

God's law is no longer binding, used by Protestants
shows They are not lead by Papists.

You Can't keep the law, Jesus did it for you, nailed it to the Cross,
is Another/False Gospel.

No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, *none is more pernicious* in its results, than the *modern* doctrine, so rapidly gaining ground, *that God's law is no longer binding* upon men. Every nation has its laws, which command respect and obedience; no government could exist without them; and can it be conceived that the Creator of the heavens and the earth has no law to govern the beings He has made? Suppose that prominent ministers were publicly to teach that the statutes which govern their land and protect the rights of its citizens were not obligatory--that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of states and nations than to trample upon those divine precepts which are the foundation of all government? { GC 584.1 }

It would be far more consistent for nations to abolish their statutes, and permit the people to do as they please, than for the Ruler of the universe to annul His law, and *leave the world without a standard to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes* enacted in France when atheism (see note 2) became the controlling power. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruelest of tyrants. When the standard of righteousness is set aside, the way is open for the prince of evil to establish his power in the earth. { GC 584.2 }

Wherever the divine precepts are rejected, sin ceases to appear sinful or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. *Through their pernicious teachings the spirit of insubordination is implanted in the hearts* of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. They give the rein to lust and practice the sins which have called down judgments upon the heathen. {GC 584.3} Para., contents mine.

Note:

1). “God’s law is no longer binding” nailed to the Cross, Jesus kept it for us—will not support the papal claim they had authority to make a change, This is exclusively a doctrine by evangelical protestants.

Smith Said:—

“Why should any one labor to prove that Christ changed the Sabbath? Whoever does this is performing a thankless task. The pope will not thank him; for if it is proved that Christ wrought this change, then the pope is robbed of his badge of authority and power. And no truly enlightened Protestant will thank him; for if he succeeds, he only shows that the papacy has not done the work which it was predicted that it should do, and so that the prophecy has failed, and the Scriptures are unreliable. The matter would better stand as the prophecy has it,

and the claim which the pope unwittingly puts forth would better be granted. When a person is charged with any work, and that person steps forth and confesses that he has done the work, that is usually considered sufficient to settle the matter. So, when the prophecy affirms that a certain power shall change the law of God, and in due time that very power arises, does the work foretold, and then openly claims that he has done it, what need have we of further evidence? The world should not forget that the great apostasy foretold by Paul *has taken place*; that the man of sin for long ages held almost a monopoly of Christian teaching in the world; that the mystery of iniquity *has cast* the darkness of its shadow and the errors of its doctrines over almost all Christendom; and that out of this era of error and darkness and corruption, the theology of our day has come. Would it, then, be anything strange if there were yet some relics of popery to be discarded ere the reformation will be complete? A. Campbell (Baptism, p. 15), speaking of the different Protestant sects, says:— {1897 UrS, DAR 558.1}” Para contents mine.

Here “robbed of his badge of authority and power “ is exactly what prophecy foretells Dan. 7:26 “they shall take away his dominion,” authority for Sunday, and impose Protestant Evangelicals own Sundaylaw. For *Protestants keep Sunday to honor Jesus’s resurrection, not because of a papal decree.* Rev. 17: 16 . . . *these shall hate the whore*, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.” and DA 509.2 below)

Its happened before J.N. Andrews records:—

The light of the Reformation necessarily dissipated into thin air many of the most substantial arguments by which the Sunday festival had been built up during the Dark Ages. The roll that fell from Heaven—the apparition of St. Peter—the relief of souls in purgatory, and even of the damned in hell—and many prodigies of fearful portent—none of these, nor all of them combined, were likely longer to sustain the sacredness of the venerable day. True it was that when these were swept away there remained to sustain the festival of Sunday, the canons of councils, the edicts of kings and emperors, the decrees of the holy doctors of the church, and,

greatest of all, the imperious mandates of the Roman pontiff. Yet these could be adduced also in behalf of the innumerable festivals ordained by the same great apostate church. Such authority would answer for the Episcopalian, who devoutly accepts of all these festivals, because commanded so to do by the church; but for those who acknowledge the Bible as the only rule of faith, the case was different. *In the latter part of the sixteenth century, the Presbyterians and Episcopalians of England were involved in such a controversy as brought this matter to an issue. The Episcopalians required men to observe all the festivals of the church; the Presbyterians observed Sunday, and rejected all the rest. The Episcopalians showed the inconsistency of this discrimination, inasmuch as the same church authority had ordained them all. As the Presbyterians rejected the authority of the church, they would not keep Sunday upon that ground, especially as it would involve the observance also of all the other festivals. They had to choose therefore between the giving up of Sunday entirely, and the defense of its observance by the Bible. There was indeed another and a nobler choice that they might have made, viz., to adopt the Sabbath of the Lord, but it was too humiliating for them to unite with those who retained that ancient and sacred institution.* The issue of this struggle is thus related by a distinguished German theologian, Hengstenberg:— {1873 JNA, HSF 474.1}

"The opinion that the Sabbath was transferred to the Sunday was first broached in its perfect form, and with all its consequences, in the controversy which was carried on in England between the Episcopalians and Presbyterians. The Presbyterians, who carried to extremes the principle, that every institution of the church must have its foundation in the Scripture, and would not allow that God had given, in this respect, greater liberty to the church of the New Testament, which his Spirit had brought to maturity, than to that of the Old, *charged the Episcopalians with popish leaven*, and superstition, and subjection to the ordinances of men, because they retained the Christian feasts. The Episcopalians, on the other hand, as a proof that greater liberty was granted to the new-Testament church in such matters as these, appealed to the fact that even the observance of the Sunday was only an arrangement of the church. The Presbyterians were now in a position which compelled them either to give up the observance of Sunday, or to maintain that a divine appointment from God separated it from the other festivals. The first day could not do, for their Christian experience was too deep for them not to know how greatly the weakness of human nature stands in need of regularly returning periods, devoted to the service of God. They therefore decided upon the latter." 1 {1873 JNA, HSF 475.1}

Thus much for the occasion of that wonderful discovery by which the Scriptures are made to sustain the divine appointment of Sunday as the Christian Sabbath. The date of the discovery, the name of the discoverer, and the manner in which he contrived to enforce the first day of the week by the authority of the fourth commandment, are thus set forth by a candid first-day historian, Lyman Coleman:— {1873 JNA, HSF 476.1}

"The true doctrine of the Christian Sabbath was first promulgated by an English dissenter, the Rev. Nicholas Bound, D. D., of Norton, in the county of Suffolk. About the year 1595, he published a famous book, entitled, 'Sabbatum Veteris et Novi Testamenti,' or the True Doctrine of the Sabbath. In this book he maintained 'that the seventh part of our time ought to be devoted to God—that Christians are bound to rest on the Lord's day as much as the Jews were on the Mosaic Sabbath, the commandment about rest being moral and perpetual; and that it was not lawful for persons to follow their studies or worldly business on that day, nor to use such pleasures and recreations as are permitted on other days. This book spread with wonderful rapidity. The doctrine which it propounded called forth from many hearts a ready response, and the result was a most pleasing reformation in many parts of the kingdom. 'It is almost incredible,'

says Fuller, 'how taking this doctrine was, partly because of its own purity, and partly for the eminent piety of such persons as maintained it; so that the Lord's day, especially in corporations, began to be precisely kept; people becoming a law unto themselves, forbearing such sports as yet by statute permitted; yea, many rejoicing at their own restraint herein.' The law of the Sabbath was indeed a religious principle, after which the Christian church had, for centuries, been darkly groping. Pious men of every age had felt the necessity of divine authority for sanctifying the day. Their conscience had been in advance of their reason. Practically they had kept the Sabbath better than their principles required. {1873 JNA, HSF 476.2}

Note: In speaking of protestants defending sunday from the Bible and not from papal authority EGW says:—

“Since the middle of the nineteenth century, students of prophecy in the United States have presented this testimony (of the two horned beast) to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. *With Protestant teachers there is the same claim of divine authority for Sundaykeeping, and the same lack of Scriptural evidence*, as with the papal leaders who fabricated miracles to supply the place of a command from God. The assertion that God's judgments are visited upon men for their violation of the Sunday-sabbath, will be repeated; already it is beginning to be urged. And a movement to enforce Sunday observance is fast gaining ground. {GC 570.1}” Para., and contents mine.

James White uses stronger language:—

That the pope was restored, or a new one chosen is admitted. *But that he has power to depose kings and put the saints to death now, is denied.* Before his dominion was wrested from him, he deposed kings at pleasure for centuries, and silenced heretics by the flame, the rack, the prison, and the sword. *This he cannot do now, nor has he been able to do it since 1798. The papacy is compelled to tolerate Protestantism.* Hear the pope himself on that subject. Here is his letter, dated Sept., 1840, at Rome:—

"ENCYCLICAL LETTER OF OUR MOST HOLY LORD GREGORY XVI., by Divine Providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops.

"Venerable Brethren,—Health and the Apostolic Benediction. You well know, Venerable Brothers, how great are the calamities with which the Catholic church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted. . . . Indeed, are we not (oh, how shameful!) compelled to see the most crafty enemies of the truth, ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but

even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skillfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, traveling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people, and with the farmers? Thus they leave no means unattempted, whether by *corrupt Bibles* in the language of the people, or pestiferous newspapers and other like publications, or caviling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet compelled to tolerate in your dioceses these aforesaid propagators of heresy and infidelity. . . . Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recall to your minds by our present letter the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled zeal, and with united labors, and with every kind of efforts, to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify against the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal."

"Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate.

"GREGORY XVI., Pope."

2). 2Thess. 2:3 falling away by the christian world and evangelicals in America, just before the second advent.

"In addition to this, we have Spiritualism, *infidelity* (to God while claiming to be. The atheism of Cain), socialism, free love, and trades unions, or labor against capital, and communism,—all assiduously spreading their principles among the

masses. These are the very principles that worked among the people, as the exciting cause, just prior to the terrible French Revolution of 1789 and onward. Human nature is the same in all ages, and like causes will surely produce like effects.” {1897 UrS, DAR 542.1; 1912 583.3}{1874 UrS, USLP 87.2}{1887 UrS, MANA 144.1} Para contents mine.

The Man of Sin was Revealed?

All too well *the people had learned the lessons* of cruelty and torture which Rome had so diligently taught. *A day of retribution* at last had come. It was not now the disciples of Jesus that were thrust into dungeons and dragged to the stake. Long ago these had perished or been driven into exile. *Unsparring Rome now felt the deadly power of those whom she had trained to delight in deeds of blood.* "The example of persecution which the clergy of France had exhibited for so many ages, was now *retorted upon them* with signal vigor. The scaffolds ran red *with the blood of the priests.* The galleys and the prisons, once crowded with Huguenots, were now *filled with their persecutors.* Chained to the bench and toiling at the oar, the *Roman Catholic clergy experienced all those woes which their church had so freely inflicted on the gentle heretics.*" (See [Appendix](#).) {GC 283.1}

Note: Dan. 7:26 “they shall take away his dominion,” Rev. 17: 16 . . . these shall hate the whore, and shall make her desolate and *naked (expose her)*, and shall eat her flesh, and *burn her with fire.*” “Let no man deceive you by any means: for *that day* (Second Advent of 2Thess. 2:2) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 2Thess. 2:3” Para., and contents mine.

Paul here describes in reverse order the prophetic events, i.e., the *man of sin revealed* by the reformation and after this, the *falling away* of Christendom exposing the evil servant, foolish virgin, laodicean, image, being the babylon of Revelation 18, and after this the day of Christ, the Second Advent.

It is by the reformation that Protestants know all the evils of a union of church and state, yet prophecy foretells they will “make an image,” *COPY* the papal system of the union of church and state.

Who will suffer the same Result today? Not Catholic papists, Protestant Ministers!

Ministers and people see that they have not sustained the right relation to God. They see that *they have rebelled against the Author of all just and righteous law*. The setting aside of the divine precepts gave rise to thousands of springs of evil, discord, hatred, iniquity, until the earth became one vast field of strife, one sink of corruption. This is the view *that now appears* to those who rejected truth and chose to cherish error. No language can express the longing which the disobedient and disloyal feel for that which they have lost forever—eternal life. Men whom the world has worshiped for their talents and eloquence now see these things in their true light. They realize what they have forfeited by *transgression*, and they fall at the feet of those whose fidelity they have despised and derided, and confess that God has loved them. { GC 655.3}

The people see that they have been deluded. They accuse one another of having led them to destruction; but *all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors* have prophesied smooth things; *they have led their hearers* to make void the law of God and to persecute those who would keep it holy. Now, in their despair, *these teachers confess* before the world their work of deception. The multitudes are filled with fury. “We are lost!” they cry, “and you are the cause of our ruin;” and *they turn upon the false shepherds*. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels *will be raised for their destruction*. The swords which were to slay God’s people *are now employed to destroy their enemies. Everywhere there is strife and bloodshed.* { GC 655.4}

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," are the words of our Saviour. Errors in doctrine are multiplying and twining themselves with serpentlike subtlety around the affections of the people. There is not a doctrine of the Bible that has not been denied. *The great truths of prophecy, showing our position in the history of the world, have been shorn of their beauty and power by the clergy, who seek to make these all-important truths dark and incomprehensible. In many cases the children are drifting away from the old landmarks.* The Lord commanded His people Israel: "When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and He brought us out from thence, that He might bring us in, to give us the land which He sware unto our fathers. And the Lord commanded us to do all these

statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." {5T 330.1}

The mark of deliverance has been set upon those "that sigh and that cry for all the abominations that be done." Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom the command is given: "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary." Says the prophet: "They began at the ancient men which were before the house." Ezekiel 9:1-6. *The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchmen are the first to fall.* There are none to pity or to spare. Men, women, maidens, and little children perish together. { GC 656.2}

"The Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:21. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." Zechariah 14:12, 13. *In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth*—priests, rulers, and people, rich and poor, high and low. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Jeremiah 25:33. { GC 656.3}

It is at this time (1844 and onward) that the third angel is seen flying in the midst of heaven, proclaiming: "If any man worship the beast and his *image (ANYTHING THAT LOOKS LIKE HIM)*, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." "Here are they that keep the commandments of God, and the faith of Jesus (*moral law and the gospel*)." In marked contrast to the world stands the little company who will not swerve from their allegiance to God. These are they of whom Isaiah speaks as

repairing the breach which had been made in the law of God, they who are building the old waste places, raising up the foundation of many generations. { ST November 1, 1899, par. 6 } para., contents mine.

The most solemn warning and the most awful threatening ever addressed to mortals is that contained in the third angel's message. The sin that calls down the wrath of God unmixed with mercy must be of the most heinous character. *Is the world to be left in darkness as to the nature of this sin?—Most assuredly not. God does not deal thus with His creatures. His wrath is never visited upon sins of ignorance. Before His judgments are brought upon the earth, the light in regard to this sin must be presented to the world, that man may know why these judgments are to be inflicted, and may have opportunity to escape them.* { ST November 1, 1899, par. 7 } para., contents mine.

Why Does it Fall?

"The beast" mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopardlike beast of Revelation 13--the papacy. *The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas.* . {GC 445.2}

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, *shall influence the state to enforce their decrees and to sustain their institutions*, then **Protestant America** will have formed an *image* of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result. {GC 445.1}

Note: They don't reach out to the Papacy but to civil power—the two horned beast.

IMAGE

1504. εἰκὼν *ëikōn*, *i-kone'*; from 1503: a likeness, i.e. (lit.) statue, profile, or (fig) representation, resemblance:—image.

1503. *ëikō*, *i'-ko*; appar. a prime verb [perh. akin to 1502 through the idea of faintness as a copy]; to resemble:—be like.

IMAGE, n. [L. imago.]

1. A representation or similitude of any person or thing, formed of a material substance; as an image

wrought out of stone, wood or wax.

Whose is this image and superscription? Matthew 22:20.

2. A statue.

3. An idol; the representation of any person or thing, that is an object of worship. The second commandment forbids the worship of images.

4. The likeness of any thing on canvas; a picture; a resemblance painted.

5. Any copy, representation or likeness.

The child is the image of its mother.

6. Semblance; show; appearance.

The face of things a frightful image bears.

7. An idea; a representation of any thing to the mind; a conception; a picture drawn by fancy.

Can we conceive

Image of aught delightful, soft or great?

8. In rhetoric, a lively description of any thing in discourse, which presents a kind of picture to the mind.

9. In optics, the figure of any object, made by rays of light proceeding from the several points of it. Thus a mirror reflects the image of a person standing before it, as does water in a vessel or stream, when undisturbed.

IMAGE, v.t. To imagine; *to copy* by the imagination; *to form a likeness* in the mind by the fancy or recollection.

And image charms he must behold no more.

By compromises and concessions, Protestants have *tampered with and patronized* popery, giving her vantage-ground which papists themselves are surprised to see and fail to understand. *The Protestant world needs to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.* {ST, November 8, 1899 par. 5}

WONDER

2296. **θαυμάζω** *thaumanzō*, *thōu-mad'-zo*; from 2295; *to wonder*; by impl. *to admire*:—admire, have in admiration, marvel, wonder.

2295. **thauma**, *thōu'-mah*; appar. from a form of 2300; *wonder* (prop. concr.; but by impl. abstr.):—admiration.

2300 **θεᾶομαι**, *theh-ah'-om-ahee*; a prol. form of a primary verb; *to look closely at*, i.e. (by impl.) *perceive* (lit. or fig.); by extens. *to visit*:—behold, look (upon), see. Comp. 3700.

wōn'dēr, v.t., 1. To be curious about; to wish to know. 2. To surprise; to amaze.

1. desire or be curious to know something:

To Study or examine.

But *today* in the *religious world* there are multitudes who, as *they* believe, *are*

*working for the establishment of the kingdom of Christ as an earthly and temporal dominion. **They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority.** Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the *expositors* of His will and the agents of His authority. But He said, "My kingdom is not of this world." John 18:36. He would not accept the earthly throne. {DA 509.2} {GC 587.1; 588.3—for a millennium}{5T 712.1; 714-715.1}{GC 603.2} {TM 366.1} {2SP 14.1}*

As the Protestant churches reject the clear, Scriptural arguments in defense of God's law, they will long to silence those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing, and acknowledge the claims of the papal sabbath. {GC 592.2}

*But if the subject of religious legislation is judiciously and intelligently laid before the people, and they see that through Sunday enforcement **the Roman apostasy would be re-enacted by the Christian world, and that the tyranny of past ages would be repeated, then whatever comes, we shall have done our duty.** {RH, December 24, 1889 par. 4} {RH, March 9, 1911 par. 17}*

The churches, represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ. To John this persecuting power is represented as having horns like a lamb, but as speaking like a dragon. . . . {TM 117.4}

Conclusion

. . . "Faith in the merits of the Son of God would so elevate man that he could resist the devices of Satan. Probation would be granted him in which, through a life of

repentance, and faith in the atonement of the Son of God, he might be redeemed from his transgression of the Father's law, and *thus be elevated to a position where his efforts to keep his law could be accepted.* “{ 1SP 49.3 }

Satan had claimed that it was impossible for man to obey God's commandments; and in our own strength it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity *combined can obey every one of God's precepts.* { COL 314.4}

Sunday the 1st day, is defended by the Ten Commandments were nailed to the cross—you can't keep them—even, Jesus did it for you—these stand against God and His authority. While those who keep the 7th day Sabbath, and the rest of the ten commandments honor Him.