

QUESTIONS FOR Seventh-day Adventists

1. Where is the proof that men kept the 7th day, or Sabbath, prior to the giving of the law at Mt. Sinai?—Exod. 20: 1-10.

2. If you keep the Sabbath because, as you think, it was kept before the law of Moses, why do you not practise circumcision, seeing it was plainly commanded and practised before the law was given?—Gen. 17: 9-14; Gal 5: 1-4.

3. If Christians are required to keep the seventh day, why do you depart from your dwelling on that day, since those to whom the law was given were plainly commanded not to do so?—Exod. 16: 29.

4. If you keep one Sabbath (the seventh day) why not keep them all—the seventh year and the year of Jubilee?—Lev. 25:3-13. Who authorized you to insist on one part of the law and leave out the rest?

5. Is it the duty of Christians to put to death those who desecrate the seventh day?—Num. 15: 32-36. If Yes, who will be the

public executioner? If No, what will you do with the law?—Exod. 35: 2. If you say the penalties are abolished, you set aside the law.—Deut. 4: 2; Jas. 2: 10. If you admit that the penalties are still in force, there is not an Adventist on earth who can escape the vengeance of the broken law.

6. Jesus journeyed and healed on Sabbath days—Matt. 12: 1-8; Luke 6: 6-11; Jno. 5: 16, and it angered the Jews. Why did He do this on the Sabbath? and why did He answer them, "*My Father worketh hitherto, and I work?*"—Jno. 6: 17.

7. Why did Jesus not require the young ruler to keep the Sabbath, when enumerating the commandments?—Matt. 19: 16-22; Mark 10: 17-22.

8. When Judaizing teachers sought to bring Gentile Christians under the law, and the apostles and elders at Jerusalem met about this question, why did they stigmatize those teachers as "*subverting your faith, saying, Ye must be circumcised and keep the law?*" adding, "*to whom we gave no such commandment.*"—Acts 15: 23, 24. Why did they make no mention of the Sabbath in their recommendation to the Gentile Christians?—vers. 28, 29.

9. Where in Scripture is there any command to any Gentile nation to keep the law of Moses?—Now, no quibbling!

10. The Lord Jesus was in the tomb on the Sabbath; He rose from the dead on the first day of the week; He appeared to His disciples twice on the first day of the week; the Holy Spirit came upon the disciples on the first day of the week (Acts 2: 1; Lev. 23: 15, 16); and the disciples came together to remember the Lord in the breaking of bread on the first day of the week (Acts 20: 7). Thus the *Lord's Day* is the Christian's day (Rev. 1: 10). We are warned against law-teachers (Gal. 5: 1-4; 6: 12, 13), but the Sabbath is never commanded to *Christians*. How do you account for this?

Reader, the Seventh-day Adventists are all astray on the law question. It was given to Israel, not to Gentiles—God using Israel as a sample of mankind, to show that no man can be justified before God by the law. (Gal. 3: 10, 11).

The law *demand*ed righteousness, but did not give life. It *cur*sed the sinner, but could not save him. It effectually closed

the mouth of boasters by convicting them of sin and transgression, bringing man in as "guilty" before God (Rom. 3: 19). Thus it was designed to teach man his absolute need of Christ (Gal. 3 : 24) ; so the sacrifices appointed under the law constantly pointed to Him that was to come. Having come, He voluntarily offered Himself as sin-bearer upon the cross, that we might be justified by faith in Him (Gal. 3: 6, 7, 13).

Now the believer is no more under law, but under Christ, as Rom. 7 : 1-6 clearly shows. We have died with Christ; we are out of the Law's dominion; Christ is our life, we are risen spiritually with Him, that in the liberty and gladness of His grace we may "bring forth fruit unto God." May this blessed liberty and fruitfulness be the reader's present happy realization.

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