

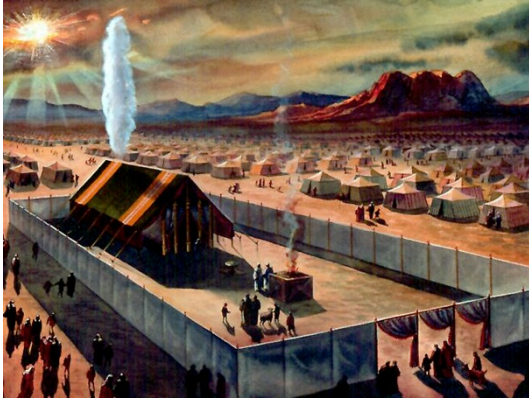
SOME SABBATH QUESTIONS ANSWERED:

- 1. Colossians 2:14-16**
- 2. Romans 14:5**
- 3. Galatians 4:9,10**

Do these commonly quoted texts prove the Bible Sabbath commanded by God in the Ten Commandments, is no longer relevant for New Testament Christians?

Or, is it possible that many contemporary Christians are misquoting Paul, to uphold a tradition not supported by the Bible?

COLOSSIANS 2:14-16 - WAS THE SABBATH NAILED TO THE CROSS?



“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. 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.”
Colossians 2:14,16 (All texts from KJV)

THE ORDINANCES BLOTTED OUT WERE THE CEREMONIAL ORDINANCES THAT POINTED FORWARD TO CHRIST.

Col. 2:14 “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.”

Eph. 2:15 “Having abolished in His flesh the enmity, even the law of commandments contained in ordinances,...”

Heb. 9:9-12 “Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come... has obtained eternal redemption for us.”

Heb 10:1 “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.”

In this sense then the ceremonial law was *against us* in that it could “never” atone for sin. It was only a type of what was to come in Christ. Only as the rituals were acknowledged as a *shadow* and *type* of the work of the Messiah did the ritual have value in atonement for sin.

The sacrificial rites and ceremonies were the *ordinances* that were nailed to the cross, not the ten commandments.

THE SACRIFICIAL RITUALS WERE A SHADOW OF GOOD THINGS TO COME IN CHRIST.

- Col. 2:17 “Which are *a shadow of good things to come*.”
- Heb. 8:5 “Who serve unto the example and *shadow* of heavenly things,”
- Heb. 9:11 “But *Christ being come an high priest of good things to come*... has obtained eternal redemption for us.”
- Heb. 10:1 “For *the law having a shadow of good things to come*, and not the very image of things, can never with those *sacrifices* which they offered year by year continually make the comers thereunto perfect.”

That which was a shadow of good things to come was the ceremonial law of sacrificial rites and rituals that pointed forward to Christ. Note that in the above text the “law” that cast the shadow that is abolished in Christ is the “law” that contained “sacrifices.” That law of sacrifices in and of itself could never atone for sin hence was against us. Only as it pointed sinners to the coming Christ did it have value.

- Col. 2:17 “Which are a shadow of good things to come, *but the body is of Christ*.”

The OT sanctuary service with its sacrifices and rituals were ceremonial in nature and pointed forward to Christ the true Lamb of God, and His high priestly ministry in our behalf, in the true sanctuary in heaven of which the earthly sanctuary, priesthood, and services were but a type, shadow and figure.

- Heb. 8:1,2; 8:5 “shadow and figure”; 9:9 “figure for the time then present”; 9:24 “figures of the true.”

NUMBERS 28,29 PROVIDE THE OT BACKGROUND TO THE PHRASE “MEAT, OR IN DRINK, OR IN RESPECT OF AN HOLYDAY, OR OF THE NEW MOON, OR OF THE SABBATH DAYS.”

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| Numbers 28:1,2 | Sacrificial offerings were to made “in their due season” |
| Numbers 28:3-8 | Daily offerings , morning and evening. <ul style="list-style-type: none"> • Two lambs without spot morning and evening. • Meat (grain or food) Offering • Drink Offering |
| Numbers 28:9-10 | Weekly Sabbath offerings , beside the daily offerings. <ul style="list-style-type: none"> • Two one year old lambs without spot. • Meat (grain or food) Offering • Drink Offering |
| Numbers 28:11-15 | Monthly New Moon offerings . <ul style="list-style-type: none"> • Two young bullocks; one ram; seven one year old lambs • Meat (grain or food) Offering • Drink Offering |

- Numbers 28:16–29:38 **Yearly Holyday Offerings:** Passover (28:16-25); Pentecost (28:26-31); Trumpets (29:1-6); Atonement (29:7-11); Tabernacles (29:12-38)
- Sacrificial Offerings
 - Meat (grain or food) Offerings
 - Drink Offerings
- (See also Ezekiel 46:4-15 where weekly, monthly, and yearly offerings are listed.)
- 1 Chronicles 23:31 “And **to offer all burnt sacrifices** unto the Lord **in the sabbaths, in the new moons, and on the set feasts**, by number, *according to the order commanded unto them*, continually before the Lord.”
- 2 Chronicles 2:4 “Behold, I build an house to the name of the Lord my God, to dedicate it to Him, and to burn before Him sweet incense, and for the continual shewbread, and for **the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts** of the Lord our God. This is an ordinance forever to Israel.”
- 2 Chronicles 8:12,13 “Then Solomon **offered burnt offerings** unto the Lord on the altar of the Lord, which he had built before the porch, Even after a certain rate every day, **offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts**, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.”
- 2 Chronicles 31:3 “He appointed also the king’s portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the **burnt offerings for the sabbaths, and for the new moons, and for the set feasts**, *as it is written in the law of the Lord*.”
- Nehemiah 10:32-33 “Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; For the shewbread, and for the continual meat offering, and **for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts**, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.”
- Hosea 2:11 “I will also cause her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.”
- Isaiah 1:13, 14 “Bring **no more vain oblations**; incense is an abomination unto me; **the new moons and sabbaths, the calling of assemblies**, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.”

Ezekiel 45:17

“And it shall be the prince’s part to give **burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths**, in all solemnities of the house of Israel...”

Colossians 2:16,17

“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.”

We are not to be judged because the “handwriting of ordinances/requirements” or the ceremonial sacrificial rituals consisting of burnt offerings, meat (grain or food) offerings, drink offerings, which were offered on a daily, weekly, monthly, and yearly basis are done away in Christ. They are nailed to the cross because they met their fulfillment there. They were the shadow that met its body in Christ.

Colossians 2:16 is not a statement on whether the seventh-day Sabbath should be kept or not. It is a statement on the ceremonial ritual and has nothing to do with the issue of whether the weekly Sabbath should be observed as the memorial of creation. Just because certain prescribed rituals that took place *on* the weekly sabbath are done away with in Christ, it does not mean the day itself is done away with.

The monthly new moon rituals and yearly feast days were done away with because those defined holy days were ceremonial and through their prescribed sacrificial rituals they pointed forward to aspects of Christ’s ministry. The weekly sabbath however, is part of God’s Eternal Ten Commandment Law, and as such can never be done away with. Isaiah 66:22,23 declares the seventh-day sabbath will be kept for all eternity in the earth made new.

When the immediate context and the testimony of all scripture are allowed to inform our understanding of the passage it is clearly seen that the text says nothing as to the obligation of keeping the seventh-day sabbath. Paul is arguing that the ceremonial rituals of Judaism have now met their fulfillment in Christ and any continuation of these sacrificial rituals on the part of the Christian would be a denial of Christ’s once for all sacrifice upon the Cross.

Such distinction between what is moral and eternal and what is ceremonial and therefore temporary have been understood by eminent Bible scholars of various religious persuasions.

Albert Barnes, Presbyterian commentator, observes;

“There is no evidence from this passage that he [Paul] 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... He had his eye on the great number of days which were observed by the Hebrews as festivals, as a 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 the moral law, of perpetual and universal application.”

Catherine Booth, Aggressive Christianity, 1880, ch. 6. (Salvation Army)

"There seems to me to be an awful misconception of the Apostle's writings respecting the Law, caused by "wresting" and misapplying what he says on justification by faith. People should bear in mind that much of this Epistle, and some others, was written on purpose to meet the extreme legal notions of the Jews, who had no other idea of righteousness than that of their own efforts to keep the Law (Romans x. 3), and that, therefore, the Apostle was bound, as any other writer would be in such circumstances, to put the extreme view on the other side. Many, not considering this, separate these passages from their explanatory connections, and from all the rest of the Word of God, and preach, nowadays, that we have nothing to do with the Law. Hence, there has come to be a spirit of Antinomianism abroad in the land, compared with which the Antinomianism of bygone ages was harmless. God helping me, I shall never cease to lift up my voice against it.

Now please, first note that there is, in this writing, talking, and singing about the Law a great deal of mental fog and confusion. People should be very careful, when they come to such matters as these, to be clear in their own minds, as to what the Apostle is writing about; but I find frequently in such writings and songs a total misapprehension as to the meaning of the Apostle, and a total confounding of the Moral with the Ceremonial Law.

Now, always mind, when you read anything about the Law, to examine and find out which Law is meant, whether it is the great Moral Law, which never has been, and never can be, abrogated, or the Ceremonial Law, which, in Christ, confessedly was done away. Mind which, because your salvation may depend upon that point. If you make a mistake there, you may be lost through it; therefore, be very careful. Now, I say that people confound these, and, consequently, there is a perfect hotch-potch of theology in this day, which I defy anybody to understand...

People sing about the Law, talk about the Law, and glory in being free from the Law, in a lawless, Antinomian spirit, as far from anything Paul ever wrote or meant, as hell is from heaven! Oh, it is an awfully bad sign, when people are out of love with the Law of God! David made his boast in the Law of his God, he meditated on it by day and by night, and its precepts were his delight; he loved it with all his soul... Now, I say, that there is not a word, rightly understood and interpreted by correlative Scriptures, in the whole New Testament that disparages or ignores or sets aside the Law of God--not a word!"

John Wesley, Sermon 25, "Upon Our Lord's Sermon on the Mount," Sermons on Several Occasions, Vol. 1 (New York: B. Waugh and T. Mason, 1836), pp.221, 222.

"The ritual or ceremonial law, delivered by Moses to the children of Israel,...our Lord did indeed come to destroy.... But the moral law contained in the ten commandments, and enforced by the prophets, he did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which `stands fast as the faithful witness in heaven.' ...Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstance liable to change."

The Moral Law (The Ten Commandments)	The Ceremonial Law (A temporary Jewish law)
1. First spoken by God Himself. Exodus 20:1,22.	1. Spoken by Moses. Exodus 24:3.
2. Written by God's finger. Exodus 31:18; 32:16.	2. Written by Moses. Exodus 24:4; Deuteronomy 31:9.
3. First written on stones. Exodus 31:18.	3. In a book. Exodus 24:3, 7; Deuteronomy 31:24.
4. Handed by God its writer to Moses. Exodus 31:18.	4. Handed by Moses its writer to Levites. Deuteronomy 31:25-26.
5. Deposited by Moses "in the ark." Deuteronomy 10:5.	5. Deposited by the Levites "by the side of the ark." Deuteronomy 31:26, ARV.
6. Deals with moral precepts. Exodus 20:3-17.	6. Deals with ceremonial, ritual matters. (See parts of Exodus, Leviticus, Numbers, Deuteronomy).
7. Reveals sin. Romans 7:7.	7. Prescribes offerings for sins. (See book of Leviticus)
8. Breaking of "the law" is "sin." 1 John 3:4.	8. No sin in breaking, for now "abolished." Ephesians 2:15.
9. Should "keep the whole law." James 2:10.	9. Apostles gave "no such commandment" to "keep the law." Acts 15:24.
10. Because we "shall be judged" by this law. James 2:12.	10. Not to be judged by it. Colossians 2:16.
11. "The perfect law of liberty." James 1:25. (Cf. James 2:12)	11. The Christian who keeps this law loses his liberty. Galatians 5:1, 3.
12. Paul said, "I delight in the law of God." Romans 7:22. (Cf. verse 7)	12. Paul called this law a "yoke of bondage." Galatians 5:1; Galatians 4:3, 9. (See Acts 15:10)
13. Established by faith in Christ. Romans 3:31.	13. Abolished by Christ. Ephesians 2:15.
14. Christ was to "magnify the law and make it honorable." Isaiah 42:21.	14. Blotted "out the handwriting of ordinances that was against us." Colossians 2:14.

THE SABBATH AND ROMANS 14:5

One man regards one day above another, another regards every day alike. Let each man be fully convinced in his own mind (Romans 14:5).

This text is sometimes used to support the view that the Sabbath is a matter of indifference for Christians. Some take that a step further and say that for Christians all days are holy; thus there is no need to "keep" one day as better than the others. These interpretations have special appeal for those who oppose the observance of the seventh-day Sabbath. What does this verse really mean?

Paul introduces this portion of his letter to the Romans with these words:

"Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions" (Romans 14:1).

The apostle is writing here about what the *King James Version* calls "doubtful disputations." The *New International Version* has "disputable matters." These various terms give us a key to understanding verse 5. Paul is talking about "the anxious internal debates of conscience"¹ that lead to differences in areas of personal preference. He is advising the Roman Christians not to let their views on such things divide them.

"regards"

- Some versions of the Bible read "esteems" or "judge." The same Greek word is used on both sides of the comparison that is contained in this verse. Paul uses this word in verse 3, where the NASB translates it with judge: **Let not him who eats regard with contempt him who does not eat, and let not him who does not eat judge him who eats, for God has accepted him.**

"one day above another"

- A literal translation is *a day above a day*. With help from verse 6 we understand that this differentiation between days relates to observing one specific day "for the Lord" instead of another day.
- The context in verse 6 suggests that the way in which one believer regards one day above another, is by not eating certain foods.
- Hence, it seems most probable that Jewish fast days may be in focus here .
- The Pharisees fasted at least twice a week (Luke 18:12), and some of them who became Christians, may well have kept up this practice and taught it to others as obligatory.
- Paul argues that to fast or not to fast on a certain day is a matter of individual conscience, and not a matter of God's command. The Bible Sabbath however, is a matter of God's command (Exodus 20:8-12).

"every day alike"

- "Alike" has been added by translators. It does not appear in the original Greek. Thus the comparison Paul sets up reads, more literally, like this: "One man judges (esteems) a day above a day, another judges (esteems) every day." With insight provided by verse six, we could put it this way: "One man observes one day (for the Lord), while another man observes every day (for the Lord)."
- Anglican theologian Handley C. G. Moule seems to agree with that. He comments, "It describes the thought of the man who, less anxious than his neighbor about stated

'holy days,' still aims not to 'level down' but to 'level up' his use of time; to count every day 'holy,' equally dedicated to the will and work of God."⁶

- Some people assume that verse 5 is talking about the Sabbath and come up with something like this: "One man observes the Sabbath once a week (on the seventh day, of course) while another man observes every day as the Sabbath." But as the verse continues it becomes clear that Paul is not talking about the Sabbath.

"Let each man be fully convinced in his own mind"

- These words remind us that Paul is giving practical advice at the level of personal opinion—"disputable matters." These are not issues that have been settled by divine revelation through angels, prophets, or apostles. These are things that people can decide for themselves—matters of personal preference or conviction.
- This automatically eliminates from consideration all points of doctrine that are indisputable because they are based on divine injunction or on other authoritative teachings from the Word of God. So observance of the Sabbath cannot be at issue in Romans 14. After all, the Sabbath "was enshrined among the eternal sanctities of the Decalogue, uttered...amidst the terrors of Sinai."⁷
- The Wesleyan Bible Commentary puts it this way: *"Of course this whole discussion concerns matters on which God has not spoken clearly in His word. No such questions can be conscientiously raised concerning the fundamental moral issues that are clarified in the Decalogue, the Sermon on the Mount, or in any other plain statement of Scripture. When God has spoken there is no other legitimate side to the issue."*⁸
- While Paul does not state explicitly what days he is referring to, he is nonetheless clear that they were matters of personal opinion not governed by explicit divine revelation. As mentioned already, it seems clear that the manner in which days were regarded or not regarded in this context, was by abstaining from certain foods – hence, fast days.

This brief look at Romans 14:5 reveals that Paul's counsel has nothing to do with the observance or non-observance of the seventh-day Sabbath. This conclusion is supported by the fact that neither biblical nor historical records give any indication that Sabbath observance was an issue in Paul's time. If Paul was arguing that the Sabbath of the Ten Commandments was done away with, there would have been a major theological dispute with the Jews of far more consequence than the issue of circumcision etc. that Paul argued against in his writings.

Hence, the days under consideration are most probably, Jewish fast days, but—whatever they are—Paul leaves the question of their observance up to the individual. He does the same with dietary preferences with reference to foods sacrificed to idols. In such matters he teaches that Christians should mind their own business and not make mountains out of molehills. Good advice.

¹Handley C. G. Moule, *The Epistle of Paul to the Romans*, The Expositor's Bible, ed. W. Robertson Nicoll (New York: A. C. Armstrong and Son, 1899), 374.

²A blending of diverse beliefs, i.e., Christian and pagan.

³Herold Weiss, *A Day of Gladness* (Columbia: University of South Carolina, 2003), 122.

⁴Raoul Dederen, "On Esteeming One Day as Better Than Another – Romans 14:5, 6" in *The Sabbath in Scripture and History*, Kenneth A. Strand, editor (Washington: Review and Herald Publishing Association, 1982), 336.

⁵C. E. B. Cranfield, *A Critical and Exegetical Commentary on The Epistle to the Romans*, vol. ii, The International Critical Commentary, ed. J. A. Emerton and C. E. B. Cranfield (Edinburg: T. & T. Clark Limited), 705.

⁶Moule, *Romans*, 375.

⁷Robert Jamieson, A. R. Fausset, David Brown, *Commentary Practical and Explanatory on the Whole Bible* (Grand Rapids: Zondervan Publishing House, 1973), 1177.

⁸Wilber T. Dayton, *Romans and Galatians*, Wesleyan Bible Commentary Vol. 5 (Grand Rapids: William B. Eerdmans Publishing Company, 1965)

DOES GALATIANS 4:9,10 PROVE THE BIBLE SABBATH NEED NOT BE KEPT?

(Sourced in part from F.D. Nichols "Answers to Objections")

The passage in Galatians reads as follows: ***"But now, after that you have known God, or rather are known of God, how turn you again to the weak and beggarly elements, whereunto you desire again to be in bondage? You observe days, and months, and times, and years."***

In Paul's letters to the Romans, Colossians, and Ephesians, he is constantly dealing with Judaizing believers who could not let go of the ceremonial holy days, rites, and rituals, that came to an end with the death of Christ. The Jerusalem council was convened to deal with the issues that the large influx of Gentile believers brought to the faith.

*And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question. So, being sent on their way by the church, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren. And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them. **But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the law of Moses."** Acts 15:1-5*

This was the issue Paul had to consistently deal with in the early church made up of Jewish & Gentile believers. The Galatian Christians were not of Jewish origin, they were formerly pagans (Gal. 4:8). Paganism was filled with ceremonial rites & rituals to appease their various gods. It was a system of pagan righteousness by works. What astounds Paul, is that while the Galatian Christians had accepted Christ by faith, they were falling back to into the same system of righteousness by works that they were accustomed to in their pagan religion!

Jewish believers were undermining Paul's gospel by saying to Gentile believers that they needed to be circumcised and keep the law of Moses with all its ceremonial rites and rituals!

The issue of circumcision is mentioned no less than 13 times in Galatians, demonstrating the fact that this was being imposed upon the Galatian believers: (Galatians 2:3,7,8,9; 5:2,3,6,11; 6:12,13,15).

Hence, the Galatians were being led away from the true gospel back into a system of righteousness by works imposed on them by deluded Jewish believers who were teaching them that they had to be circumcised and keep the law of Moses to be saved.

Paul says that the Galatians who were being led to keep "days, and months, and times, and years" were being led away from the true gospel. Opponents of God's Moral Law of Ten Commandments want this text to include the fourth commandment concerning the Sabbath of the Lord.

However, it is evident that Paul is not here speaking of the moral law, for it deals only with one day, the seventh day Sabbath. He must be speaking of the ceremonial law, for only there do we find commands on how to "observe days, and months, and times, and years" (See *Numbers 28 & 29*). The Sabbath is not even mentioned in Galatians!

How could Paul possibly say that the seventh day Sabbath was one of "the weak and beggarly elements," and that the keeping of it would bring men into "bondage"? Paul was the man who instructed Timothy that - "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16. Therefore Paul would be guided in his appraisal of the Sabbath by the prophets' appraisal of it. Isaiah, for example, declares that the Lord calls the Sabbath "my holy day," and then appeals to us to call it "a delight, the holy of the Lord, honorable." Isa. 58:13.

Christ died on the cross to redeem men from sin and to sanctify them, to blot out from this world everything that relates to sin, and to restore this world to its original Edenic glory. But why would Christ seek to abolish the Sabbath, which came forth blessed and sanctified from God's hand in the sinless beauty of Eden, was held before God's people as the sign of His sanctifying power, was commended to the "sons of the stranger" (Isa. 56:6), as well as to the Jews, and will be kept in Eden restored (Isa. 66:22,23)? Sabbath objectors make no serious attempt to face squarely this question.

There is another question we would ask: If Paul would indict those who keep the Sabbath, why would he not also indict those who keep Sunday? Is there not as much the keeping of a day in the one case as in the other?

But let us take the matter a little further. Paul's indictment is against those who "observe" a variety of days and seasons, and so on. Seventh day Adventists are marked by the fact that they do not observe a variety of holy days or seasons, for example, Good Friday or Easter, though we attach vast significance to the death and

resurrection of our Lord. We keep only one day holy. Plainly Paul would not indict us along with the Galatians.

We wonder, however, what he might say if he could speak today to the Sunday keeping world that is giving ever-increasing attention to a variety of religious days and seasons. One current Protestant paper, under the title "The Increasing Observing of Lent," remarks: "Lent has a most important place in the calendar of the Roman Catholic, the Greek Catholic, the Episcopalian, and the Lutheran Churches," and then goes on to add that "in our churches there is an increasing acknowledgment of Lent."

Another Protestant paper is not content simply to promote the observance of Sunday, Good Friday, Easter, Christmas, and Lent, but wishes to add another. It regrets that "Ascension Day has not bulked more largely in Christian thought and the calendar of the churches." The editorial states what it believes the observance of Christmas has done for men, and likewise the observance of Easter and other days, and goes on from this to argue that the observance of Ascension Day would further enrich the spiritual life of Christians.

This is the same kind of reasoning that governed the theologians of the Middle Ages when they were adding one holy day after another, and building the structure of the Catholic Church that is so sweepingly indicted by God's prophets. But we are not quoting from a medieval Catholic writer but from an editorial in a twentieth-century Protestant paper, the *Christian Statesman*. This is the official organ of the National Reform Association, which so earnestly strives to obtain rigid Sunday laws throughout the whole United States, and which declares that it speaks for a great percentage of the Protestant bodies of the country!

If Paul's words have a present-day application, we leave the unbiased reader to judge as to which group would be indicted, Seventh day Adventists or the great Sunday keeping Protestant bodies? In view of the fact that Adventists are often considered defective in their Christianity because they do not observe Good Friday, Easter, the Lenten season, or any special days or seasons, we would ask: Why should Adventists be indicted for failing to observe a variety of days and seasons, and at the same time be indicted by Paul as being guilty of that very thing?

