has a signature which renders it intelligible and authentic; it has a seal. But without the fourth commandment it lacks all these things.

"It is therefore plain that the Sabbath commandment constitutes the seal of the living God. But this we are not left to surmise or to reason out for ourselves. We are expressly informed that the Sabbath is the seal of the Lord.

'Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you.' Exo. 31: 13.

'Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.' Eze. 20:12.

'And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.' Eze. 20:20.

"Thus the Sabbath of the fourth commandment is taken by the Lord as a sign between Him and His people of all ages; the people, by keeping that commandment, signifying that they are worshipers of the true God; and God, by the same commandment, making Himself known as their rightful ruler, inasmuch as He is their Creator.

"We have now found the seal of God. It is the Sabbath commandment. The prophecy, then, that we are studying foretells the coming in this generation of a world-wide message of reform with reference to the Sabbath of the Lord. The distinguishing feature of this message will be the seal of God, which we have found to be the Sabbath.

"But is it true that the observance of the Sabbath puts on the one who observes it a mark of distinction? The best answer that can be secured to that question is for the reader himself to try it. Let the reader keep the seventh-day Sabbath in his community, and he will discover at once that this sets him apart from both the professed Christians and the people of the world. It is a striking comment on the Christianity of the day that a person can arouse the bitterest opposition in a professedly Christian community by simply beginning to observance of the seventh-day Sabbath and that person is from that time a marked or peculiar person. Most assuredly the Sabbath is a mark that distinguishes between those who obey God and those who merely profess to obey.

"And this message of a reform on the Sabbath is preached in all the world today. As has been pointed out, it is the message of Elijah. It is also the fulfillment of the prophecy concerning the seal of the living God. It has encircled the earth with its truth. It is rapidly becoming the most prominent thing in the religious world. It has attracted attention everywhere it has been presented. . . .

"In this wonderful message there is salvation for the reader. . . from the destruction which is soon to come upon all the world, and in it also an abundant entrance into the kingdom of God. '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. Rev. 22: 14. Those who accept the last message of God to the earth, and bring their lives, through the grace of Christ, into harmony with His commandments, will enter the city of God.' – *Carlyle B. Haynes, "The Christian Sabbath," Southern Publishing Asso., pp. 93-95.*

The seven annual "New Moons sabbaths" of the ceremonial law do not contain God's seal. Only the Sabbath of the fourth commandment does. Do you wish to be sealed?

PAGE

PAGE 32

PAGE

PAGE 32