

REPORT ON SUMMER 2010 CAMPAIGN LECTURE SERIES—PART TWO

51 Visitors Attend Second Lecture in CGI Jamaica Campaign Series

by Glenford Smith

July 24, 2010

The second lecture in the Summer Campaign Series hosted by CGI Jamaica was attended by 51 visitors, along with 197 regular Sabbath attendees on Saturday, July 24, 2010 in the Sagikor Auditorium, New Kingston. This session was a follow-up on last week's lecture in which Pastor Ian Boyne addressed objections against and gave arguments for the continuing relevance of the seventh day Sabbath for New Testament Christians.

As he had promised Mr. Boyne tackled the contentious issues arising from Colossians 2:16, among other matters. But not before recapitulating some of the more important points covered last week in the opening lecture including the major objections against Sabbath keeping. These included:

- Sabbath was given only to the Jews
- Sabbath is done away since Old Covenant is done away
- Sabbath is done away since temple and sacrificial systems are abolished
- New Testament Christians are now under the administration of grace not law

He summarized the reasons why the major arguments against Sabbath keeping which focused on the abolition of the Old Covenant system of laws, couldn't be used without advocating a general antinomian position. After all, any position that insists that the law is done away would have to concede that the law against adultery, stealing, envy, etc. were also 'done away' since the law doesn't just refer to the Sabbath. The many seemingly contradictory statements in the New Testament about the law—some seemingly favorable and others not—should caution objectors of Sabbath keeping against adopting a broad brush approach to understanding the matter of law.

Mr. Boyne explained that it is possible for the Old Covenant to be abrogated while some of its laws are maintained under the New Covenant. He also addressed the issue of New Testament Sabbath restatement by boldly

presenting Hebrews 4:1—11 as a strong case for Sabbath restatement in the New Testament.

He also reiterated his claim that the Sabbath institution, along with marriage, preceded their being given within a covenantal context between God and national Israel. Sabbath was given before there was any nation. Additionally, Exodus 16:23—30 clearly shows that the Sabbath existed as a binding requirement outside a covenantal context. The fact that it existed prior to and independent of any covenant between God and Israel suggests that it can also have binding force after the Old Covenant and independent of it. It was a universal institution which transcended narrow cultic relevance. Isaiah 56:6—8 also clearly shows that God had always made provisions for non-Israelites to keep the Sabbath.

In dealing with the objections from Colossians 2:16, Pastor Boyne stressed the importance of understanding the cultural and historical background of Paul's often misunderstood references to Sabbath, holy days, and new moons in the text. He spared no effort in showing that rather than condemning Sabbath keeping, Paul was warning sincere Christians not to allow the judgments of acetic philosophers to cause them to abandon their biblically sanctioned festivals. He also emphasized the limitation of the law generally, in the justification of believers. No amount of Sabbath keeping or scrupulous law observance can justify us before God, he said, only by our faith in Christ can we gain justification.