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1. Adventist Presentation by Adeniyi [Adebara](#)
2. 2nd Adventist Presentation requested but yet to be submitted
3. Bro. Biodun [Owolabi](#) Presentation (for church of Christ)

Don't Let it Happen to You by Pastor: Adeniyi M. Adebara (Adventist)

Myths are easily accepted as truth if they have been around a long time. Take the case of the spider. About 350 B.C., the great Greek philosopher Aristotle classified the spider as having six legs. And for the next 20 centuries everyone believed the spider had six legs. No one even bothered to count. After all, who would dare challenge the great Aristotle? Well, along came Lamarck, the outstanding biologist and naturalist. He carefully counted the legs of the spider. And guess how many legs he counted? Exactly eight! The myth that had been taught as truth for centuries was destroyed because Lamarck bothered to count.

Could it be that a religious myth has slipped into the Christian church? Could it be that we are dealing with something much more important than a six- or eight-legged spider here?

Millions of people worship on the first day of the week believing it is the Bible Sabbath. In our last session, we discovered that the seventh-day of the week, Saturday, is God's true Sabbath. Just like textbooks for 2,000 years taught mistakenly that spiders had six legs, so millions have accepted a myth regarding the Sabbath.

The reason you are attending this series of Bible presentations is because your heart longs for the truth. You want to know what God's word really says. You are not interested in what religious leaders teach. You want to know what God says. Let's review what we discovered in our last session.

The Day of Worship

We have learned that God has given us a special day each week—the Sabbath day—on which we worship Him and remember His work as our Creator. We learned the Sabbath day is not just any day—but the seventh day of the week. And we learned that the Sabbath will still be kept when this world ends and we are in heaven with our Creator. But as we look around our world, we find that many people—most people in fact—do not worship God on the seventh day. Many don't even worship the God of the Bible, of course, but other gods. But of those who do worship the God of the Bible, even most of those worship Him on some other day than the one He set aside as His holy day.

Did God Change the Day of Worship or someone did?

Why is that? Did God change the day? Did someone else change it? Why do so many people some other day, such as Sunday, as God's day, rather than the seventh-day Sabbath? We have learned that the Bible tells us that in His law, God gave all of us on earth a sign—a very special sign: (Text: Ezekiel 20:12, 20) "Moreover I also 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. When God finished creating Planet Earth and man, He created

the Sabbath as a memorial of His Creation on the seventh day of that first week and throughout earth's history. When God wrote His law at Mt. Sinai, He put in the very heart of those commandments the Sabbath commandment.

This commandment was forever to remind man that he did not just happen to come in to existence. The reason He gives for asking man to keep the seventh-day is that He created the earth in six days and rested the seventh day. Concerning His commands, God, through Moses, told the people that they were not to take away from them nor add to them. (Text: Deuteronomy 4:2) "Do not add to what I command you and do not subtract from it, but keep the commands of the Lord your God that I give you." Deuteronomy 4:2. God also told them, Text: Psalm 89:34) "My covenant I will not break, nor alter the word that has gone out of My lips." Psalm 89:34.

Jesus Himself showed the same determination to exalt the Law that He had given on Mt. Sinai. He told the people in the Sermon on the Mount that He did not come to set aside the Law of God but to fulfil it! (Text: Matthew 5:17-19)

Notice His words: "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven..." Matthew 5:17-19.

When God gave the Ten Commandments to His people, He also made it clear that no human being should revise or change the instruction from His holy lips. Not only did Jesus honor the Sabbath day, but He asked His disciples to pray that they could keep His holy day far down into the future. (Text: Matthew 24:20) We find this request in Matthew 24:20: "And pray that your flight may not be in winter or on the Sabbath." When He was crucified He expected that His followers would continue to honour the Sabbath. Even if the Bible were our only source of information, we would still be able to determine which day is the seventh day, or the Sabbath.

The Testimony of the Crucifixion

As we turn to the account of the crucifixion, the Book of Luke summarizes the events of that weekend. After Christ died on the cross on Friday, the Bible comments: Luke 23:54-56; 24:1 says Most of the Christian world celebrates what is called Good Friday in memory of Christ's death. They celebrate Easter Sunday in memory of Christ's resurrection. The Bible tells us that the day in between is the Sabbath, "according to the commandment." None of the New Testament writers told of any change of the Sabbath day! It would have been the lead article in every New Testament Book of the Bible had such a momentous change occurred!

Listen to this testimony about God's Sabbath

The Faith of Our Fathers, p 111,112 Catholic Cardinal James "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday" The reason we observe the first day instead of the seventh is based on no positive command. One will search the Scriptures in vain for authority for changing from the seventh day to the first" No Biblical record for the change of Sabbath from Saturday to Sunday. Keeping of Sunday is not Bible based.

From Sabbath to Sunday by C. B. Haynes "Almost all churches throughout the world celebrate the sacred mysteries (the Lord's Supper) on the Sabbath of every week. Yet the Christians of Alexandria and at Rome, on account of some tradition, have ceased to do this." Text: Romans 11:13) It is interesting to note how Paul addressed the church in Rome: But why was Sunday chosen rather than some other day of the week? That's a good question! The pagans in the Roman Empire had been sun worshipers for many years, celebrating Sunday as the sun's day. The Roman emperors had even represented themselves as sun gods, stamping the emblem of the sun on their coins and buildings and demanding worship from their subjects. Some theologians believe that the church saw an advantage in compromise with paganism. By adopting a few pagan customs, the pagans would convert to Christianity more quickly and feel more at home. It would also benefit the empire by uniting its subjects into one great religion. For centuries Sunday was celebrated, not as a holy day, but as a holiday. Then both days were kept as holy days. Keep in mind that the Bible was not available to everyone at that time as it is now. Doctrines were passed along by word of mouth until the laymen could scarcely distinguish between Scripture and tradition.

Until most people really knew the truth as it was taught by Christ and His disciples. Centuries passed, and the Protestant Reformation came, questioning many rites and traditions that had supplanted the teachings of God's Word. The cry of the reformation was, "The Bible and the Bible only as our rule of faith." Many, like Huss and Jerome, paid for their fidelity to the Bible by being burned at the stake! In The Christian Sabbath, p. 16. it is written "The Catholic Church for over one thousand years before the existence of a Protestant by virtue of her divine mission, changed the day from Saturday to Sunday" The Catechism of Roman Catholic Church states Which is the Sabbath day? 'Saturday is the Sabbath Day' Why do we observe Sunday instead of Saturday? "...because the Catholic Church transferred the solemnity from Saturday to Sunday." Why, you may ask, did the Catholic Church, by its own free and open admission, institute this change? The answer lies, at least in part, in the place of authority accorded by the Catholic Church to tradition.

One of the main points of difference between Protestants and Catholics during the early days of the Reformation was over the authority of tradition in the church. When Martin Luther declared that he must follow the Bible and the Bible only, he challenged many of the institutions of the Catholic Church that were based solely on tradition. In fact, the Council of Trent was convened to decide

exactly what position the Catholic Church should take on tradition and its relationship to the Bible. The question was finally settled. Notice the summary given of the speech that turned the tide, as recorded by H. H. Holtzman: Canon and Tradition p.263 by H. H. Holtzman “Finally, at the last opening on the eighteenth of January, 1562, all hesitation was set aside: the Archbishop of Reggio made a speech in which he openly declared that tradition stood above scripture.

The Bible does not support the idea that tradition is the basis for church doctrine. Do you remember the question Jesus asked the religious leaders of His day? Matt15:3,9 What is your guide? Do you see the issue? Will you follow Christ and the Bible—or human traditions? It is not merely a matter of days and numbers. It is a matter of masters! That is the real issue! Is Jesus Christ your Master—or are the traditions of some other organization?

Saint Catherine, May 21, 1995 Catholic Church Sentinel “Perhaps the boldest thing, the most revolutionary change the church ever did happened in the first century. The holy day, the Sabbath, was changed from Saturday to Sunday... not from any directions noted in the Scriptures, but from the Church’s sense of its own power... People who think that the Scriptures should be the sole authority, should logically become Seventh-day Adventists, and keep Saturday holy.”

This prophecy is given to call out a people who will be ready to meet Jesus when He returns in the clouds of glory. The people who will respond and be ready are described this way,

Rev 14:12 “This calls for patient endurance on the part of the saints who obey God’s commandments and remain faithful to Jesus. NIV Yes, God asks us to REMEMBER Him as our Creator by keeping His holy day. To do as He asks means we show our loyalty to Him. When a person keeps a man-made Sabbath, he is obeying man’s traditions. When we discover God’s will, it is our joy to follow it. God has something to say about man’s traditions: Mark 7:6 He replied, “Isaiah was right when he prophesied about you hypocrites; as it is written: “‘These people honor me with their lips, but their hearts are far from me. NIV Mark 7:7 They worship me in vain; their teachings are but rules taught by men.’ NIV

Mark 7:21-22 For from within, out of men’s hearts, come evil thoughts, sexual immorality, theft, murder, adultery, Let me make the issue plain to you, friend. On one side we have truth on the other, tradition. On one side we have the Bible on the other, human teachings. On one side we have God’s command on the other, the doctrines of men. On one side we have the Sabbath on the other, we have Sunday.

It is not a matter of a day – it is a matter of masters. It is not a matter of obeying God – it is a matter of following Jesus. Would you like to make the decision to commit your life to following God’s truth rather than accepting a man-made tradition? Why not tell Jesus you will follow Him all the way as we pray.

Presentation by Bro. Biodun Owolabi at the Debate between the Church of Christ and 7th Day Adventist Church held at COC Orodu, Apapa, Lagos, on October 1, 2013.

1. Introduction: Although the vast majority of Christians regard Sunday, the first day of the week, as the day authorized in the New Testament for the church to assemble in worship, there are voices of opposition claiming that the Sabbath day (Saturday) remains binding on Christians. My tasks in this debate are to affirm what the Bible says on the matter, endorse the authority of the apostles of Jesus Christ, ascertain what the New Testament teaches and confirm historical evidences attesting to the first day of the week as authorized for Christian worship.

2. The Resurrection Determines the Day of Christian Worship

The tomb of Christ was found empty on the first day of the week (Mark 16:2-9). Beginning with the first visitors that Sunday morning, Christ made personal appearances to His disciples over the course of forty days (Acts 1:1-3). Ten of His chosen apostles were together that particular Sunday evening (Judas excluded and Thomas absent). Despite the fact that the doors were locked, Christ presented Himself to the disciples who were gathered together (John 20:19). The presence of Christ within the assembly of these men on resurrection Sunday left an indelible impression upon them.

After informing Thomas of the event (John 20:24-25), the apostles (including Thomas) assembled together on the following Sunday and again the Lord presented Himself to them (John 20:26). That a pattern of assembly every Sunday had developed with the apostles is attested by Acts 2:1 which states “And when the day of Pentecost was being fulfilled, they were all together in one place.”

The day of Pentecost always occurred on Sunday (Leviticus 23:15-16), thus the apostles were assembled again on the first day of the week almost two months after the resurrection of Christ. The church had its beginning on this particular first day of the week as Christ began reigning over His kingdom, gathering men from all nations, tribes, and peoples who would become His servants (cf. Daniel 7:13-14; Isaiah 2:2-3). Three thousand obeyed the gospel preached by the apostles on that first day of the week, ushering in the age of the New Covenant that was specifically prophesied by Jeremiah (31:31-34; cf. Hebrews 8:7-13). It is impossible to deny that Sunday, the first day of the week, was observed by the apostles of Christ as a day of assembly, initiating on the actual day of the resurrection and continuing every Sunday thereafter.

3. Evidences from the New Testament that the Church Assembled for Worship on Sunday

1. a. Acts 20: 7 Records the Breaking of Bread at Troas on the first day of the week

Of the seven days spent waiting in Troas by Paul Luke and other seven disciples, the activity of only one day appears in the divine record: “And on the first day of the week, when we were gathered

together to break bread, Paul began talking to them, intending to depart the next day” (Acts 20:7). The delay of seven days indicates Paul arrived in Troas on the preceding Monday, and desiring to meet with the church in that city before continuing his journey, he and his companions “stayed seven days” until the church assembled again on “the first day of the week.”

The primary design of the meeting on the first day of the week was “to break bread,” and all but Sabbatarians understand this as a reference to eating the Lord’s Supper (cf. 1 Corinthians 11:17ff). The phrase “to break bread” in Greek reflects an infinitive of purpose, meaning the primary reason for the assembly on the first day of the week was to observe the supper. From this inspired account, the conclusion is irresistible that the church in Troas was accustomed to assembling for worship every Sunday. Sunday worship was not an arbitrary practice or decision of the apostles or the first-century church. Their actions were based upon the revelation of gospel truth delivered and confirmed by the Holy Spirit.

Another notable aspect of this passage is the spiritual connection shown to exist between the Lord’s Supper and the Lord’s Day, i.e., the day of resurrection. The church assembled on the first day of the week – recalling the resurrection – for the primary purpose of eating the Lord’s Supper – recalling the death of Christ. **Participating in the Supper on a day other than the first day of the week severs the vital link that exists between the death and resurrection of Christ.** Historian Everett Ferguson noted, “The Lord’s supper was a constant feature of the Sunday service. There is no second-century evidence for the celebration of a daily eucharist” (1971, *Early Christians Speak*, 96). The only authoritative case that can be made for the frequency of observing the Lord’s Supper is that the Bible clearly demonstrates a pattern of Christians meeting together on the first day of every week, and according to Acts 20:7, the prime purpose was, the breaking of bread.

1. b. **1 Cor. 16: 2 Speaks of a weekly collection on the first day of the week**

In his first address to the Corinthians, Paul commanded these Christians to contribute their monetary offerings into the treasury of the church “on the first day of every week” (16: 2). The Christian is to contribute into the treasury of the church every Sunday with respect to how he has been personally prospered. Paul intends that each person individually give to the Jerusalem collection. It was not a matter of making a collection at home, but a collection in the context of Sunday worship. This indicates that a Sunday meeting was held at Corinth.

1. c. **Rev. 1:10 describes the seer’s vision on the Lord’s day**

The earliest reference to the Lord’s Day was in Rev. 1: 10. In view of this, the preferred understanding of Rev. 1: 10 is to see it as reference to Sunday.

There is thus no impediment to using 1 Cor. 16:2 to conclude that a meeting was held on Sunday; (b) that notions of the calendar day were not well-delineated and thus the report that the Lord’s Supper

was celebrated after midnight on the first day of the week (Acts 20:7) cannot be used to question meetings of believers on Sunday. One must also bear in mind the less formal and structured nature of such meetings in the early church. What is important is that the author of Acts believed that the meeting occurred on the first day of the week; and (c) that the expression “on the Lord’s day” in Revelation refers to the time of the seer’s vision and that in view of growing Christian usage it most probably refers to Sunday. A meeting on that day is not mentioned, but the fact that the day had acquired a distinct name among believers suggests that it was in some way special for them. The sum effect of all the evidence is such that one may conclude that Sunday held for believers a particular significance for on that day they held their meetings.

Moreover, Sabbath was neither enjoined in the decree of the Jerusalem Council nor spoken of in Paul’s letters.

4. The New Testament as the Rule of Christian Faith and Practice

One of the great contrasts between Moses and Christ was made apparent by the apostle John who candidly stated, “For the Law was given through Moses; grace and truth were realized through Jesus Christ” (John 1:17).

The Old Testament law (from Sinai) came through Moses and was effective in achieving the purpose for which it was given (see Galatians 3:15–4:31), but only Christ could provide the necessary salvation of grace and the full revelation of truth required for human redemption. Christ, who is the Word who was with God, and was God (John 1:1), became flesh that men might know the glory of God (John 1:14).

On the mountain of transfiguration (Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36), Peter, James, and John were privileged with a view of the glory of God. While Jesus was praying, He was suddenly transfigured into glowing brilliance like the sun. His clothing gleamed white as light, even glistening – whiter than any launderer could have made them (Mark 9:3) – and two men appeared, Moses and Elijah, talking with Christ about His departure (i.e. death – His spirit departing His body) that He would accomplish at Jerusalem (Luke 9:31). In great excitement and indubitable wonderment, Peter proposed building three tabernacles in honor of the three distinguished individuals present.

However, an earth shaking lesson was impending for the three disciples of Christ and obedient observers of the Law of Moses. Before Peter could finish speaking, a bright cloud overshadowed the three disciples and God spoke definitively as to whom these Jewish brethren were to follow, saying, *“This is My beloved Son [“My Chosen One” Luke 9:35], in whom I am well pleased; listen to Him!” (Matthew 17:5)*. The divine nature of Christ’s deity was on full display, and the glory which belonged to Him was to be shared by none – not by Moses or Elijah, nor even by Mary or any other

“saint.” The transfiguration of Christ and the announcement by God provided indisputable evidence that Christ was more than any mere man.

The disciples fell on their faces in awe, and when Christ drew near to encourage them, they lifted their eyes to discover Jesus alone. The incomparable incident on the mountain deeply impacted these men. Peter and John both referenced the majestic event in their writings (2 Peter 1:16ff; John 1:14). The sacred experience emphasized (a) the deity of Christ; (b) His divine authority, far exceeding that of Moses and the prophets; (c) the essentiality of listening to the authority of Christ alone. The removal of Moses and Elijah from the mountain was symbolic of the removal of the Old Covenant authority. The Old Covenant that was given to Moses and exhorted by Elijah remained in effect until Christ died on the cross (cf. Colossians 2:14). The death and resurrection of Christ would become the basis of the New Covenant. A vital link exists between the death of Christ and His resurrection.

5. Hermeneutical Flaws that inform Sabbath as a Christian Practice

Although Christian authority comes from the Bible alone, dispute has arisen by some groups who claim the Sabbath day of the Mosaic Law remains binding upon Christians today. The error lies in a failure to discern the difference between the Old and New Covenants.

One of the most important divisions to recognize in the Bible is the difference between the Old and New Testament laws. Failure to make this distinction causes much confusion. Many errors of modern denominationalism developed because the dividing line between the Old and the New Testaments are not recognized.

A dispensational approach to the Bible shows a sharp distinction between the Old and the New Testaments and divides the Bible into the Patriarchal, the Mosaic and the Christian dispensations. The patriarchal age spanned from Adam to Moses (Genesis 1 through Exodus 19), mosaic age from Moses at Sinai to Peter on Pentecost (Exodus 20 through Acts 1) and Christian age starting with Pentecost and ending on final judgment (Acts 2 through Revelation 22). Based on this hermeneutical understanding, Christians do not live under Mosaic covenant and are not obligated in any way to obey its laws and institutions. Consequently, any argument appealing to the Old Testament to support tithes, Sabbath observation, holy days and conventions are completely hideous and repugnant to Christianity. While recognizing valuable teachings and essential lessons to be drawn from the historical narratives of the Old Testament, we must deny its legitimacy to regulate Christian faith and practice.

A. Descriptive terms of the two Covenants

1. Heb. 8:13 – **(New and Old)** A new covenant hath made the first obsolete. Now that which decayed and waxed old is ready to vanish away.

2. Heb. 8:6-7 – **(First and Second)** “But now he has obtained a more excellent ministry, inasmuch as he is also mediator of a better covenant, which was established on better promises. For if that first covenant had been faultless, then no place would have been sought for a second”

3. John 1:17 and Gal. 5:4 – **(Law and Grace)** “You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace”.

B. Superiority of the New Covenant

1. John 1:17 and Heb. 1:1-2 – **{Better Mediator}** “God, who at various times and in various ways spoke in the time past to the fathers by the prophets, has in these last days spoken to us by his Son, whom he has appointed heir of all things, through whom also he made the worlds” Acts 13: 38-39.

2. Heb. 9:18-19 and 25 – **{Better Seal}** Blood of calves and goats as against blood of Christ

3. Heb. 8:6 – **{Better Promises}** “ But now he has obtained a more excellent ministry, in as much as he is also mediator of a better covenant, which was established on better promises”

4. **Heb. 4:14** and 8:6 **{Better Priesthood}**

5. Heb. 10:1-4 – **{Better Sacrifices}** Blood of bulls shed every year as against that of Christ shed once and for all.

6. Romans 8:3-4 – **{Better Results}** “For what the law could not do in that it was weak through the flesh, God did by sending his own son in the likeness of sinful flesh, on account of sin: He condemned sin in flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the spirit.”

C. Temporary Purpose of the Law

1. Jer. 31:31-34 – **{End Predicted}** “Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah- not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was a husband to them, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the lord: I will put my law in their minds, and write it on their hearts; and I will be their God, and they shall be my people.

2. Gal. 3:16-19 – **Until “Seed”**. “What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made...”

3. Gal. 3:23-25 – **Until “Faith”**. “...We were kept under guard by the law, kept for the faith which would afterward be revealed.”

6. Misconceptions

Adventists main arguments have been: a. The Sabbath has been observed from the creation (Gen. 2: 2-3), before the Ten Commandment law was given from Mount Sinai. b. The argument that there were two separate and different laws given from Mount Sinai. One given by God, while the other was given by Moses. The one given by God is more important because it is a moral law. The other law was ceremonial and was only temporary, inasmuch as it was given by Moses.

First Misconception: Law of Moses and Law of God. In keeping with Sabbath, Adventism makes an effort to distinguish the “Ceremonial Law of Moses and the Moral Law of God.” No such language is found in the Bible! But, they tell us that the ceremonial law was the Law of Moses, and was done away; but, they tell us that the Decalogue is the moral law, the Law of God, or the law of the Lord, and it was not done away. For honest, Bible-believing people, the only solution to this supposed problem is to refer to the word of God and examine what it says.

In Ezra 7:6, we have these words: “... this Ezra came up from Babylon; and he was a skilled scribe in the Law of Moses, which the Lord God of Israel had given. ...” This passage plainly states that God gave the Law of Moses.

Similarly, II Chronicles 34:14 says, “Now when they brought out the money that was brought into the house of the Lord, Hilkiyah the priest found the Book of the Law of the Lord given by Moses.” So, these passages say that God gave the Law of Moses, and Moses gave the law of God.

Furthermore, II Chronicles 31:3 insists, “The king also appointed a portion of his possessions for the burnt offerings: for the morning and evening burnt offerings, the burnt offerings for the Sabbaths and the New Moons and the set feasts, as it is written in the Law of the Lord.”

Adventists, in their doctrine, insist that the Ten Commandments are not the law of Moses, but the law of the Lord. They say there is a difference between the two. But this passage mentions burnt offerings, new moon, and set feasts, along with the Sabbaths, as being in the law of God. Now, where does the Decalogue (Ten Commandments) mention such things? These are the things which Adventists say belong to the ceremonial law; but the inspired writer of the book of Chronicles places them in God’s law! This distinction is not biblical. The expressions the law of God and the Law of Moses are used interchangeably in the Bible.

Second Misconception: The claim of Adventists that the Pope changed the Sabbath to the first day of the week shows a glaring ignorance of both history and the Bible. It is incredible that Adventists accept the word of Roman Catholics on nothing else, but they readily accept the idea that the Pope changed the Sabbath! “We know that he did because he claims he did!” The Pope also claims that the Roman Catholic Church is the only true church. Do Adventists believe that claim? They do not. Do they believe that Peter was the first Pope of the Holy Catholic Church? No, indeed, they do not. Do they accept the doctrine that the Pope today is the lineal divine successor of the apostle Peter? Not for a moment do they accept that. Do Adventists believe the Roman Catholic Church holds the keys to heaven? Emphatically, no! What about the doctrine of papal infallibility? They reject it absolutely. Do they accept the doctrine that all outside the Roman Catholic Church are heretics? They would not even consider accepting such. Do they accept the Roman Catholic position that Protestants are indebted to the Catholics for the Bible? There is not the slightest doubt that the Adventists reject this assertion totally. Do Adventists embrace the doctrine that Roman Catholic priests have the authority

and power to forgive sins? They loathe the idea. Do they accept the theory of Ellen G. White that the Pope changed the Sabbath to the first day of the week? "O, yes," they say, "this is just what he did." They deny everything the Pope claims except one, and they gladly and readily take his word for that! There was no Pope at the time of Constantine Law. This title was not conferred on any man until 606 A.D., when Emperor Phocas placed the papal crown on Boniface III, almost three hundred years after this Roman emperor. Civil legislation of Constantine in the Fourth Century made Sunday a legal holiday for many occupations but that has nothing to do with the Sabbath being changed to the first day of the week!

Third Misconception: If the Law is abolished, are we free to sin? The common retort of the Adventists to the thought that the law is abolished is that if the Ten Commandments have been abolished, then we are free to worship idols, steal, kill, commit adultery, and covet. This is an absurd conclusion. These things were wrong long before the Law of Moses was given. Abraham never lived under the law (read Romans 4). He preceded it by several centuries. He lived in a period of God's government which is referred to as the Patriarchal Age. It was wrong, sinful, in his time to lie, steal, and commit adultery. It has always been wrong.

How easy it is to see, if we will but read the Bible that we are now living under a New Covenant, which is full, complete, and perfect. It is a better covenant with better promises. It was to this New Covenant that Jeremiah referred centuries before it was established: "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah—not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke ..." (Jeremiah 31:31-34). The writer of the Hebrew letter quotes this passage and shows that it has been fulfilled in the abolishment of the Old Covenant and in the inauguration of the New Covenant (Hebrews 8:8-12). Then the writer of the Hebrew Letter concludes with this statement in v. 13: "In that He says, 'A new covenant,' He has made the first obsolete." A bit later, in chapter 10:9-10, he asserts: "... He takes away the first that He may establish the second. By that will we have been sanctified through the offering of the body of Jesus Christ once for all."

7. Abolition of the Law

a. Galatians 4:21-31: "Tell me, you who desire to be under the law, do you not hear the law? For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, [literally, in the Greek: "brings forth into slavery." "The people who are under this covenant are like slaves"--NERV], which is Hagar—for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children—but the Jerusalem above is free, which is the mother of us all. For it is written: 'Rejoice, O barren, you who do not bear! Break forth and shout, you who are not in labor! For the desolate has many more children than she who has

a husband.’ Now we, brethren, as Isaac was, are children of the promise. But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now. Nevertheless, what does the Scriptures say? ‘Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman.’ So then, brethren, we are not children of the bondwoman but of the free.”

b. II Corinthians 3:4-14, “... who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, how will the ministry of the Spirit not be more glorious? For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. For even what was made glorious had no glory in this respect, because of the glory that excels. For if what is passing away was glorious, what remains is much more glorious. Therefore, since we have such hope, we use great boldness of speech—unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ.”

Paul, in this passage, clearly states that what was done away was the covenant written and engraved in stones. He identifies it as the law which was given when Moses’ “face shone that the children of Israel could not steadfastly behold it.”

There can be no mistake that Paul is here saying that the Decalogue is gone, that it has been abolished, cancelled out and nailed to the cross. For the Adventists to say that the stones referred to in this verse were memorial stones set up by the children of Israel when they crossed the Jordan under Joshua, is an evasion of the force of Paul’s argument and a perversion of the word of God. It is so outrageously out of harmony with what the Bible teaches.

8. Historical Evidence concerning the day of worship for Christians

If the Sabbatarian argument has any merit, historical documentation should be readily available that reflects the practice of Christians keeping the Sabbath as a day of worship in post-apostolic times. This same method of evaluation is also used to prove that instrumental music was not included in the primitive church worship. Not only is instrumental music conspicuously absent in the teaching of the apostles, but history provides absolute proof that instruments were excluded from Christian worship until the eighth century.

The Epistle of Barnabas (c. 75-120 A.D.) represents one of the earliest non-inspired writings. Speaking on behalf of Christians, it records, “We keep the eighth day for rejoicing, in which also Jesus rose from the dead, and having been manifested, ascended into the heavens” (15:9). Barnabas wrote

further: “Incense is a vain abomination unto me, and your new moons and Sabbaths I cannot endure.” Then he said of the first day of the week: “Wherefore, we (Christians) keep the eighth day for joy, on which also Jesus arose from the dead.” *This was two hundred years before the time of Constantine, and five hundred years before the first Pope!*

The Didache, a Christian treatise of the early Second Century (c. 60-120 A.D.) reads: “But on the Lord’s day after that ye have assembled together, break bread and give thanks, having in addition confessed your sins, that your sacrifice may be pure” (7:14:1). The meaning of the term “Lord’s day” is debated by those proposing the Sabbath to be the Lord’s Day, but a preponderance of evidence and unity among the extant writings of the Patristic Fathers will prove that the term “Lord’s day” is a reference to the day of Christ’s resurrection.

Ignatius who was born before the close of the First Century and died about 107 A.D. wrote: “...no longer observing the Sabbath, but living in the observance of the Lord’s Day, on which also our life has sprung up again by Him and by His death” (9).

Justin Martyr in his dialogue with Trypho (A. D. 165) said: “We all make our assembly in common on the day of the Sun, since it is the first day ... and Jesus Christ our Savior arose from the dead on the same day. For he crucified him on the day before Saturn’s day, and on the day after (which is the day of the Sun) he appeared to his apostles and taught his disciples these things” (Apology I , 67:1-3, 7). “That we do not live according to the Law, nor are we circumcised in the flesh as our forefathers, nor do we observe the Sabbath as you do” (Dialogue With Trypho 10:1. in v.3). Trypho the Jew acknowledges that Christians “do not keep the Sabbath”).

What was the certain “fixed day” on which Christians assembled for worship? The overwhelming evidence agrees with the following: “Sunday is the day on which we all hold our common assembly...Jesus Christ on the same day arose from the dead” (Justin Martyr, Apology, 1. 67, c. 150 A.D.).

Bardesanes, a scholar of the Second Century, about 170 A.D., said “Wherever we are, we are all called after the one name of Christ—Christians. On one day, the first day of the week, we assemble ourselves together ...” (Ante-Nicene Fathers , American Reprint Edition, Vol. VIII, p. 733).

A brief excerpt by **Clement of Alexandria** (c. 194 A.D.) identifies the term “Lord’s day” as a reference to the day of resurrection, not the Jewish Sabbath. Clement described the one who “keeps the Lord’s day” as “glorifying the Lord’s resurrection in himself” (Ante-Nicene Fathers II, 545). Near the end of the second-century, **Tertullian** discussed at length the variance between Christians, Jews, and Pagans, noting the days each observed for worship. Concerning the practice of Christians, he noted, “By us, to whom Sabbaths are strange...” He continues by addressing the observance of the Pagans, that they kept “Not the Lord’s day, not Pentecost, even if they had known them, would they have shared with us...for to the heathens each festive day occurs but once annually: you [Christians] have a festive day every eighth day”(ANF III, 70).

In discussing the Jewish Sabbath, Tertullian states, “It follows, accordingly, that, insofar as the abolition of carnal circumcision and of the old law is demonstrated as having been consummated at

its specific times, so also the observance of the Sabbath is demonstrated to have been temporary...But the Jews are sure to say, that ever since this precept was given through Moses, the observance has been binding; manifest accordingly it is, that the precept was not eternal nor spiritual, but temporary, which would one day end” (ANF III, 155).

These ancient writings from both Christians and the enemies of Christianity clearly relate that the early church observed Sunday (the eighth day) as the Lord's Day on which a sacred assembly was conducted with acts of worship consisting of singing, praying, reading the Scriptures and teaching, giving an offering of sacrifice, and eating the Lord's Supper. These five acts are identical to the acts of worship performed by the church in the New Testament under the guidance of the inspired apostles.

9. Attestations of Church Historians

Church historians have poured over the extant witnesses of the first, second and third centuries.

a. One of the earlier church historians was Eusebius Pamphilus (c. 324 A.D.). In describing the activities of the most primitive Christians, he reports, “They did not, therefore, regard circumcision, nor observe the Sabbath, neither do we abstain from certain foods, nor regard other injunctions which Moses subsequently delivered to be observed in types and symbols, because such things do not belong to Christians” (The Ecclesiastical History of Eusebius Pamphilus, Bishop of Caesarea in Palestine, 14).

b. Noted church historian Phillip Schaff concluded, “The universal and uncontradicted Sunday observance in the second century can only be explained by the fact that it had its roots in the apostolic practice” (History of the Christian Church, Vol. 1, 478-479).

c. John Mosheim’s studies led to the same conclusion: “All Christians were unanimous in setting apart the first day of the week, on which the Savior arose from the dead, for the solemn celebration of public worship” (Ecclesiastical History, Vol. 1, 35).

d. Everett Ferguson, who has done extensive research of historical documents of these early days of the Christian era, comments: “The evidence of the early Christians’ day of worship is clear and unmistakable. They did not observe the seventh day, the Sabbath, as the Jews, but they assembled on the first day of the week, the day of the resurrection of Christ” (Early Christians Speak, p. 70).

Historians such as Neander, Mosheim, Fisher, Schaff, Ferguson and others, combine their testimony in the voice of history to show that in those early centuries Christians kept the first day of the week regularly in memory of his resurrection and ate the Lord’s supper on that day to keep alive in their hearts the memory of Christ’s suffering and death for their sins.

10. Attestation of Scholars

- a. The Interpreter's Dictionary of the Bible : "Though we cannot trace the development with any detail, it is no less clear that before the end of the apostolic period, the regular time of meeting of Christians was the first day of the week, Sunday, or as Christian's called it, the Lord's Day."
- b. The International Critical Commentary, in consideration of I Corinthians 16:2: "On the first day of the week—this is our earliest evidence respecting the early consecration of the first day of the week by the Apostolic church. The first day of the week is never called Sabbath in scripture."
- c. The Expositor's Greek New Testament: On 1Cor. 16: 2, these scholars comment: "On every first day of the week—this is the earliest mention of this Christian day, going to show that the First Day, not the Sabbath, was already the sacred day of the church."

11. Conclusion: Incontrovertible Biblical Facts against Sabbath Observation by Christians

1. The covenant which contained the Sabbath commandment was made with Israel only (Deuteronomy 5:1-3; Exodus 20:2).
2. The Sabbath was a sign between God and the nation of Israel (Exodus 31:17; Ezekiel 20:10-12). If it were given to and intended for all nations, it could not have been a sign between God and one nation.
3. Israel was commanded to keep the Sabbath because they had been delivered from the bondage of Egypt (Deuteronomy 5:15).
4. In giving Israel the Sabbath, God used the same day upon which he had ceased the work of creation and on which he had rested (Genesis 2:3; Exodus 20:8-11; 31:17).
5. The Sabbath was not given, or made known, until the giving of the law at Mount Sinai (Nehemiah 9:13-14, Ezekiel 20:10-12).
6. No one prior to Moses (Abraham or Adam) ever heard of the Sabbath law much less kept it. The very first time that anyone was commanded to keep the Sabbath was in Exodus 16. The word "Sabbath" is not even found in the book of Genesis. Gen 2:2-3 was written by Moses to tell Jews at Sinai the meaning behind WHY they were to keep the Sabbath, **not when** the Sabbath was instituted.
7. The Old Covenant that was made with Israel when they came out of Egypt, which included the Ten Commandments, would be abolished (I Kings 8:9, 21; Jeremiah 31:31). It was superseded by the New Covenant (Hebrews 8:6-13; 10:9-10).

8. The law that was "... written and engraved on stones ..." was done away in Christ (II Corinthians 3:6-14).
9. The law of the "... handwriting of requirements ..." was "... nailed to the cross" and the Sabbath was no longer binding upon the Jews to whom it had been given (Colossians 2:14-16).
10. Mosaic Law was just a shadow of things to come the substance of which is found in Christ (Col. 2: 16-17).
11. Moses acknowledged that a prophet greater than himself will be raised by God to succeed him (Deut. 18: 15-20, Matt. 17:5, Heb. 3: 1-6).
12. Without the change of the Mosaic Law Christ wouldn't have served as high priest because he was not a Levite (Heb. 7: 11-18).
13. Christians do not keep the ten commandment law of Moses. This is not to say that Christians are free to steal, murder and commit adultery, just because the 10 commandments have been abolished. No! Christians are under a new law, a better Law, the law of Christ, (Gal 6:2) a better covenant (Heb 8:6-7), and whoever transgresses the doctrine of Christ does not have God (2 John 9).
14. Christians are expressly said to be delivered from the law containing the Ten Commandments and are married to Christ (Romans 7:4-7).
15. Christians will be judged by the words of Christ in the last day, not that of Moses or Elijah or any other person (John 12: 48).
16. Those who endeavour to be justified by the law given at Mount Sinai are severed from Christ and are fallen from grace (Galatians 4:24-31; 5:1-4).

That we live under a better covenant, perfect in every detail, perfect Mediator, perfect principles, perfect sacrifice, perfect promises, perfect reward. The burden of the book of Hebrews is to prove these points.

In the light of the above biblical, hermeneutical and historical evidences, it is crystal clear that the authorized day for Christian worship is the first day of the week.