

Are Christians To Keep The Seventh Day As A Sabbath?

by Bill Crews

“The Law Of Moses” Equals “The Law Of God”

REVIEW: In my first article on this subject I presented ten points that are clearly taught in the Scriptures in regard to the seventh-day sabbath. In my second article I emphasized the significance of the first day of the week in the New Testament and answered five major arguments made in defense of present-day observance of the seventh-day sabbath. In the last article on this subject I wrote about the peculiar and groundless definitions that Seventh-Day Adventists give to the New Testament expressions “*under the law*” and “*not under the law*.” They know that if “*not under the law*” means “*not subject to (or bound by) the law*” and that “*the law*” can be shown to include the ten commandments, then their whole contention about current-day observance of the seven-day sabbath falls. (Mrs. White claimed that, as a prophetess, she was carried in a vision to heaven, shown a copy of the ten commandments, and observed that the fourth commandment — “*remember the sabbath day, to keep it holy*” — had a halo around it. But she was no prophetess and had no such vision.)

An Arbitrary Distinction Made By Sabbatarians

They also know that the New Testament is rather emphatic in teaching that “*the law of Moses*” is no longer binding (John 1:17; Galatians 3:24-25; Ephesians 2:14-16; Colossians 2:14-17; Acts 15; etc.). They respond by saying that the ten commandments are all “*moral codes*,” and include the command to “*remember the sabbath day, to keep it holy*,” and are always referred to as “*the law of God (or the Lord)*,” whereas all the other regulations given by God to Israel through Moses are “*ceremonial regulations*,” and are always referred to as “*the law of Moses*.” They maintain, further, that God Himself wrote on the tablets of stone the ten commandments, the “*moral law*,” and that Moses wrote the “*ceremonial law*” in a book. (They take this last sentence to mean that the ten commandments are much more important than that which was written by Moses.) Then they point out that the ten commandments on the stone tablets were placed **inside** the ark of the covenant in the holy of holies, whereas the book that Moses wrote was only placed **beside** the ark. And, finally, they maintain that only “*the law of Moses*” (which they call “*the ceremonial regulations*”) was removed through the death of Christ on the cross. All of this so that they can hold on to the fourth commandment of the Decalogue (the ten commandments).

Responding To Them

In response, their **distinction** between the expressions “*the law of God (or the Lord, or Jehovah)*” and “*the law of Moses*” is nothing but an arbitrary distinction which the Scriptures do not support. The truth of the matter is that these expressions are all used interchangeably — that is, they are used to refer to the same thing. Yes, God wrote the ten commandments on two tablets of stone, and these were placed in the ark of the covenant (Deuteronomy 4:13; Exodus 31:18; 32:15-16, 19; 34:1, 4, 28; Deuteronomy 10:5); but the book that Moses wrote (Exodus 17:14; 24:4, 7; Deuteronomy 28:58,61; 31:9), which was placed “*by the side of the ark of the covenant*” (Deuteronomy 31 :26), is the **Pentateuch** (*Genesis-Deuteronomy*) and contains everything that God gave to Israel by Moses, **including the Ten Commandments** (which appear twice in the book that Moses wrote — in Exodus 20 and in Deuteronomy 5). Nowhere are the ten commandments alone called “*the law of God*” or “*the law of the Lord (or LORD, or Jehovah)*.” Please read the following passages:

Luke 2:22-24 refers to the teaching that the first-born males belong to God (Exodus 13:2, 12) and to the sacrifices to be offered for a woman’s cleansing following the birth of a child (Leviticus 12:1-8) as

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