

# Four Winds Publications

## IT'S ALL A MATTER OF FREEDOM

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**"But if there was a sin above another which called for the destruction of the race by the flood, it was the base crime of amalgamation of man and beast which defaced the image of God and caused confusion everywhere.... Every species of animal which God created was preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood. Since the flood, there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men. Spirit of Prophecy, page 69 and 78.**



**Photo of mouse growing a "human ear" - a shape made of cartilage**



John Paul II Apostolic Letters 1998

APOSTOLIC LETTER  
**DIES DOMINI**  
OF THE HOLY FATHER  
JOHN PAUL II  
TO THE BISHOPS, CLERGY AND FAITHFUL  
OF THE CATHOLIC CHURCH  
ON KEEPING THE LORD'S DAY HOLY

My esteemed Brothers in the Episcopate  
and the Priesthood,  
Dear Brothers and Sisters!

1. The Lord's Day — as Sunday was called from Apostolic times(1) — has always been accorded special attention in the history of the Church because of its close connection with the very core of the Christian mystery. In fact, in the weekly reckoning of time Sunday recalls the day of Christ's Resurrection. It is Easter which returns week by week, celebrating Christ's victory over sin and death, the fulfilment in him of the first creation and the dawn of "the new creation" (cf. 2 Cor 5:17). It is the day which recalls in grateful adoration the world's first day and looks forward in active hope to "the last day", when Christ will come in glory (cf. Acts 1:11; 1 Th 4:13-17) and all things will be made new (cf. Rev 21:5).

Rightly, then, the Psalmist's cry is applied to Sunday: "This is the day which the Lord has made: let us rejoice and be glad in it" (Ps 118:24). This invitation to joy, which the Easter liturgy makes its own, reflects the astonishment which came over the women who, having seen the crucifixion of Christ, found the tomb empty when they went there "very early on the

first day after the Sabbath" (Mk 16:2). It is an invitation to relive in some way the experience of the two disciples of Emmaus, who felt their hearts "burn within them" as the Risen One walked with them on the road, explaining the Scriptures and revealing himself in "the breaking of the bread" (cf. Lk 24:32,35). And it echoes the joy — at first uncertain and then overwhelming — which the Apostles experienced on the evening of that same day, when they were visited by the Risen Jesus and received the gift of his peace and of his Spirit (cf. Jn 20:19-23).

2. The Resurrection of Jesus is the fundamental event upon which Christian faith rests (cf. 1 Cor 15:14). It is an astonishing reality, fully grasped in the light of faith, yet historically attested to by those who were privileged to see the Risen Lord. It is a wondrous event which is not only absolutely unique in human history, but which lies at the very heart of the mystery of time. In fact, "all time belongs to [Christ] and all the ages", as the evocative liturgy of the Easter Vigil recalls in preparing the Paschal Candle. Therefore, in commemorating the day of Christ's Resurrection not just once a year but every Sunday, the Church seeks to indicate to every generation the true fulcrum of history, to which the mystery of the world's origin and its final destiny leads.

It is right, therefore, to claim, in the words of a fourth century homily, that "the Lord's Day" is "the lord of days".(2) Those who have received the grace of faith in the Risen Lord cannot fail to grasp the significance of this day of the week with the same deep emotion which led Saint Jerome to say: "Sunday is the day of the Resurrection, it is the day of Christians, it is our day".(3) For Christians, Sunday is "the fundamental feastday", (4) established not only to mark the succession of time but to reveal time's deeper meaning.

3. The fundamental importance of Sunday has been recognized through two thousand years of history and was emphatically restated by the Second Vatican Council: "Every seven days, the Church celebrates the Easter mystery. This is a tradition going back to the Apostles, taking its origin from the actual day of Christ's Resurrection — a day thus appropriately designated 'the Lord's Day'."(5) Paul VI emphasized this importance once more when he approved the new General Roman Calendar and the Universal Norms which regulate the ordering of the Liturgical Year.(6) The

coming of the Third Millennium, which calls believers to reflect upon the course of history in the light of Christ, also invites them to rediscover with new intensity the meaning of Sunday: its "mystery", its celebration, its significance for Christian and human life.

I note with pleasure that in the years since the Council this important theme has prompted not only many interventions by you, dear Brother Bishops, as teachers of the faith, but also different pastoral strategies which — with the support of your clergy — you have developed either individually or jointly. On the threshold of the Great Jubilee of the Year 2000, it has been my wish to offer you this Apostolic Letter in order to support your pastoral efforts in this vital area. But at the same time I wish to turn to all of you, Christ's faithful, as though I were spiritually present in all the communities in which you gather with your Pastors each Sunday to celebrate the Eucharist and "the Lord's Day". Many of the insights and intuitions which prompt this Apostolic Letter have grown from my episcopal service in Krakow and, since the time when I assumed the ministry of Bishop of Rome and Successor of Peter, in the visits to the Roman parishes which I have made regularly on the Sundays of the different seasons of the Liturgical Year. I see this Letter as continuing the lively exchange which I am always happy to have with the faithful, as I reflect with you on the meaning of Sunday and underline the reasons for living Sunday as truly "the Lord's Day", also in the changing circumstances of our own times.

4. Until quite recently, it was easier in traditionally Christian countries to keep Sunday holy because it was an almost universal practice and because, even in the organization of civil society, Sunday rest was considered a fixed part of the work schedule. Today, however, even in those countries which give legal sanction to the festive character of Sunday, changes in socioeconomic conditions have often led to profound modifications of social behaviour and hence of the character of Sunday. The custom of the "weekend" has become more widespread, a weekly period of respite, spent perhaps far from home and often involving participation in cultural, political or sporting activities which are usually held on free days. This social and cultural phenomenon is by no means without its positive aspects if, while respecting true values, it can contribute to people's development and to the advancement of the life of society as a whole. All of this responds not only to the need for rest, but also to the need for celebration which is

inherent in our humanity. Unfortunately, when Sunday loses its fundamental meaning and becomes merely part of a "weekend", it can happen that people stay locked within a horizon so limited that they can no longer see "the heavens".(7) Hence, though ready to celebrate, they are really incapable of doing so.

The disciples of Christ, however, are asked to avoid any confusion between the celebration of Sunday, which should truly be a way of keeping the Lord's Day holy, and the "weekend", understood as a time of simple rest and relaxation. This will require a genuine spiritual maturity, which will enable Christians to "be what they are", in full accordance with the gift of faith, always ready to give an account of the hope which is in them (cf. 1 Pt 3:15). In this way, they will be led to a deeper understanding of Sunday, with the result that, even in difficult situations, they will be able to live it in complete docility to the Holy Spirit.

5. From this perspective, the situation appears somewhat mixed. On the one hand, there is the example of some young Churches, which show how fervently Sunday can be celebrated, whether in urban areas or in widely scattered villages. By contrast, in other parts of the world, because of the sociological pressures already noted, and perhaps because the motivation of faith is weak, the percentage of those attending the Sunday liturgy is strikingly low. In the minds of many of the faithful, not only the sense of the centrality of the Eucharist but even the sense of the duty to give thanks to the Lord and to pray to him with others in the community of the Church, seems to be diminishing.

It is also true that both in mission countries and in countries evangelized long ago the lack of priests is such that the celebration of the Sunday Eucharist cannot always be guaranteed in every community.

6. Given this array of new situations and the questions which they prompt, it seems more necessary than ever to recover the deep doctrinal foundations underlying the Church's precept, so that the abiding value of Sunday in the Christian life will be clear to all the faithful. In doing this, we follow in the footsteps of the age-old tradition of the Church, powerfully restated by the Second Vatican Council in its teaching that on Sunday "Christian believers should come together, in order to commemorate the

suffering, Resurrection and glory of the Lord Jesus, by hearing God's Word and sharing the Eucharist, and to give thanks to God who has given them new birth to a living hope through the Resurrection of Jesus Christ from the dead (cf. 1 Pt 1:3)".(8)

7. The duty to keep Sunday holy, especially by sharing in the Eucharist and by relaxing in a spirit of Christian joy and fraternity, is easily understood if we consider the many different aspects of this day upon which the present Letter will focus our attention.

Sunday is a day which is at the very heart of the Christian life. From the beginning of my Pontificate, I have not ceased to repeat: "Do not be afraid! Open, open wide the doors to Christ!".(9) In the same way, today I would strongly urge everyone to rediscover Sunday: Do not be afraid to give your time to Christ! Yes, let us open our time to Christ, that he may cast light upon it and give it direction. He is the One who knows the secret of time and the secret of eternity, and he gives us "his day" as an ever new gift of his love. The rediscovery of this day is a grace which we must implore, not only so that we may live the demands of faith to the full, but also so that we may respond concretely to the deepest human yearnings. Time given to Christ is never time lost, but is rather time gained, so that our relationships and indeed our whole life may become more profoundly human.

## CHAPTER I **DIES DOMINI** **The Celebration of the Creator's Work**

**"Through him all things were made" (Jn 1:3)**

8. For the Christian, Sunday is above all an Easter celebration, wholly illumined by the glory of the Risen Christ. It is the festival of the "new creation". Yet, when understood in depth, this aspect is inseparable from what the first pages of Scripture tell us of the plan of God in the creation of the world. It is true that the Word was made flesh in "the fullness of time" (Gal 4:4); but it is also true that, in virtue of the mystery of his identity as the eternal Son of the Father, he is the origin and end of the universe. As John writes in the Prologue of his Gospel: "Through him all things were made, and without him was made nothing that was

made" (1:3). Paul too stresses this in writing to the Colossians: "In him all things were created, in heaven and on earth, visible and invisible .... All things were created through him and for him" (1:16). This active presence of the Son in the creative work of God is revealed fully in the Paschal Mystery, in which Christ, rising as "the first fruits of those who had fallen asleep" (1 Cor 15:20), established the new creation and began the process which he himself will bring to completion when he returns in glory to "deliver the kingdom to God the Father ..., so that God may be everything to everyone" (1 Cor 15:24,28).

Already at the dawn of creation, therefore, the plan of God implied Christ's "cosmic mission". This Christocentric perspective, embracing the whole arc of time, filled God's well-pleased gaze when, ceasing from all his work, he "blessed the seventh day and made it holy" (Gn 2:3). According to the Priestly writer of the first biblical creation story, then was born the "Sabbath", so characteristic of the first Covenant, and which in some ways foretells the sacred day of the new and final Covenant. The theme of "God's rest" (cf. Gn 2:2) and the rest which he offered to the people of the Exodus when they entered the Promised Land (cf. Ex 33:14; Dt 3:20; 12:9; Jos 21:44; Ps 95:11) is re-read in the New Testament in the light of the definitive "Sabbath rest" (Heb 4:9) into which Christ himself has entered by his Resurrection. The People of God are called to enter into this same rest by persevering in Christ's example of filial obedience (cf. Heb 4:3-16). In order to grasp fully the meaning of Sunday, therefore, we must re-read the great story of creation and deepen our understanding of the theology of the "Sabbath".

**"In the beginning, God created the heavens and the earth" (Gn 1:1)**

9. The poetic style of the Genesis story conveys well the awe which people feel before the immensity of creation and the resulting sense of adoration of the One who brought all things into being from nothing. It is a story of intense religious significance, a hymn to the Creator of the universe, pointing to him as the only Lord in the face of recurring temptations to divinize the world itself. At the same time, it is a hymn to the goodness of creation, all fashioned by the mighty and merciful hand of God.



"God saw that it was good" (Gn 1:10,12, etc.). Punctuating the story as it does, this refrain sheds a positive light upon every element of the universe and reveals the secret for a proper understanding of it and for its eventual regeneration: the world is good insofar as it remains tied to its origin and, after being disfigured by sin, it is again made good when, with the help of grace, it returns to the One who made it. It is clear that this process directly concerns not inanimate objects and animals but human beings, who have been endowed with the incomparable gift and risk of freedom. Immediately after the creation stories, the Bible highlights the dramatic contrast between the grandeur of man, created in the image and likeness of God, and the fall of man, which unleashes on the world the darkness of sin and death (cf. Gn 3).

10. Coming as it does from the hand of God, the cosmos bears the imprint of his goodness. It is a beautiful world, rightly moving us to admiration and delight, but also calling for cultivation and development. At the "completion" of God's work, the world is ready for human activity. "On the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done" (Gn 2:2). With this anthropomorphic image of God's "work", the Bible not only gives us a glimpse of the mysterious relationship between the Creator and the created world, but also casts light upon the task of human beings in relation to the cosmos. The "work" of God is in some ways an example for man, called not only to inhabit the cosmos, but also to "build" it and thus become God's "co-worker". As I wrote in my Encyclical Laborem Exercens, the first chapters of Genesis constitute in a sense the first "gospel of work".(10) This is a truth which the Second Vatican Council also stressed: "Created in God's image, man was commissioned to subdue the earth and all it contains, to rule the world in justice and holiness, and, recognizing God as the creator of all things, to refer himself and the totality of things to God so that with everything subject to God, the divine name would be glorified in all the earth".(11)

The exhilarating advance of science, technology and culture in their various forms — an ever more rapid and today even overwhelming development — is the historical consequence of the mission by which God entrusts to man and woman the task and responsibility of filling the earth and subduing it by means of their work, in the observance of God's Law.

## **"Shabbat": the Creator's joyful rest**

11. If the first page of the Book of Genesis presents God's "work" as an example for man, the same is true of God's "rest": "On the seventh day God finished his work which he had done" (Gn 2:2). Here too we find an anthropomorphism charged with a wealth of meaning.

It would be banal to interpret God's "rest" as a kind of divine "inactivity". By its nature, the creative act which founds the world is unceasing and God is always at work, as Jesus himself declares in speaking of the Sabbath precept: "My Father is working still, and I am working" (Jn 5:17). The divine rest of the seventh day does not allude to an inactive God, but emphasizes the fullness of what has been accomplished. It speaks, as it were, of God's lingering before the "very good" work (Gn 1:31) which his hand has wrought, in order to cast upon it a gaze full of joyous delight. This is a "contemplative" gaze which does not look to new accomplishments but enjoys the beauty of what has already been achieved. It is a gaze which God casts upon all things, but in a special way upon man, the crown of creation. It is a gaze which already discloses something of the nuptial shape of the relationship which God wants to establish with the creature made in his own image, by calling that creature to enter a pact of love. This is what God will gradually accomplish, in offering salvation to all humanity through the saving covenant made with Israel and fulfilled in Christ. It will be the Word Incarnate, through the eschatological gift of the Holy Spirit and the configuration of the Church as his Body and Bride, who will extend to all humanity the offer of mercy and the call of the Father's love.

12. In the Creator's plan, there is both a distinction and a close link between the order of creation and the order of salvation. This is emphasized in the Old Testament, when it links the "shabbat" commandment not only with God's mysterious "rest" after the days of creation (cf. Ex 20:8-11), but also with the salvation which he offers to Israel in the liberation from the slavery of Egypt (cf. Dt 5:12-15). The God who rests on the seventh day, rejoicing in his creation, is the same God who reveals his glory in liberating his children from Pharaoh's oppression. Adopting an image dear to the Prophets, one could say that in both cases

God reveals himself as the bridegroom before the bride (cf. Hos 2:16-24; Jer 2:2; Is 54:4-8).

As certain elements of the same Jewish tradition suggest,(12) to reach the heart of the "shabbat", of God's "rest", we need to recognize in both the Old and the New Testament the nuptial intensity which marks the relationship between God and his people. Hosea, for instance, puts it thus in this marvellous passage: "I will make for you a covenant on that day with the beasts of the field, the birds of the air, and the creeping things of the ground; and I will abolish the bow, the sword, and war from the land; and I will make you lie down in safety. And I will betroth you to me for ever; I will betroth you to me in righteousness and in justice, in steadfast love and in mercy. I will betroth you to me in faithfulness; and you shall know the Lord" (2:18-20).

**"God blessed the seventh day and made it holy" (Gn 2:3)**

13. The Sabbath precept, which in the first Covenant prepares for the Sunday of the new and eternal Covenant, is therefore rooted in the depths of God's plan. This is why, unlike many other precepts, it is set not within the context of strictly cultic stipulations but within the Decalogue, the "ten words" which represent the very pillars of the moral life inscribed on the human heart. In setting this commandment within the context of the basic structure of ethics, Israel and then the Church declare that they consider it not just a matter of community religious discipline but a defining and indelible expression of our relationship with God, announced and expounded by biblical revelation. This is the perspective within which Christians need to rediscover this precept today. Although the precept may merge naturally with the human need for rest, it is faith alone which gives access to its deeper meaning and ensures that it will not become banal and trivialized.

14. In the first place, therefore, Sunday is the day of rest because it is the day "blessed" by God and "made holy" by him, set apart from the other days to be, among all of them, "the Lord's Day".

In order to grasp fully what the first of the biblical creation accounts means by keeping the Sabbath "holy", we need to consider the whole story, which shows clearly how every reality, without exception, must be referred back

to God. Time and space belong to him. He is not the God of one day alone, but the God of all the days of humanity.

Therefore, if God "sanctifies" the seventh day with a special blessing and makes it "his day" par excellence, this must be understood within the deep dynamic of the dialogue of the Covenant, indeed the dialogue of "marriage". This is the dialogue of love which knows no interruption, yet is never monotonous. In fact, it employs the different registers of love, from the ordinary and indirect to those more intense, which the words of Scripture and the witness of so many mystics do not hesitate to describe in imagery drawn from the experience of married love.

15. All human life, and therefore all human time, must become praise of the Creator and thanksgiving to him. But man's relationship with God also demands times of explicit prayer, in which the relationship becomes an intense dialogue, involving every dimension of the person. "The Lord's Day" is the day of this relationship par excellence when men and women raise their song to God and become the voice of all creation.

This is precisely why it is also the day of rest. Speaking vividly as it does of "renewal" and "detachment", the interruption of the often oppressive rhythm of work expresses the dependence of man and the cosmos upon God. Everything belongs to God! The Lord's Day returns again and again to declare this principle within the weekly reckoning of time. The "Sabbath" has therefore been interpreted evocatively as a determining element in the kind of "sacred architecture" of time which marks biblical revelation.(13) It recalls that the universe and history belong to God; and without a constant awareness of that truth, man cannot serve in the world as co-worker of the Creator.

### **To "keep holy" by "remembering"**

16. The commandment of the Decalogue by which God decrees the Sabbath observance is formulated in the Book of Exodus in a distinctive way: "Remember the Sabbath day in order to keep it holy" (20:8). And the inspired text goes on to give the reason for this, recalling as it does the work of God: "For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath day and made it holy" (v. 11). Before decreeing that

something be done, the commandment urges that something be remembered. It is a call to awaken remembrance of the grand and fundamental work of God which is creation, a remembrance which must inspire the entire religious life of man and then fill the day on which man is called to rest. Rest therefore acquires a sacred value: the faithful are called to rest not only as God rested, but to rest in the Lord, bringing the entire creation to him, in praise and thanksgiving, intimate as a child and friendly as a spouse.

17. The connection between Sabbath rest and the theme of "remembering" God's wonders is found also in the Book of Deuteronomy (5:12-15), where the precept is grounded less in the work of creation than in the work of liberation accomplished by God in the Exodus: "You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with mighty hand and outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day" (Dt 5:15).

This formulation complements the one we have already seen; and taken together, the two reveal the meaning of "the Lord's Day" within a single theological vision which fuses creation and salvation. Therefore, the main point of the precept is not just any kind of interruption of work, but the celebration of the marvels which God has wrought.

Insofar as this "remembrance" is alive, full of thanksgiving and of the praise of God, human rest on the Lord's Day takes on its full meaning. It is then that man enters the depths of God's "rest" and can experience a tremor of the Creator's joy when, after the creation, he saw that all he had made "was very good" (Gn 1:31).

### **From the Sabbath to Sunday**

18. Because the Third Commandment depends upon the remembrance of God's saving works and because Christians saw the definitive time inaugurated by Christ as a new beginning, they made the first day after the Sabbath a festive day, for that was the day on which the Lord rose from the dead. The Paschal Mystery of Christ is the full revelation of the mystery of the world's origin, the climax of the history of salvation and the anticipation of the eschatological fulfilment of the world. What God

accomplished in Creation and wrought for his People in the Exodus has found its fullest expression in Christ's Death and Resurrection, though its definitive fulfilment will not come until the Parousia, when Christ returns in glory. In him, the "spiritual" meaning of the Sabbath is fully realized, as Saint Gregory the Great declares: "For us, the true Sabbath is the person of our Redeemer, our Lord Jesus Christ".(14) This is why the joy with which God, on humanity's first Sabbath, contemplates all that was created from nothing, is now expressed in the joy with which Christ, on Easter Sunday, appeared to his disciples, bringing the gift of peace and the gift of the Spirit (cf. Jn 20:19-23). It was in the Paschal Mystery that humanity, and with it the whole creation, "groaning in birth-pangs until now" (Rom 8:22), came to know its new "exodus" into the freedom of God's children who can cry out with Christ, "Abba, Father!" (Rom 8:15; Gal 4:6). In the light of this mystery, the meaning of the Old Testament precept concerning the Lord's Day is recovered, perfected and fully revealed in the glory which shines on the face of the Risen Christ (cf. 2 Cor 4:6). We move from the "Sabbath" to the "first day after the Sabbath", from the seventh day to the first day: the dies Domini becomes the dies Christi!

CHAPTER II  
**DIES CHRISTI**  
**The Day of the Risen Lord**  
**and of the Gift**  
**of the Holy Spirit**

**The weekly Easter**

19. "We celebrate Sunday because of the venerable Resurrection of our Lord Jesus Christ, and we do so not only at Easter but also at each turning of the week": so wrote Pope Innocent I at the beginning of the fifth century,(15) testifying to an already well established practice which had evolved from the early years after the Lord's Resurrection. Saint Basil speaks of "holy Sunday, honoured by the Lord's Resurrection, the first fruits of all the other days";(16) and Saint Augustine calls Sunday "a sacrament of Easter".(17)

The intimate bond between Sunday and the Resurrection of the Lord is strongly emphasized by all the Churches of East and West. In the tradition

of the Eastern Churches in particular, every Sunday is the *anastàsimos hemèra*, the day of Resurrection,(18) and this is why it stands at the heart of all worship.

In the light of this constant and universal tradition, it is clear that, although the Lord's Day is rooted in the very work of creation and even more in the mystery of the biblical "rest" of God, it is nonetheless to the Resurrection of Christ that we must look in order to understand fully the Lord's Day. This is what the Christian Sunday does, leading the faithful each week to ponder and live the event of Easter, true source of the world's salvation.

20. According to the common witness of the Gospels, the Resurrection of Jesus Christ from the dead took place on "the first day after the Sabbath" (Mk 16:2,9; Lk 24:1; Jn 20:1). On the same day, the Risen Lord appeared to the two disciples of Emmaus (cf. Lk 24:13-35) and to the eleven Apostles gathered together (cf. Lk 24:36; Jn 20:19). A week later — as the Gospel of John recounts (cf. 20:26) — the disciples were gathered together once again, when Jesus appeared to them and made himself known to Thomas by showing him the signs of his Passion. The day of Pentecost — the first day of the eighth week after the Jewish Passover (cf. Acts 2:1), when the promise made by Jesus to the Apostles after the Resurrection was fulfilled by the outpouring of the Holy Spirit (cf. Lk 24:49; Acts 1:4-5) — also fell on a Sunday. This was the day of the first proclamation and the first baptisms: Peter announced to the assembled crowd that Christ was risen and "those who received his word were baptized" (Acts 2:41). This was the epiphany of the Church, revealed as the people into which are gathered in unity, beyond all their differences, the scattered children of God.

### **The first day of the week**

21. It was for this reason that, from Apostolic times, "the first day after the Sabbath", the first day of the week, began to shape the rhythm of life for Christ's disciples (cf. 1 Cor 16:2). "The first day after the Sabbath" was also the day upon which the faithful of Troas were gathered "for the breaking of bread", when Paul bade them farewell and miraculously restored the young Eutychus to life (cf. Acts 20:7-12). The Book of Revelation gives evidence of the practice of calling the first day of the week "the Lord's Day" (1:10).

This would now be a characteristic distinguishing Christians from the world around them. As early as the beginning of the second century, it was noted by Pliny the Younger, governor of Bithynia, in his report on the Christian practice "of gathering together on a set day before sunrise and singing among themselves a hymn to Christ as to a god".(19) And when Christians spoke of the "Lord's Day", they did so giving to this term the full sense of the Easter proclamation: "Jesus Christ is Lord" (Phil 2:11; cf. Acts 2:36; 1 Cor 12:3). Thus Christ was given the same title which the Septuagint used to translate what in the revelation of the Old Testament was the unutterable name of God: YHWH.

22. In those early Christian times, the weekly rhythm of days was generally not part of life in the regions where the Gospel spread, and the festive days of the Greek and Roman calendars did not coincide with the Christian Sunday. For Christians, therefore, it was very difficult to observe the Lord's Day on a set day each week. This explains why the faithful had to gather before sunrise.(20) Yet fidelity to the weekly rhythm became the norm, since it was based upon the New Testament and was tied to Old Testament revelation. This is eagerly underscored by the Apologists and the Fathers of the Church in their writings and preaching where, in speaking of the Paschal Mystery, they use the same Scriptural texts which, according to the witness of Saint Luke (cf. 24:27, 44-47), the Risen Christ himself would have explained to the disciples. In the light of these texts, the celebration of the day of the Resurrection acquired a doctrinal and symbolic value capable of expressing the entire Christian mystery in all its newness.

### **Growing distinction from the Sabbath**

23. It was this newness which the catechesis of the first centuries stressed as it sought to show the prominence of Sunday relative to the Jewish Sabbath. It was on the Sabbath that the Jewish people had to gather in the synagogue and to rest in the way prescribed by the Law. The Apostles, and in particular Saint Paul, continued initially to attend the synagogue so that there they might proclaim Jesus Christ, commenting upon "the words of the prophets which are read every Sabbath" (Acts 13:27). Some communities observed the Sabbath while also celebrating Sunday. Soon, however, the two days began to be distinguished ever more clearly, in reaction chiefly to the insistence of those Christians whose origins in



Judaism made them inclined to maintain the obligation of the old Law. Saint Ignatius of Antioch writes: "If those who were living in the former state of things have come to a new hope, no longer observing the Sabbath but keeping the Lord's Day, the day on which our life has appeared through him and his death ..., that mystery from which we have received our faith and in which we persevere in order to be judged disciples of Christ, our only Master, how could we then live without him, given that the prophets too, as his disciples in the Spirit, awaited him as master?".(21) Saint Augustine notes in turn: "Therefore the Lord too has placed his seal on his day, which is the third after the Passion. In the weekly cycle, however, it is the eighth day after the seventh, that is after the Sabbath, and the first day of the week".(22) The distinction of Sunday from the Jewish Sabbath grew ever stronger in the mind of the Church, even though there have been times in history when, because the obligation of Sunday rest was so emphasized, the Lord's Day tended to become more like the Sabbath. Moreover, there have always been groups within Christianity which observe both the Sabbath and Sunday as "two brother days".(23)

### **The day of the new creation**

24. A comparison of the Christian Sunday with the Old Testament vision of the Sabbath prompted theological insights of great interest. In particular, there emerged the unique connection between the Resurrection and Creation. Christian thought spontaneously linked the Resurrection, which took place on "the first day of the week", with the first day of that cosmic week (cf. Gn 1:1 - 2:4) which shapes the creation story in the Book of Genesis: the day of the creation of light (cf. 1:3-5). This link invited an understanding of the Resurrection as the beginning of a new creation, the first fruits of which is the glorious Christ, "the first born of all creation" (Col 1:15) and "the first born from the dead" (Col 1:18).

25. In effect, Sunday is the day above all other days which summons Christians to remember the salvation which was given to them in baptism and which has made them new in Christ. "You were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead" (Col 2:12; cf. Rom 6:4-6). The liturgy underscores this baptismal dimension of Sunday, both in calling for the celebration of baptisms — as well as at the Easter Vigil — on the

day of the week "when the Church commemorates the Lord's Resurrection",<sup>(24)</sup> and in suggesting as an appropriate penitential rite at the start of Mass the sprinkling of holy water, which recalls the moment of Baptism in which all Christian life is born.<sup>(25)</sup>

### **The eighth day: image of eternity**

26. By contrast, the Sabbath's position as the seventh day of the week suggests for the Lord's Day a complementary symbolism, much loved by the Fathers. Sunday is not only the first day, it is also "the eighth day", set within the sevenfold succession of days in a unique and transcendent position which evokes not only the beginning of time but also its end in "the age to come". Saint Basil explains that Sunday symbolizes that truly singular day which will follow the present time, the day without end which will know neither evening nor morning, the imperishable age which will never grow old; Sunday is the ceaseless foretelling of life without end which renews the hope of Christians and encourages them on their way. <sup>(26)</sup> Looking towards the last day, which fulfils completely the eschatological symbolism of the Sabbath, Saint Augustine concludes the Confessions describing the Eschaton as "the peace of quietness, the peace of the Sabbath, a peace with no evening".<sup>(27)</sup> In celebrating Sunday, both the "first" and the "eighth" day, the Christian is led towards the goal of eternal life.<sup>(28)</sup>

### **The day of Christ-Light**

27. This Christocentric vision sheds light upon another symbolism which Christian reflection and pastoral practice ascribed to the Lord's Day. Wise pastoral intuition suggested to the Church the christianization of the notion of Sunday as "the day of the sun", which was the Roman name for the day and which is retained in some modern languages.<sup>(29)</sup> This was in order to draw the faithful away from the seduction of cults which worshipped the sun, and to direct the celebration of the day to Christ, humanity's true "sun". Writing to the pagans, Saint Justin uses the language of the time to note that Christians gather together "on the day named after the sun",<sup>(30)</sup> but for believers the expression had already assumed a new meaning which was unmistakably rooted in the Gospel.<sup>(31)</sup> Christ is the light of the world (cf. Jn 9:5; also 1:4-5, 9), and, in the weekly reckoning of time, the

day commemorating his Resurrection is the enduring reflection of the epiphany of his glory. The theme of Sunday as the day illuminated by the triumph of the Risen Christ is also found in the Liturgy of the Hours<sup>(32)</sup> and is given special emphasis in the Pannichida, the vigil which in the Eastern liturgies prepares for Sunday. From generation to generation as she gathers on this day, the Church makes her own the wonderment of Zechariah as he looked upon Christ, seeing in him the dawn which gives "light to those who sit in darkness and in the shadow of death" (Lk 1:78-79), and she echoes the joy of Simeon when he takes in his arms the divine Child who has come as the "light to enlighten the Gentiles" (Lk 2:32).

### **The day of the gift of the Spirit**

28. Sunday, the day of light, could also be called the day of "fire", in reference to the Holy Spirit. The light of Christ is intimately linked to the "fire" of the Spirit, and the two images together reveal the meaning of the Christian Sunday.<sup>(33)</sup> When he appeared to the Apostles on the evening of Easter, Jesus breathed upon them and said: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (Jn 20:22-23). The outpouring of the Spirit was the great gift of the Risen Lord to his disciples on Easter Sunday. It was again Sunday when, fifty days after the Resurrection, the Spirit descended in power, as "a mighty wind" and "fire" (Acts 2:2-3), upon the Apostles gathered with Mary. Pentecost is not only the founding event of the Church, but is also the mystery which for ever gives life to the Church.<sup>(34)</sup> Such an event has its own powerful liturgical moment in the annual celebration which concludes "the great Sunday",<sup>(35)</sup> but it also remains a part of the deep meaning of every Sunday, because of its intimate bond with the Paschal Mystery. The "weekly Easter" thus becomes, in a sense, the "weekly Pentecost", when Christians relive the Apostles' joyful encounter with the Risen Lord and receive the life-giving breath of his Spirit.

### **The day of faith**

29. Given these different dimensions which set it apart, Sunday appears as the supreme day of faith. It is the day when, by the power of the Holy Spirit, who is the Church's living "memory" (cf. Jn 14:26), the first

appearance of the Risen Lord becomes an event renewed in the "today" of each of Christ's disciples. Gathered in his presence in the Sunday assembly, believers sense themselves called like the Apostle Thomas: "Put your finger here, and see my hands. Put out your hand, and place it in my side. Doubt no longer, but believe" (Jn 20:27). Yes, Sunday is the day of faith. This is stressed by the fact that the Sunday Eucharistic liturgy, like the liturgy of other solemnities, includes the Profession of Faith. Recited or sung, the Creed declares the baptismal and Paschal character of Sunday, making it the day on which in a special way the baptized renew their adherence to Christ and his Gospel in a rekindled awareness of their baptismal promises. Listening to the word and receiving the Body of the Lord, the baptized contemplate the Risen Jesus present in the "holy signs" and confess with the Apostle Thomas: "My Lord and my God!" (Jn 20:28).

### **An indispensable day!**

30. It is clear then why, even in our own difficult times, the identity of this day must be protected and above all must be lived in all its depth. An Eastern writer of the beginning of the third century recounts that as early as then the faithful in every region were keeping Sunday holy on a regular basis.(36) What began as a spontaneous practice later became a juridically sanctioned norm. The Lord's Day has structured the history of the Church through two thousand years: how could we think that it will not continue to shape her future? The pressures of today can make it harder to fulfil the Sunday obligation; and, with a mother's sensitivity, the Church looks to the circumstances of each of her children. In particular, she feels herself called to a new catechetical and pastoral commitment, in order to ensure that, in the normal course of life, none of her children are deprived of the rich outpouring of grace which the celebration of the Lord's Day brings. It was in this spirit that the Second Vatican Council, making a pronouncement on the possibility of reforming the Church calendar to match different civil calendars, declared that the Church "is prepared to accept only those arrangements which preserve a week of seven days with a Sunday".(37) Given its many meanings and aspects, and its link to the very foundations of the faith, the celebration of the Christian Sunday remains, on the threshold of the Third Millennium, an indispensable element of our Christian identity.

CHAPTER III  
**DIES ECCLESIAE**  
**The Eucharistic Assembly:**  
**Heart of Sunday**

**The presence of the Risen Lord**

31. "I am with you always, to the end of the age" (Mt 28:20). This promise of Christ never ceases to resound in the Church as the fertile secret of her life and the wellspring of her hope. As the day of Resurrection, Sunday is not only the remembrance of a past event: it is a celebration of the living presence of the Risen Lord in the midst of his own people.

For this presence to be properly proclaimed and lived, it is not enough that the disciples of Christ pray individually and commemorate the death and Resurrection of Christ inwardly, in the secrecy of their hearts. Those who have received the grace of baptism are not saved as individuals alone, but as members of the Mystical Body, having become part of the People of God.(38) It is important therefore that they come together to express fully the very identity of the Church, the ekklesia, the assembly called together by the Risen Lord who offered his life "to reunite the scattered children of God" (Jn 11:52). They have become "one" in Christ (cf. Gal 3:28) through the gift of the Spirit. This unity becomes visible when Christians gather together: it is then that they come to know vividly and to testify to the world that they are the people redeemed, drawn "from every tribe and language and people and nation" (Rev 5:9). The assembly of Christ's disciples embodies from age to age the image of the first Christian community which Luke gives as an example in the Acts of the Apostles, when he recounts that the first baptized believers "devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (2:42).

**The Eucharistic assembly**

32. The Eucharist is not only a particularly intense expression of the reality of the Church's life, but also in a sense its "fountain-head".(39) The Eucharist feeds and forms the Church: "Because there is one bread, we

who are many are one body, for we all partake of the one bread" (1 Cor 10:17). Because of this vital link with the sacrament of the Body and Blood of the Lord, the mystery of the Church is savoured, proclaimed, and lived supremely in the Eucharist.(40)

This ecclesial dimension intrinsic to the Eucharist is realized in every Eucharistic celebration. But it is expressed most especially on the day when the whole community comes together to commemorate the Lord's Resurrection. Significantly, the Catechism of the Catholic Church teaches that "the Sunday celebration of the Lord's Day and his Eucharist is at the heart of the Church's life".(41)

33. At Sunday Mass, Christians relive with particular intensity the experience of the Apostles on the evening of Easter when the Risen Lord appeared to them as they were gathered together (cf. Jn 20:19). In a sense, the People of God of all times were present in that small nucleus of disciples, the first fruits of the Church. Through their testimony, every generation of believers hears the greeting of Christ, rich with the messianic gift of peace, won by his blood and offered with his Spirit: "Peace be with you!" Christ's return among them "a week later" (Jn 20:26) can be seen as a radical prefiguring of the Christian community's practice of coming together every seven days, on "the Lord's Day" or Sunday, in order to profess faith in his Resurrection and to receive the blessing which he had promised: "Blessed are those who have not seen and yet believe" (Jn 20:29). This close connection between the appearance of the Risen Lord and the Eucharist is suggested in the Gospel of Luke in the story of the two disciples of Emmaus, whom Christ approached and led to understand the Scriptures and then sat with them at table. They recognized him when he "took the bread, said the blessing, broke it and gave it to them" (24:30). The gestures of Jesus in this account are his gestures at the Last Supper, with the clear allusion to the "breaking of bread", as the Eucharist was called by the first generation of Christians.

### **The Sunday Eucharist**

34. It is true that, in itself, the Sunday Eucharist is no different from the Eucharist celebrated on other days, nor can it be separated from liturgical and sacramental life as a whole. By its very nature, the Eucharist is an epiphany of the Church;(42) and this is most powerfully expressed when the diocesan community gathers in prayer with its Pastor: "The Church

appears with special clarity when the holy People of God, all of them, are actively and fully sharing in the same liturgical celebrations — especially when it is the same Eucharist — sharing one prayer at one altar, at which the Bishop is presiding, surrounded by his presbyters and his ministers". (43) This relationship with the Bishop and with the entire Church community is inherent in every Eucharistic celebration, even when the Bishop does not preside, regardless of the day of the week on which it is celebrated. The mention of the Bishop in the Eucharistic Prayer is the indication of this.

But because of its special solemnity and the obligatory presence of the community, and because it is celebrated "on the day when Christ conquered death and gave us a share in his immortal life", (44) the Sunday Eucharist expresses with greater emphasis its inherent ecclesial dimension. It becomes the paradigm for other Eucharistic celebrations. Each community, gathering all its members for the "breaking of the bread", becomes the place where the mystery of the Church is concretely made present. In celebrating the Eucharist, the community opens itself to communion with the universal Church, (45) imploring the Father to "remember the Church throughout the world" and make her grow in the unity of all the faithful with the Pope and with the Pastors of the particular Churches, until love is brought to perfection.

### **The day of the Church**

35. Therefore, the dies Domini is also the dies Ecclesiae. This is why on the pastoral level the community aspect of the Sunday celebration should be particularly stressed. As I have noted elsewhere, among the many activities of a parish, "none is as vital or as community-forming as the Sunday celebration of the Lord's Day and his Eucharist". (46) Mindful of this, the Second Vatican Council recalled that efforts must be made to ensure that there is "within the parish, a lively sense of community, in the first place through the community celebration of Sunday Mass". (47) Subsequent liturgical directives made the same point, asking that on Sundays and holy days the Eucharistic celebrations held normally in other churches and chapels be coordinated with the celebration in the parish church, in order "to foster the sense of the Church community, which is nourished and expressed in a particular way by the community celebration on Sunday,

whether around the Bishop, especially in the Cathedral, or in the parish assembly, in which the pastor represents the Bishop".(48)

36. The Sunday assembly is the privileged place of unity: it is the setting for the celebration of the sacramentum unitatis which profoundly marks the Church as a people gathered "by" and "in" the unity of the Father, of the Son and of the Holy Spirit.(49) For Christian families, the Sunday assembly is one of the most outstanding expressions of their identity and their "ministry" as "domestic churches", (50) when parents share with their children at the one Table of the word and of the Bread of Life. We do well to recall in this regard that it is first of all the parents who must teach their children to participate in Sunday Mass; they are assisted in this by catechists, who are to see to it that initiation into the Mass is made a part of the formation imparted to the children entrusted to their care, explaining the important reasons behind the obligatory nature of the precept. When circumstances suggest it, the celebration of Masses for Children, in keeping with the provisions of the liturgical norms,(51) can also help in this regard.

At Sunday Masses in parishes, insofar as parishes are "Eucharistic communities", (52) it is normal to find different groups, movements, associations and even the smaller religious communities present in the parish. This allows everyone to experience in common what they share most deeply, beyond the particular spiritual paths which, by discernment of Church authority,(53) legitimately distinguish them. This is why on Sunday, the day of gathering, small group Masses are not to be encouraged: it is not only a question of ensuring that parish assemblies are not without the necessary ministry of priests, but also of ensuring that the life and unity of the Church community are fully safeguarded and promoted.(54)

Authorization of possible and clearly restricted exceptions to this general guideline will depend upon the wise discernment of the Pastors of the particular Churches, in view of special needs in the area of formation and pastoral care, and keeping in mind the good of individuals or groups — especially the benefits which such exceptions may bring to the entire Christian community.



## **A pilgrim people**

37. As the Church journeys through time, the reference to Christ's Resurrection and the weekly recurrence of this solemn memorial help to remind us of the pilgrim and eschatological character of the People of God. Sunday after Sunday the Church moves towards the final "Lord's Day", that Sunday which knows no end. The expectation of Christ's coming is inscribed in the very mystery of the Church(55) and is evidenced in every Eucharistic celebration. But, with its specific remembrance of the glory of the Risen Christ, the Lord's Day recalls with greater intensity the future glory of his "return". This makes Sunday the day on which the Church, showing forth more clearly her identity as "Bride", anticipates in some sense the eschatological reality of the heavenly Jerusalem. Gathering her children into the Eucharistic assembly and teaching them to wait for the "divine Bridegroom", she engages in a kind of "exercise of desire", (56) receiving a foretaste of the joy of the new heavens and new earth, when the holy city, the new Jerusalem, will come down from God, "prepared as a bride adorned for her husband" (Rev 21:2).

## **The day of hope**

38. Viewed in this way, Sunday is not only the day of faith, but is also the day of Christian hope. To share in "the Lord's Supper" is to anticipate the eschatological feast of the "marriage of the Lamb" (Rev 19:9). Celebrating this memorial of Christ, risen and ascended into heaven, the Christian community waits "in joyful hope for the coming of our Saviour, Jesus Christ".(57) Renewed and nourished by this intense weekly rhythm, Christian hope becomes the leaven and the light of human hope. This is why the Prayer of the Faithful responds not only to the needs of the particular Christian community but also to those of all humanity; and the Church, coming together for the Eucharistic celebration, shows to the world that she makes her own "the joys and hopes, the sorrows and anxieties of people today, especially of the poor and all those who suffer".(58) With the offering of the Sunday Eucharist, the Church crowns the witness which her children strive to offer every day of the week by proclaiming the Gospel and practising charity in the world of work and in all the many tasks of life; thus she shows forth more plainly her identity "as a sacrament, or sign and

instrument of intimate union with God and of the unity of the entire human race".(59)

### **The table of the word**

39. As in every Eucharistic celebration, the Risen Lord is encountered in the Sunday assembly at the twofold table of the word and of the Bread of Life. The table of the word offers the same understanding of the history of salvation and especially of the Paschal Mystery which the Risen Jesus himself gave to his disciples: it is Christ who speaks, present as he is in his word "when Sacred Scripture is read in the Church".(60) At the table of the Bread of Life, the Risen Lord becomes really, substantially and enduringly present through the memorial of his Passion and Resurrection, and the Bread of Life is offered as a pledge of future glory. The Second Vatican Council recalled that "the Liturgy of the Word and the Liturgy of the Eucharist are so closely joined together that they form a single act of worship".(61) The Council also urged that "the table of the word of God be more lavishly prepared for the faithful, opening to them more abundantly the treasures of the Bible".(62) It then decreed that, in Masses of Sunday and holy days of obligation, the homily should not be omitted except for serious reasons.(63) These timely decrees were faithfully embodied in the liturgical reform, about which Paul VI wrote, commenting upon the richer offering of biblical readings on Sunday and holy days: "All this has been decreed so as to foster more and more in the faithful 'that hunger for hearing the word of the Lord' (Am 8:11) which, under the guidance of the Holy Spirit, spurs the People of the New Covenant on towards the perfect unity of the Church".(64)

40. In considering the Sunday Eucharist more than thirty years after the Council, we need to assess how well the word of God is being proclaimed and how effectively the People of God have grown in knowledge and love of Sacred Scripture.(65) There are two aspects of this — that of celebration and that of personal appropriation — and they are very closely related. At the level of celebration, the fact that the Council made it possible to proclaim the word of God in the language of the community taking part in the celebration must awaken a new sense of responsibility towards the word, allowing "the distinctive character of the sacred text" to shine forth "even in the mode of reading or singing".(66) At the level of personal

appropriation, the hearing of the word of God proclaimed must be well prepared in the souls of the faithful by an apt knowledge of Scripture and, where pastorally possible, by special initiatives designed to deepen understanding of the biblical readings, particularly those used on Sundays and holy days. If Christian individuals and families are not regularly drawing new life from the reading of the sacred text in a spirit of prayer and docility to the Church's interpretation,(67) then it is difficult for the liturgical proclamation of the word of God alone to produce the fruit we might expect. This is the value of initiatives in parish communities which bring together during the week those who take part in the Eucharist — priest, ministers and faithful(68) — in order to prepare the Sunday liturgy, reflecting beforehand upon the word of God which will be proclaimed. The objective sought here is that the entire celebration — praying, singing, listening, and not just the preaching — should express in some way the theme of the Sunday liturgy, so that all those taking part may be penetrated more powerfully by it. Clearly, much depends on those who exercise the ministry of the word. It is their duty to prepare the reflection on the word of the Lord by prayer and study of the sacred text, so that they may then express its contents faithfully and apply them to people's concerns and to their daily lives.

41. It should also be borne in mind that the liturgical proclamation of the word of God, especially in the Eucharistic assembly, is not so much a time for meditation and catechesis as a dialogue between God and his People, a dialogue in which the wonders of salvation are proclaimed and the demands of the Covenant are continually restated. On their part, the People of God are drawn to respond to this dialogue of love by giving thanks and praise, also by demonstrating their fidelity to the task of continual "conversion". The Sunday assembly commits us therefore to an inner renewal of our baptismal promises, which are in a sense implicit in the recitation of the Creed, and are an explicit part of the liturgy of the Easter Vigil and whenever Baptism is celebrated during Mass. In this context, the proclamation of the word in the Sunday Eucharistic celebration takes on the solemn tone found in the Old Testament at moments when the Covenant was renewed, when the Law was proclaimed and the community of Israel was called — like the People in the desert at the foot of Sinai (cf. Ex 19:7-8; 24:3,7) — to repeats its "yes", renewing its decision to be faithful to God and to obey his commandments. In speaking his

word, God awaits our response: a response which Christ has already made for us with his "Amen" (cf. 2 Cor 1:20-22), and which echoes in us through the Holy Spirit so that what we hear may involve us at the deepest level. (69)

### **The table of the Body of Christ**

42. The table of the word leads naturally to the table of the Eucharistic Bread and prepares the community to live its many aspects, which in the Sunday Eucharist assume an especially solemn character. As the whole community gathers to celebrate "the Lord's Day", the Eucharist appears more clearly than on other days as the great "thanksgiving" in which the Spirit-filled Church turns to the Father, becoming one with Christ and speaking in the name of all humanity. The rhythm of the week prompts us to gather up in grateful memory the events of the days which have just passed, to review them in the light of God and to thank him for his countless gifts, glorifying him "through Christ, with Christ and in Christ, in the unity of the Holy Spirit". The Christian community thus comes to a renewed awareness of the fact that all things were created through Christ (cf. Col 1:16; Jn 1:3), and that in Christ, who came in the form of a slave to take on and redeem our human condition, all things have been restored (cf. Eph 1:10), in order to be handed over to God the Father, from whom all things come to be and draw their life. Then, giving assent to the Eucharistic doxology with their "Amen", the People of God look in faith and hope towards the eschatological end, when Christ "will deliver the kingdom to God the Father ... so that God may be everything to everyone" (1 Cor 15:24, 28).

43. This "ascending" movement is inherent in every Eucharistic celebration and makes it a joyous event, overflowing with gratitude and hope. But it emerges particularly at Sunday Mass because of its special link with the commemoration of the Resurrection. By contrast, this "Eucharistic" rejoicing which "lifts up our hearts" is the fruit of God's "descending" movement towards us, which remains for ever etched in the essential sacrificial element of the Eucharist, the supreme expression and celebration of the mystery of the kenosis, the descent by which Christ "humbled himself, and became obedient unto death, even death on a Cross" (Phil 2:8).

The Mass in fact truly makes present the sacrifice of the Cross. Under the species of bread and wine, upon which has been invoked the outpouring of the Spirit who works with absolutely unique power in the words of consecration, Christ offers himself to the Father in the same act of sacrifice by which he offered himself on the Cross. "In this divine sacrifice which is accomplished in the Mass, the same Christ who offered himself once and for all in a bloody manner on the altar of the Cross is contained and is offered in an unbloody manner".(70) To his sacrifice Christ unites the sacrifice of the Church: "In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, sufferings, prayer and work, are united with those of Christ and with his total offering, and so acquire a new value".(71) The truth that the whole community shares in Christ's sacrifice is especially evident in the Sunday gathering, which makes it possible to bring to the altar the week that has passed, with all its human burdens.

### **Easter banquet and fraternal gathering**

44. The communal character of the Eucharist emerges in a special way when it is seen as the Easter banquet, in which Christ himself becomes our nourishment. In fact, "for this purpose Christ entrusted to the Church this sacrifice: so that the faithful might share in it, both spiritually, in faith and charity, and sacramentally, in the banquet of Holy Communion. Sharing in the Lord's Supper is always communion with Christ, who offers himself for us in sacrifice to the Father".(72) This is why the Church recommends that the faithful receive communion when they take part in the Eucharist, provided that they are properly disposed and, if aware of grave sin, have received God's pardon in the Sacrament of Reconciliation,(73) in the spirit of what Saint Paul writes to the community at Corinth (cf. 1 Cor 11:27-32). Obviously, the invitation to Eucharistic communion is more insistent in the case of Mass on Sundays and holy days.

It is also important to be ever mindful that communion with Christ is deeply tied to communion with our brothers and sisters. The Sunday Eucharistic gathering is an experience of brotherhood, which the celebration should demonstrate clearly, while ever respecting the nature of the liturgical action. All this will be helped by gestures of welcome and by the tone of prayer, alert to the needs of all in the community. The sign of

peace — in the Roman Rite significantly placed before Eucharistic communion — is a particularly expressive gesture which the faithful are invited to make as a manifestation of the People of God's acceptance of all that has been accomplished in the celebration(74) and of the commitment to mutual love which is made in sharing the one bread, with the demanding words of Christ in mind: "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled with your brother, and then come and offer your gift" (Mt 5:23-24).

### **From Mass to "mission"**

45. Receiving the Bread of Life, the disciples of Christ ready themselves to undertake with the strength of the Risen Lord and his Spirit the tasks which await them in their ordinary life. For the faithful who have understood the meaning of what they have done, the Eucharistic celebration does not stop at the church door. Like the first witnesses of the Resurrection, Christians who gather each Sunday to experience and proclaim the presence of the Risen Lord are called to evangelize and bear witness in their daily lives. Given this, the Prayer after Communion and the Concluding Rite — the Final Blessing and the Dismissal — need to be better valued and appreciated, so that all who have shared in the Eucharist may come to a deeper sense of the responsibility which is entrusted to them. Once the assembly disperses, Christ's disciples return to their everyday surroundings with the commitment to make their whole life a gift, a spiritual sacrifice pleasing to God (cf. Rom 12:1). They feel indebted to their brothers and sisters because of what they have received in the celebration, not unlike the disciples of Emmaus who, once they had recognized the Risen Christ "in the breaking of the bread" (cf. Lk 24:30-32), felt the need to return immediately to share with their brothers and sisters the joy of meeting the Lord (cf. Lk 24:33-35).

### **The Sunday obligation**

46. Since the Eucharist is the very heart of Sunday, it is clear why, from the earliest centuries, the Pastors of the Church have not ceased to remind the faithful of the need to take part in the liturgical assembly. "Leave everything on the Lord's Day", urges the third century text known as the

Didascalia, "and run diligently to your assembly, because it is your praise of God. Otherwise, what excuse will they make to God, those who do not come together on the Lord's Day to hear the word of life and feed on the divine nourishment which lasts forever?".(75) The faithful have generally accepted this call of the Pastors with conviction of soul and, although there have been times and situations when this duty has not been perfectly met, one should never forget the genuine heroism of priests and faithful who have fulfilled this obligation even when faced with danger and the denial of religious freedom, as can be documented from the first centuries of Christianity up to our own time.

In his first Apology addressed to the Emperor Antoninus and the Senate, Saint Justin proudly described the Christian practice of the Sunday assembly, which gathered in one place Christians from both the city and the countryside.(76) When, during the persecution of Diocletian, their assemblies were banned with the greatest severity, many were courageous enough to defy the imperial decree and accepted death rather than miss the Sunday Eucharist. This was the case of the martyrs of Abitina, in Proconsular Africa, who replied to their accusers: "Without fear of any kind we have celebrated the Lord's Supper, because it cannot be missed; that is our law"; "We cannot live without the Lord's Supper". As she confessed her faith, one of the martyrs said: "Yes, I went to the assembly and I celebrated the Lord's Supper with my brothers and sisters, because I am a Christian".(77)

47. Even if in the earliest times it was not judged necessary to be prescriptive, the Church has not ceased to confirm this obligation of conscience, which rises from the inner need felt so strongly by the Christians of the first centuries. It was only later, faced with the half-heartedness or negligence of some, that the Church had to make explicit the duty to attend Sunday Mass: more often than not, this was done in the form of exhortation, but at times the Church had to resort to specific canonical precepts. This was the case in a number of local Councils from the fourth century onwards (as at the Council of Elvira of 300, which speaks not of an obligation but of penalties after three absences)(78) and most especially from the sixth century onwards (as at the Council of Agde in 506).(79) These decrees of local Councils led to a universal practice, the obligatory character of which was taken as something quite normal.(80)

The Code of Canon Law of 1917 for the first time gathered this tradition into a universal law.(81) The present Code reiterates this, saying that "on Sundays and other holy days of obligation the faithful are bound to attend Mass".(82) This legislation has normally been understood as entailing a grave obligation: this is the teaching of the Catechism of the Catholic Church,(83) and it is easy to understand why if we keep in mind how vital Sunday is for the Christian life.

48. Today, as in the heroic times of the beginning, many who wish to live in accord with the demands of their faith are being faced with difficult situations in various parts of the world. They live in surroundings which are sometimes decidedly hostile and at other times — more frequently in fact — indifferent and unresponsive to the Gospel message. If believers are not to be overwhelmed, they must be able to count on the support of the Christian community. This is why they must be convinced that it is crucially important for the life of faith that they should come together with others on Sundays to celebrate the Passover of the Lord in the sacrament of the New Covenant. It is the special responsibility of the Bishops, therefore, "to ensure that Sunday is appreciated by all the faithful, kept holy and celebrated as truly 'the Lord's Day', on which the Church comes together to renew the remembrance of the Easter mystery in hearing the word of God, in offering the sacrifice of the Lord, in keeping the day holy by means of prayer, works of charity and abstention from work".(84)

49. Because the faithful are obliged to attend Mass unless there is a grave impediment, Pastors have the corresponding duty to offer to everyone the real possibility of fulfilling the precept. The provisions of Church law move in this direction, as for example in the faculty granted to priests, with the prior authorization of the diocesan Bishop, to celebrate more than one Mass on Sundays and holy days,(85) the institution of evening Masses(86) and the provision which allows the obligation to be fulfilled from Saturday evening onwards, starting at the time of First Vespers of Sunday.(87) From a liturgical point of view, in fact, holy days begin with First Vespers.(88) Consequently, the liturgy of what is sometimes called the "Vigil Mass" is in effect the "festive" Mass of Sunday, at which the celebrant is required to preach the homily and recite the Prayer of the Faithful. Moreover, Pastors should remind the faithful that when they are away from home on Sundays they are to take care to attend Mass wherever they may



be, enriching the local community with their personal witness. At the same time, these communities should show a warm sense of welcome to visiting brothers and sisters, especially in places which attract many tourists and pilgrims, for whom it will often be necessary to provide special religious assistance.(89)

### **A joyful celebration in song**

50. Given the nature of Sunday Mass and its importance in the lives of the faithful, it must be prepared with special care. In ways dictated by pastoral experience and local custom in keeping with liturgical norms, efforts must be made to ensure that the celebration has the festive character appropriate to the day commemorating the Lord's Resurrection. To this end, it is important to devote attention to the songs used by the assembly, since singing is a particularly apt way to express a joyful heart, accentuating the solemnity of the celebration and fostering the sense of a common faith and a shared love. Care must be taken to ensure the quality, both of the texts and of the melodies, so that what is proposed today as new and creative will conform to liturgical requirements and be worthy of the Church's tradition which, in the field of sacred music, boasts a priceless heritage.

### **A celebration involving all**

51. There is a need too to ensure that all those present, children and adults, take an active interest, by encouraging their involvement at those points where the liturgy suggests and recommends it.(90) Of course, it falls only to those who exercise the priestly ministry to effect the Eucharistic Sacrifice and to offer it to God in the name of the whole people.(91) This is the basis of the distinction, which is much more than a matter of discipline, between the task proper to the celebrant and that which belongs to deacons and the non-ordained faithful.(92) Yet the faithful must realize that, because of the common priesthood received in Baptism, "they participate in the offering of the Eucharist".(93) Although there is a distinction of roles, they still "offer to God the divine victim and themselves with him. Offering the sacrifice and receiving holy communion, they take part actively in the liturgy", (94) finding in it light and strength to live their baptismal priesthood and the witness of a holy life.

## **Other moments of the Christian Sunday**

52. Sharing in the Eucharist is the heart of Sunday, but the duty to keep Sunday holy cannot be reduced to this. In fact, the Lord's Day is lived well if it is marked from beginning to end by grateful and active remembrance of God's saving work. This commits each of Christ's disciples to shape the other moments of the day — those outside the liturgical context: family life, social relationships, moments of relaxation — in such a way that the peace and joy of the Risen Lord will emerge in the ordinary events of life. For example, the relaxed gathering of parents and children can be an opportunity not only to listen to one another but also to share a few formative and more reflective moments. Even in lay life, when possible, why not make provision for special times of prayer — especially the solemn celebration of Vespers, for example — or moments of catechesis, which on the eve of Sunday or on Sunday afternoon might prepare for or complete the gift of the Eucharist in people's hearts?

This rather traditional way of keeping Sunday holy has perhaps become more difficult for many people; but the Church shows her faith in the strength of the Risen Lord and the power of the Holy Spirit by making it known that, today more than ever, she is unwilling to settle for minimalism and mediocrity at the level of faith. She wants to help Christians to do what is most correct and pleasing to the Lord. And despite the difficulties, there are positive and encouraging signs. In many parts of the Church, a new need for prayer in its many forms is being felt; and this is a gift of the Holy Spirit. There is also a rediscovery of ancient religious practices, such as pilgrimages; and often the faithful take advantage of Sunday rest to visit a Shrine where, with the whole family perhaps, they can spend time in a more intense experience of faith. These are moments of grace which must be fostered through evangelization and guided by genuine pastoral wisdom.

## **Sunday assemblies without a priest**

53. There remains the problem of parishes which do not have the ministry of a priest for the celebration of the Sunday Eucharist. This is often the case in young Churches, where one priest has pastoral responsibility for faithful scattered over a vast area. However, emergency situations can also

arise in countries of long-standing Christian tradition, where diminishing numbers of clergy make it impossible to guarantee the presence of a priest in every parish community. In situations where the Eucharist cannot be celebrated, the Church recommends that the Sunday assembly come together even without a priest,(95) in keeping with the indications and directives of the Holy See which have been entrusted to the Episcopal Conferences for implementation.(96) Yet the objective must always remain the celebration of the Sacrifice of the Mass, the one way in which the Passover of the Lord becomes truly present, the only full realization of the Eucharistic assembly over which the priest presides in persona Christi, breaking the bread of the word and the Eucharist. At the pastoral level, therefore, everything has to be done to ensure that the Sacrifice of the Mass is made available as often as possible to the faithful who are regularly deprived of it, either by arranging the presence of a priest from time to time, or by taking every opportunity to organize a gathering in a central location accessible to scattered groups.

### **Radio and television**

54. Finally, the faithful who, because of sickness, disability or some other serious cause, are prevented from taking part, should as best they can unite themselves with the celebration of Sunday Mass from afar, preferably by means of the readings and prayers for that day from the Missal, as well as through their desire for the Eucharist.(97) In many countries, radio and television make it possible to join in the Eucharistic celebration broadcast from some sacred place.(98) Clearly, this kind of broadcast does not in itself fulfil the Sunday obligation, which requires participation in the fraternal assembly gathered in one place, where Eucharistic communion can be received. But for those who cannot take part in the Eucharist and who are therefore excused from the obligation, radio and television are a precious help, especially if accompanied by the generous service of extraordinary ministers who bring the Eucharist to the sick, also bringing them the greeting and solidarity of the whole community. Sunday Mass thus produces rich fruits for these Christians too, and they are truly enabled to experience Sunday as "the Lord's Day" and "the Church's day".

CHAPTER IV  
**DIES HOMINIS**  
**Sunday: Day of Joy, Rest and Solidarity**

**The "full joy" of Christ**

55. "Blessed be he who has raised the great day of Sunday above all other days. The heavens and the earth, angels and of men give themselves over to joy".(99) This cry of the Maronite liturgy captures well the intense acclamations of joy which have always characterized Sunday in the liturgy of both East and West. Moreover, historically — even before it was seen as a day of rest, which in any case was not provided for in the civil calendar — Christians celebrated the weekly day of the Risen Lord primarily as a day of joy. "On the first day of the week, you shall all rejoice", urges the Didascalia. (100) This was also emphasized by liturgical practice, through the choice of appropriate gestures. (101) Voicing an awareness widespread in the Church, Saint Augustine describes the joy of the weekly Easter: "Fasting, is set aside and prayers are said standing, as a sign of the Resurrection, which is also why the Alleluia is sung on every Sunday". (102)

56. Beyond particular ritual forms, which can vary in time depending upon Church discipline, there remains the fact that Sunday, as a weekly echo of the first encounter with the Risen Lord, is unfailingly marked by the joy with which the disciples greeted the Master: "The disciples rejoiced to see the Lord" (Jn 20:20). This was the confirmation of the words which Jesus spoke before the Passion and which resound in every Christian generation: "You will be sorrowful, but your sorrow will turn to joy" (Jn 16:20). Had not he himself prayed for this, that the disciples would have "the fullness of his joy" (cf. Jn 17:13)? The festive character of the Sunday Eucharist expresses the joy that Christ communicates to his Church through the gift of the Spirit. Joy is precisely one of the fruits of the Holy Spirit (cf. Rom 14:17; Gal 5:22).

57. Therefore, if we wish to rediscover the full meaning of Sunday, we must rediscover this aspect of the life of faith. Certainly, Christian joy must mark the whole of life, and not just one day of the week. But in virtue of its significance as the day of the Risen Lord, celebrating God's work of

creation and "new creation", Sunday is the day of joy in a very special way, indeed the day most suitable for learning how to rejoice and to rediscover the true nature and deep roots of joy. This joy should never be confused with shallow feelings of satisfaction and pleasure, which inebriate the senses and emotions for a brief moment, but then leave the heart unfulfilled and perhaps even embittered. In the Christian view, joy is much more enduring and consoling; as the saints attest, it can hold firm even in the dark night of suffering. (103) It is, in a certain sense, a "virtue" to be nurtured.

58. Yet there is no conflict whatever between Christian joy and true human joys, which in fact are exalted and find their ultimate foundation precisely in the joy of the glorified Christ, the perfect image and revelation of man as God intended. As my revered predecessor Paul VI wrote in his Exhortation on Christian joy: "In essence, Christian joy is a sharing in the unfathomable joy, at once divine and human, found in the heart of the glorified Christ". (104) Pope Paul concluded his Exhortation by asking that, on the Lord's Day, the Church should witness powerfully to the joy experienced by the Apostles when they saw the Lord on the evening of Easter. To this end, he urged pastors to insist "upon the need for the baptized to celebrate the Sunday Eucharist in joy. How could they neglect this encounter, this banquet which Christ prepares for us in his love? May our sharing in it be most worthy and joyful! It is Christ, crucified and glorified, who comes among his disciples, to lead them all together into the newness of his Resurrection. This is the climax, here below, of the covenant of love between God and his people: the sign and source of Christian joy, a stage on the way to the eternal feast". (105) This vision of faith shows the Christian Sunday to be a true "time for celebration", a day given by God to men and women for their full human and spiritual growth.

### **The fulfilment of the Sabbath**

59. This aspect of the Christian Sunday shows in a special way how it is the fulfilment of the Old Testament Sabbath. On the Lord's Day, which — as we have already said — the Old Testament links to the work of creation (cf. Gn 2:1-3; Ex 20:8-11) and the Exodus (cf. Dt 5:12-15), the Christian is called to proclaim the new creation and the new covenant brought about in the Paschal Mystery of Christ. Far from being abolished, the celebration of

creation becomes more profound within a Christocentric perspective, being seen in the light of the God's plan "to unite all things in [Christ], things in heaven and things on earth" (Eph 1:10). The remembrance of the liberation of the Exodus also assumes its full meaning as it becomes a remembrance of the universal redemption accomplished by Christ in his Death and Resurrection. More than a "replacement" for the Sabbath, therefore, Sunday is its fulfilment, and in a certain sense its extension and full expression in the ordered unfolding of the history of salvation, which reaches its culmination in Christ.

60. In this perspective, the biblical theology of the "Sabbath" can be recovered in full, without compromising the Christian character of Sunday. It is a theology which leads us ever anew and in unflinching awe to the mystery of the beginning, when the eternal Word of God, by a free decision of love, created the world from nothing. The work of creation was sealed by the blessing and consecration of the day on which God ceased "from all the work which he had done in creation" (Gn 2:3). This day of God's rest confers meaning upon time, which in the sequence of weeks assumes not only a chronological regularity but also, in a manner of speaking, a theological resonance. The constant return of the "shabbat" ensures that there is no risk of time being closed in upon itself, since, in welcoming God and his *kairoi* — the moments of his grace and his saving acts — time remains open to eternity.

61. As the seventh day blessed and consecrated by God, the "shabbat" concludes the whole work of creation, and is therefore immediately linked to the work of the sixth day when God made man "in his image and likeness" (cf. Gn 1:26). This very close connection between the "day of God" and the "day of man" did not escape the Fathers in their meditation on the biblical creation story. Saint Ambrose says in this regard: "Thanks, then, to the Lord our God who accomplished a work in which he might find rest. He made the heavens, but I do not read that he found rest there; he made the stars, the moon, the sun, and neither do I read that he found rest in them. I read instead that he made man and that then he rested, finding in man one to whom he could offer the forgiveness of sins". (106) Thus there will be for ever a direct link between the "day of God" and the "day of man". When the divine commandment declares: "Remember the Sabbath day in order to keep it holy" (Ex 20:8), the rest decreed in order

to honour the day dedicated to God is not at all a burden imposed upon man, but rather an aid to help him to recognize his life-giving and liberating dependence upon the Creator, and at the same time his calling to cooperate in the Creator's work and to receive his grace. In honouring God's "rest", man fully discovers himself, and thus the Lord's Day bears the profound imprint of God's blessing (cf. Gn 2:3), by virtue of which, we might say, it is endowed in a way similar to the animals and to man himself, with a kind of "fruitfulness" (cf. Gn 1:22, 28). This "fruitfulness" is apparent above all in filling and, in a certain sense, "multiplying" time itself, deepening in men and women the joy of living and the desire to foster and communicate life.

62. It is the duty of Christians therefore to remember that, although the practices of the Jewish Sabbath are gone, surpassed as they are by the "fulfilment" which Sunday brings, the underlying reasons for keeping "the Lord's Day" holy — inscribed solemnly in the Ten Commandments — remain valid, though they need to be reinterpreted in the light of the theology and spirituality of Sunday: "Remember the Sabbath day to keep it holy, as the Lord your God commanded you. Six days you shall labour, and do all your work; but the seventh day is a Sabbath to the Lord your God. Then you shall do no work, you, or your son, or your daughter, or your servant, or your maid, or your ox, or your ass, or any of your beasts, or the foreigner within your gates, that your servant and maid may rest as well as you. You shall remember that you were a servant in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm. Therefore the Lord your God commanded that you keep the Sabbath day" (Dt 5:12-15). Here the Sabbath observance is closely linked with the liberation which God accomplished for his people.

63. Christ came to accomplish a new "exodus", to restore freedom to the oppressed. He performed many healings on the Sabbath (cf. Mt 12:9-14 and parallels), certainly not to violate the Lord's Day, but to reveal its full meaning: "The Sabbath was made for man, not man for the Sabbath" (Mk 2:27). Opposing the excessively legalistic interpretation of some of his contemporaries, and developing the true meaning of the biblical Sabbath, Jesus, as "Lord of the Sabbath" (Mk 2:28), restores to the Sabbath observance its liberating character, carefully safeguarding the rights of God and the rights of man. This is why Christians, called as they are to proclaim

the liberation won by the blood of Christ, felt that they had the authority to transfer the meaning of the Sabbath to the day of the Resurrection. The Passover of Christ has in fact liberated man from a slavery more radical than any weighing upon an oppressed people — the slavery of sin, which alienates man from God, and alienates man from himself and from others, constantly sowing within history the seeds of evil and violence.

### **The day of rest**

64. For several centuries, Christians observed Sunday simply as a day of worship, without being able to give it the specific meaning of Sabbath rest. Only in the fourth century did the civil law of the Roman Empire recognize the weekly recurrence, determining that on "the day of the sun" the judges, the people of the cities and the various trade corporations would not work. (107) Christians rejoiced to see thus removed the obstacles which until then had sometimes made observance of the Lord's Day heroic. They could now devote themselves to prayer in common without hindrance. (108)

It would therefore be wrong to see in this legislation of the rhythm of the week a mere historical circumstance with no special significance for the Church and which she could simply set aside. Even after the fall of the Empire, the Councils did not cease to insist upon the arrangements regarding Sunday rest. In countries where Christians are in the minority and where the festive days of the calendar do not coincide with Sunday, it is still Sunday which remains the Lord's Day, the day on which the faithful come together for the Eucharistic assembly. But this involves real sacrifices. For Christians it is not normal that Sunday, the day of joyful celebration, should not also be a day of rest, and it is difficult for them to keep Sunday holy if they do not have enough free time.

65. By contrast, the link between the Lord's Day and the day of rest in civil society has a meaning and importance which go beyond the distinctly Christian point of view. The alternation between work and rest, built into human nature, is willed by God himself, as appears in the creation story in the Book of Genesis (cf. 2:2-3; Ex 20:8-11): rest is something "sacred", because it is man's way of withdrawing from the sometimes excessively demanding cycle of earthly tasks in order to renew his awareness that



everything is the work of God. There is a risk that the prodigious power over creation which God gives to man can lead him to forget that God is the Creator upon whom everything depends. It is all the more urgent to recognize this dependence in our own time, when science and technology have so incredibly increased the power which man exercises through his work.

66. Finally, it should not be forgotten that even in our own day work is very oppressive for many people, either because of miserable working conditions and long hours — especially in the poorer regions of the world — or because of the persistence in economically more developed societies of too many cases of injustice and exploitation of man by man. When, through the centuries, she has made laws concerning Sunday rest, (109) the Church has had in mind above all the work of servants and workers, certainly not because this work was any less worthy when compared to the spiritual requirements of Sunday observance, but rather because it needed greater regulation to lighten its burden and thus enable everyone to keep the Lord's Day holy. In this matter, my predecessor Pope Leo XIII in his Encyclical Rerum Novarum spoke of Sunday rest as a worker's right which the State must guarantee. (110)

In our own historical context there remains the obligation to ensure that everyone can enjoy the freedom, rest and relaxation which human dignity requires, together with the associated religious, family, cultural and interpersonal needs which are difficult to meet if there is no guarantee of at least one day of the week on which people can both rest and celebrate. Naturally, this right of workers to rest presupposes their right to work and, as we reflect on the question of the Christian understanding of Sunday, we cannot but recall with a deep sense of solidarity the hardship of countless men and women who, because of the lack of jobs, are forced to remain inactive on workdays as well.

67. Through Sunday rest, daily concerns and tasks can find their proper perspective: the material things about which we worry give way to spiritual values; in a moment of encounter and less pressured exchange, we see the true face of the people with whom we live. Even the beauties of nature — too often marred by the desire to exploit, which turns against man himself — can be rediscovered and enjoyed to the full. As the day on which man is

at peace with God, with himself and with others, Sunday becomes a moment when people can look anew upon the wonders of nature, allowing themselves to be caught up in that marvellous and mysterious harmony which, in the words of Saint Ambrose, weds the many elements of the cosmos in a "bond of communion and peace" by "an inviolable law of concord and love". (111) Men and women then come to a deeper sense, as the Apostle says, that "everything created by God is good and nothing is to be rejected if it is received with thanksgiving, for then it is consecrated by the word of God and prayer" (1 Tim 4:4-5). If after six days of work — reduced in fact to five for many people — people look for time to relax and to pay more attention to other aspects of their lives, this corresponds to an authentic need which is in full harmony with the vision of the Gospel message. Believers are therefore called to satisfy this need in a way consistent with the manifestation of their personal and community faith, as expressed in the celebration and sanctification of the Lord's Day.

Therefore, also in the particular circumstances of our own time, Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy. In any case, they are obliged in conscience to arrange their Sunday rest in a way which allows them to take part in the Eucharist, refraining from work and activities which are incompatible with the sanctification of the Lord's Day, with its characteristic joy and necessary rest for spirit and body. (112)

68. In order that rest may not degenerate into emptiness or boredom, it must offer spiritual enrichment, greater freedom, opportunities for contemplation and fraternal communion. Therefore, among the forms of culture and entertainment which society offers, the faithful should choose those which are most in keeping with a life lived in obedience to the precepts of the Gospel. Sunday rest then becomes "prophetic", affirming not only the absolute primacy of God, but also the primacy and dignity of the person with respect to the demands of social and economic life, and anticipating in a certain sense the "new heavens" and the "new earth", in which liberation from slavery to needs will be final and complete. In short, the Lord's Day thus becomes in the truest sense the day of man as well.

## **A day of solidarity**

69. Sunday should also give the faithful an opportunity to devote themselves to works of mercy, charity and apostolate. To experience the joy of the Risen Lord deep within is to share fully the love which pulses in his heart: there is no joy without love! Jesus himself explains this, linking the "new commandment" with the gift of joy: "If you keep my commandments, you will remain in my love, just as I have kept the Father's commandments and remain in his love. I have told you this that my own joy may be in you and your joy may be complete. This is my commandment: that you love one another as I have loved you" (Jn 15:10-12).

The Sunday Eucharist, therefore, not only does not absolve the faithful from the duties of charity, but on the contrary commits them even more "to all the works of charity, of mercy, of apostolic outreach, by means of which it is seen that the faithful of Christ are not of this world and yet are the light of the world, giving glory to the Father in the presence of men". (113)

70. Ever since Apostolic times, the Sunday gathering has in fact been for Christians a moment of fraternal sharing with the very poor. "On the first day of the week, each of you is to put aside and save whatever extra you earn" (1 Cor 16:2), says Saint Paul referring to the collection organized for the poor Churches of Judaea. In the Sunday Eucharist, the believing heart opens wide to embrace all aspects of the Church. But the full range of the apostolic summons needs to be accepted: far from trying to create a narrow "gift" mentality, Paul calls rather for a demanding culture of sharing, to be lived not only among the members of the community itself but also in society as a whole. (114) More than ever, we need to listen once again to the stern warning which Paul addresses to the community at Corinth, guilty of having humiliated the poor in the fraternal agape which accompanied "the Lord's Supper": "When you meet together, it is not the Lord's Supper that you eat. For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk. What! Do you not have houses to eat and drink in? Or do you despise the Church of God and humiliate those who have nothing?" (1 Cor 11:20-22). James is equally forceful in what he writes: "If a man with gold rings and in fine clothing comes into your assembly and a poor man in shabby clothing also comes

in, and you pay attention to the one who wears the fine clothing and say, 'Take a seat here, please', while you say to the poor man, 'Stand there', or, 'Sit at my feet', have you not made distinctions among yourselves, and become judges with evil thoughts?" (2:2-4).

71. The teachings of the Apostles struck a sympathetic chord from the earliest centuries, and evoked strong echoes in the preaching of the Fathers of the Church. Saint Ambrose addressed words of fire to the rich who presumed to fulfil their religious obligations by attending church without sharing their goods with the poor, and who perhaps even exploited them: "You who are rich, do you hear what the Lord God says? Yet you come into church not to give to the poor but to take instead". (115) Saint John Chrysostom is no less demanding: "Do you wish to honour the body of Christ? Do not ignore him when he is naked. Do not pay him homage in the temple clad in silk only then to neglect him outside where he suffers cold and nakedness. He who said: 'This is my body' is the same One who said: 'You saw me hungry and you gave me no food', and 'Whatever you did to the least of my brothers you did also to me' ... What good is it if the Eucharistic table is overloaded with golden chalices, when he is dying of hunger? Start by satisfying his hunger, and then with what is left you may adorn the altar as well". (116)

These words effectively remind the Christian community of the duty to make the Eucharist the place where fraternity becomes practical solidarity, where the last are the first in the minds and attentions of the brethren, where Christ himself — through the generous gifts from the rich to the very poor — may somehow prolong in time the miracle of the multiplication of the loaves. (117)

72. The Eucharist is an event and programme of true brotherhood. From the Sunday Mass there flows a tide of charity destined to spread into the whole life of the faithful, beginning by inspiring the very way in which they live the rest of Sunday. If Sunday is a day of joy, Christians should declare by their actual behaviour that we cannot be happy "on our own". They look around to find people who may need their help. It may be that in their neighbourhood or among those they know there are sick people, elderly people, children or immigrants who precisely on Sundays feel more keenly their isolation, needs and suffering. It is true that commitment to these

people cannot be restricted to occasional Sunday gestures. But presuming a wider sense of commitment, why not make the Lord's Day a more intense time of sharing, encouraging all the inventiveness of which Christian charity is capable? Inviting to a meal people who are alone, visiting the sick, providing food for needy families, spending a few hours in voluntary work and acts of solidarity: these would certainly be ways of bringing into people's lives the love of Christ received at the Eucharistic table.

73. Lived in this way, not only the Sunday Eucharist but the whole of Sunday becomes a great school of charity, justice and peace. The presence of the Risen Lord in the midst of his people becomes an undertaking of solidarity, a compelling force for inner renewal, an inspiration to change the structures of sin in which individuals, communities and at times entire peoples are entangled. Far from being an escape, the Christian Sunday is a "prophecy" inscribed on time itself, a prophecy obliging the faithful to follow in the footsteps of the One who came "to preach good news to the poor, to proclaim release to captives and new sight to the blind, to set at liberty those who are oppressed, and to proclaim the acceptable year of the Lord" (Lk 4:18-19). In the Sunday commemoration of Easter, believers learn from Christ, and remembering his promise: "I leave you peace, my peace I give you" (Jn 14:27), they become in their turn builders of peace.

## CHAPTER V

### **DIES DIERUM**

#### **Sunday: the Primordial Feast, Revealing the Meaning of Time**

#### **Christ the Alpha and Omega of time**

74. "In Christianity time has a fundamental importance. Within the dimension of time the world was created; within it the history of salvation unfolds, finding its culmination in the 'fullness of time' of the Incarnation, and its goal in the glorious return of the Son of God at the end of time. In Jesus Christ, the Word made flesh, time becomes a dimension of God, who is himself eternal". (118)

In the light of the New Testament, the years of Christ's earthly life truly constitute the centre of time; this centre reaches its apex in the Resurrection. It is true that Jesus is God made man from the very moment of his conception in the womb of the Blessed Virgin, but only in the Resurrection is his humanity wholly transfigured and glorified, thus revealing the fullness of his divine identity and glory. In his speech in the synagogue at Antioch in Pisidia (cf. Acts 13:33), Paul applies the words of Psalm 2 to the Resurrection of Christ: "You are my Son, this day I have begotten you" (v. 7). It is precisely for this reason that, in celebrating the Easter Vigil, the Church acclaims the Risen Christ as "the Beginning and End, the Alpha and Omega". These are the words spoken by the celebrant as he prepares the Paschal candle, which bears the number of the current year. These words clearly attest that "Christ is the Lord of time; he is its beginning and its end; every year, every day and every moment are embraced by his Incarnation and Resurrection, and thus become part of the 'fullness of time'". (119)

75. Since Sunday is the weekly Easter, recalling and making present the day upon which Christ rose from the dead, it is also the day which reveals the meaning of time. It has nothing in common with the cosmic cycles according to which natural religion and human culture tend to impose a structure on time, succumbing perhaps to the myth of eternal return. The Christian Sunday is wholly other! Springing from the Resurrection, it cuts through human time, the months, the years, the centuries, like a directional arrow which points them towards their target: Christ's Second Coming. Sunday foreshadows the last day, the day of the Parousia, which in a way is already anticipated by Christ's glory in the event of the Resurrection.

In fact, everything that will happen until the end of the world will be no more than an extension and unfolding of what happened on the day when the battered body of the Crucified Lord was raised by the power of the Spirit and became in turn the wellspring of the Spirit for all humanity. Christians know that there is no need to wait for another time of salvation, since, however long the world may last, they are already living in the last times. Not only the Church, but the cosmos itself and history are ceaselessly ruled and governed by the glorified Christ. It is this life-force which propels creation, "groaning in birth-pangs until now" (Rom 8:22),

towards the goal of its full redemption. Mankind can have only a faint intuition of this process, but Christians have the key and the certainty. Keeping Sunday holy is the important witness which they are called to bear, so that every stage of human history will be upheld by hope.

## **Sunday in the Liturgical Year**

76. With its weekly recurrence, the Lord's Day is rooted in the most ancient tradition of the Church and is vitally important for the Christian. But there was another rhythm which soon established itself: the annual liturgical cycle. Human psychology in fact desires the celebration of anniversaries, associating the return of dates and seasons with the remembrance of past events. When these events are decisive in the life of a people, their celebration generally creates a festive atmosphere which breaks the monotony of daily routine.

Now, by God's design, the great saving events upon which the Church's life is founded were closely linked to the annual Jewish feasts of Passover and Pentecost, and were prophetically foreshadowed in them. Since the second century, the annual celebration of Easter by Christians — having been added to the weekly Easter celebration — allowed a more ample meditation on the mystery of Christ crucified and risen. Preceded by a preparatory fast, celebrated in the course of a long vigil, extended into the fifty days leading to Pentecost, the feast of Easter — "solemnity of solemnities" — became the day par excellence for the initiation of catechumens. Through baptism they die to sin and rise to a new life because Jesus "was put to death for our sins and raised for our justification" (Rom 4:25; cf. 6:3-11). Intimately connected to the Paschal Mystery, the Solemnity of Pentecost takes on special importance, celebrating as it does the coming of the Holy Spirit upon the Apostles gathered with Mary and inaugurating the mission to all peoples. (120)

77. A similar commemorative logic guided the arrangement of the entire Liturgical Year. As the Second Vatican Council recalls, the Church wished to extend throughout the year "the entire mystery of Christ, from the Incarnation and Nativity to the Ascension, to the day of Pentecost and to the waiting in blessed hope for the return of the Lord. Remembering in this way the mysteries of redemption, the Church opens to the faithful the

treasury of the Lord's power and merits, making them present in some sense to all times, so that the faithful may approach them and be filled by them with the grace of salvation". (121)

After Easter and Pentecost, the most solemn celebration is undoubtedly the Nativity of the Lord, when Christians ponder the mystery of the Incarnation and contemplate the Word of God who deigns to assume our humanity in order to give us a share in his divinity.

78. Likewise, "in celebrating this annual cycle of the mysteries of Christ, the holy Church venerates with special love the Blessed Virgin Mary, Mother of God, united forever with the saving work of her Son". (122) In a similar way, by inserting into the annual cycle the commemoration of the martyrs and other saints on the occasion of their anniversaries, "the Church proclaims the Easter mystery of the saints who suffered with Christ and with him are now glorified". (123) When celebrated in the true spirit of the liturgy, the commemoration of the saints does not obscure the centrality of Christ, but on the contrary extols it, demonstrating as it does the power of the redemption wrought by him. As Saint Paulinus of Nola sings, "all things pass, but the glory of the saints endures in Christ, who renews all things, while he himself remains unchanged". (124) The intrinsic relationship between the glory of the saints and that of Christ is built into the very arrangement of the Liturgical Year, and is expressed most eloquently in the fundamental and sovereign character of Sunday as the Lord's Day. Following the seasons of the Liturgical Year in the Sunday observance which structures it from beginning to end, the ecclesial and spiritual commitment of Christians comes to be profoundly anchored in Christ, in whom believers find their reason for living and from whom they draw sustenance and inspiration.

79. Sunday emerges therefore as the natural model for understanding and celebrating these feast-days of the Liturgical Year, which are of such value for the Christian life that the Church has chosen to emphasize their importance by making it obligatory for the faithful to attend Mass and to observe a time of rest, even though these feast-days may fall on variable days of the week. (125) Their number has been changed from time to time, taking into account social and economic conditions, as also how



firmly they are established in tradition, and how well they are supported by civil legislation. (126)

The present canonical and liturgical provisions allow each Episcopal Conference, because of particular circumstances in one country or another, to reduce the list of Holy Days of obligation. Any decision in this regard needs to receive the special approval of the Apostolic See, (127) and in such cases the celebration of a mystery of the Lord, such as the Epiphany, the Ascension or the Solemnity of the Body and Blood of Christ, must be transferred to Sunday, in accordance with liturgical norms, so that the faithful are not denied the chance to meditate upon the mystery. (128) Pastors should also take care to encourage the faithful to attend Mass on other important feast-days celebrated during the week. (129)

80. There is a need for special pastoral attention to the many situations where there is a risk that the popular and cultural traditions of a region may intrude upon the celebration of Sundays and other liturgical feast-days, mingling the spirit of genuine Christian faith with elements which are foreign to it and may distort it. In such cases, catechesis and well-chosen pastoral initiatives need to clarify these situations, eliminating all that is incompatible with the Gospel of Christ. At the same time, it should not be forgotten that these traditions — and, by analogy, some recent cultural initiatives in civil society — often embody values which are not difficult to integrate with the demands of faith. It rests with the discernment of Pastors to preserve the genuine values found in the culture of a particular social context and especially in popular piety, so that liturgical celebration — above all on Sundays and holy days — does not suffer but rather may actually benefit. (130)

## **CONCLUSION**

81. The spiritual and pastoral riches of Sunday, as it has been handed on to us by tradition, are truly great. When its significance and implications are understood in their entirety, Sunday in a way becomes a synthesis of the Christian life and a condition for living it well. It is clear therefore why the observance of the Lord's Day is so close to the Church's heart, and why in the Church's discipline it remains a real obligation. Yet more than as a precept, the observance should be seen as a need rising from the depths of

Christian life. It is crucially important that all the faithful should be convinced that they cannot live their faith or share fully in the life of the Christian community unless they take part regularly in the Sunday Eucharistic assembly. The Eucharist is the full realization of the worship which humanity owes to God, and it cannot be compared to any other religious experience. A particularly efficacious expression of this is the Sunday gathering of the entire community, obedient to the voice of the Risen Lord who calls the faithful together to give them the light of his word and the nourishment of his Body as the perennial sacramental wellspring of redemption. The grace flowing from this wellspring renews mankind, life and history.

82. It is with this strong conviction of faith, and with awareness of the heritage of human values which the observance of Sunday entails, that Christians today must face the enticements of a culture which has accepted the benefits of rest and free time, but which often uses them frivolously and is at times attracted by morally questionable forms of entertainment. Certainly, Christians are no different from other people in enjoying the weekly day of rest; but at the same time they are keenly aware of the uniqueness and originality of Sunday, the day on which they are called to celebrate their salvation and the salvation of all humanity. Sunday is the day of joy and the day of rest precisely because it is "the Lord's Day", the day of the Risen Lord.

83. Understood and lived in this fashion, Sunday in a way becomes the soul of the other days, and in this sense we can recall the insight of Origen that the perfect Christian "is always in the Lord's Day, and is always celebrating Sunday". (131) Sunday is a true school, an enduring programme of Church pedagogy — an irreplaceable pedagogy, especially with social conditions now marked more and more by a fragmentation and cultural pluralism which constantly test the faithfulness of individual Christians to the practical demands of their faith. In many parts of the world, we see a "diaspora" Christianity, which is put to the test because the scattered disciples of Christ can no longer easily maintain contact with one another, and lack the support of the structures and traditions proper to Christian culture. In a situation of such difficulty, the opportunity to come together on Sundays with fellow believers, exchanging gifts of brotherhood, is an indispensable help.

84. Sustaining Christian life as it does, Sunday has the additional value of being a testimony and a proclamation. As a day of prayer, communion and joy, Sunday resounds throughout society, emanating vital energies and reasons for hope. Sunday is the proclamation that time, in which he who is the Risen Lord of history makes his home, is not the grave of our illusions but the cradle of an ever new future, an opportunity given to us to turn the fleeting moments of this life into seeds of eternity. Sunday is an invitation to look ahead; it is the day on which the Christian community cries out to Christ, "Marana tha: Come, O Lord!" (1 Cor 16:22). With this cry of hope and expectation, the Church is the companion and support of human hope. From Sunday to Sunday, enlightened by Christ, she goes forward towards the unending Sunday of the heavenly Jerusalem, which "has no need of the sun or moon to shine upon it, for the glory of God is its light and its lamp is the Lamb" (Rev 21:23).

85. As she strains towards her goal, the Church is sustained and enlivened by the Spirit. It is he who awakens memory and makes present for every generation of believers the event of the Resurrection. He is the inward gift uniting us to the Risen Lord and to our brothers and sisters in the intimacy of a single body, reviving our faith, filling our hearts with charity and renewing our hope. The Spirit is unfailingly present to every one of the Church's days, appearing unpredictably and lavishly with the wealth of his gifts. But it is in the Sunday gathering for the weekly celebration of Easter that the Church listens to the Spirit in a special way and reaches out with him to Christ in the ardent desire that he return in glory: "The Spirit and the Bride say, 'Come!'" (Rev 22:17). Precisely in consideration of the role of the Spirit, I have wished that this exhortation aimed at rediscovering the meaning of Sunday should appear in this year which, in the immediate preparation for the Jubilee, is dedicated to the Holy Spirit.

86. I entrust this Apostolic Letter to the intercession of the Blessed Virgin, that it may be received and put into practice by the Christian community. Without in any way detracting from the centrality of Christ and his Spirit, Mary is always present in the Church's Sunday. It is the mystery of Christ itself which demands this: indeed, how could she who is Mater Domini and Mater Ecclesiae fail to be uniquely present on the day which is both dies Domini and dies Ecclesiae?

As they listen to the word proclaimed in the Sunday assembly, the faithful look to the Virgin Mary, learning from her to keep it and ponder it in their hearts (cf. Lk 2:19). With Mary, they learn to stand at the foot of the Cross, offering to the Father the sacrifice of Christ and joining to it the offering of their own lives. With Mary, they experience the joy of the Resurrection, making their own the words of the Magnificat which extol the inexhaustible gift of divine mercy in the inexorable flow of time: "His mercy is from age to age upon those who fear him" (Lk 1:50). From Sunday to Sunday, the pilgrim people follow in the footsteps of Mary, and her maternal intercession gives special power and fervour to the prayer which rises from the Church to the Most Holy Trinity.

87. Dear Brothers and Sisters, the imminence of the Jubilee invites us to a deeper spiritual and pastoral commitment. Indeed, this is its true purpose. In the Jubilee year, much will be done to give it the particular stamp demanded by the ending of the Second Millennium and the beginning of the Third since the Incarnation of the Word of God. But this year and this special time will pass, as we look to other jubilees and other solemn events. As the weekly "solemnity", however, Sunday will continue to shape the time of the Church's pilgrimage, until that Sunday which will know no evening.

Therefore, dear Brother Bishops and Priests, I urge you to work tirelessly with the faithful to ensure that the value of this sacred day is understood and lived ever more deeply. This will bear rich fruit in Christian communities, and will not fail to have a positive influence on civil society as a whole.

In coming to know the Church, which every Sunday joyfully celebrates the mystery from which she draws her life, may the men and women of the Third Millennium come to know the Risen Christ. And constantly renewed by the weekly commemoration of Easter, may Christ's disciples be ever more credible in proclaiming the Gospel of salvation and ever more effective in building the civilization of love.

My blessing to you all!

From the Vatican, on 31 May, the Solemnity of Pentecost, in the year 1998, the twentieth of my Pontificate.

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- (1) Cf. Rev 1:10: "Kyriake heméra"; cf. also the Didaché 14, 1, Saint Ignatius of Antioch, To the Magnesians 9, 1-2; SC 10, 88-89.
- (2) Pseudo-Eusebius of Alexandria, Sermon 16: PG 86, 416.
- (3) In Die Dominica Paschae II, 52: CCL 78, 550.
- (4) Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy Sacrosanctum Concilium, 106.
- (5) Ibid.
- (6) Cf. Motu Proprio Mysteriorum Paschalis (14 February 1969): AAS 61 (1969), 222-226.
- (7) Cf. Pastoral Note of the Italian Episcopal Conference "Il giorno del Signore" (15 July 1984), 5: Enchiridion CEI 3, 1398.
- (8) Constitution on the Sacred Liturgy Sacrosanctum Concilium, 106.

- (9) Homily for the Solemn Inauguration of the Pontificate (22 October 1978), 5: AAS 70 (1978), 947.
- (10) No. 25: AAS 73 (1981), 639.
- (11) Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 34.
- (12) For our Jewish brothers and sisters, a "nuptial" spirituality characterizes the Sabbath, as appears, for example, in texts of *Genesis Rabbah* such as X, 9 and XI, 8 (cf. J. Neusner, *Genesis Rabbah*, vol. I, Atlanta 1985, p. 107 and p. 117). The song *Leka Dôdi* is also nuptial in tone: "Your God will delight in you, as the Bridegroom delights in the Bride ... In the midst of the faithful of your beloved people, come O Bride, O Shabbat Queen" (cf. *Pregghiera serale del sabato*, issued by A. Toaff, Rome, 1968-69, p. 3).
- (13) Cf. A. J. Heschel, *The Sabbath: Its Meaning for Modern Man* (22nd ed., 1995), pp. 3-24.
- (14) "Verum autem sabbatum ipsum redemptorem nostrum Iesum Christum Dominum habemus": Epist. 13, 1: CCL 140A, 992.
- (15) Ep. ad Decentium XXV, 4, 7: PL 20, 555.
- (16) *Homiliae in Hexaemeron* II, 8: SC 26, 184.
- (17) Cf. In Io. Ev. *Tractatus* XX, 20, 2: CCL 36, 203; Epist. 55, 2: CSEL 34, 170-171.
- (18) The reference to the Resurrection is especially clear in Russian, which calls Sunday simply "Resurrection" (*Voskresenie*).
- (19) Epist. 10, 96, 7.
- (20) Cf. *ibid.* In reference to Pliny's letter, Tertullian also recalls the *coetus antelucani* in *Apologeticum* 2, 6: CCL 1, 88; *De Corona* 3, 3: CCL 2, 1043.
- (21) To the Magnesians 9, 1-2: SC 10, 88-89.
- (22) Sermon 8 in the Octave of Easter 4: PL 46, 841. This sense of Sunday as "the first day" is clear in the Latin liturgical calendar, where Monday is called *feria secunda*, Tuesday *feria tertia* and so on. In Portuguese, the days are named in the same way.
- (23) Saint Gregory of Nyssa, *De Castigatione*: PG 46, 309. The Maronite Liturgy also stresses the link between the Sabbath and Sunday, beginning with the "mystery of Holy Saturday" (cf. M. Hayek, *Maronite [Eglise]*, *Dictionnaire de spiritualité*, X [1980], 632-644).]
- (24) Rite of Baptism of Children, No. 9; cf. Rite of Christian Initiation of Adults, No. 59.
- (25) Cf. Roman Missal, Rite of Blessing and Sprinkling of Holy Water.

- (26) Cf. Saint Basil, *On the Holy Spirit*, 27, 66: SC 17, 484-485. Cf. also Letter of Barnabas 15, 8-9: SC 172, 186-189; Saint Justin, *Dialogue with Trypho* 24; 138: PG 6, 528, 793; Origen, *Commentary on the Psalms*, Psalm 118(119), 1: PG 12, 1588.
- (27) "Domine, praestitisti nobis pacem quietis, pacem sabbati, pacem sine vespera": *Confess.*, 13, 50: CCL 27, 272.
- (28) Cf. Saint Augustine, *Epist.* 55, 17: CSEL 34, 188: "Ita ergo erit octavus, qui primus, ut prima vita sed aeterna reddatur".
- (29) Thus in English "Sunday" and in German "Sonntag".
- (30) *Apologia I*, 67: PG 6, 430.
- (31) Cf. Saint Maximus of Turin, *Sermo* 44, 1: CCL 23, 178; *Sermo* 53, 2: CCL 23, 219; Eusebius of Caesarea, *Comm. in Ps.* 91: PG 23, 1169-1173.
- (32) See, for example, the Hymn of the Office of Readings: "Dies aetasque ceteris octava splendet sanctior in te quam, Iesu, consecras primitiae surgentium (Week I); and also: "Salve dies, dierum gloria, dies felix Christi victoria, dies digna iugi laetitia dies prima. Lux divina caecis irradiat, in qua Christus infernum spoliat, mortem vincit et reconciliat summis ima" (Week II). Similar expressions are found in hymns included in the Liturgy of the Hours in various modern languages.
- (33) Cf. Clement of Alexandria, *Stromata*, VI, 138, 1-2: PG 9, 364.
- (34) Cf. John Paul II, *Encyclical Letter Dominum et Vivificantem* (18 May 1986), 22-26: AAS 78 (1986), 829-837.
- (35) Cf. Saint Athanasius of Alexandria, *Sunday Letters* 1, 10: PG 26, 1366.
- (36) Cf. Bardesanes, *Dialogue on Destiny*, 46: PS 2, 606-607.
- (37) *Constitution on the Sacred Liturgy Sacrosanctum Concilium*, Appendix: *Declaration on the Reform of the Calendar*.
- (38) Cf. Second Vatican Ecumenical Council, *Dogmatic Constitution on the Church Lumen Gentium*, 9.
- (39) Cf. John Paul II, *Letter Dominicae Cenae* (24 February 1980), 4: AAS 72 (1980), 120; *Encyclical Letter Dominum et Vivificantem* (18 May 1986), 62-64: AAS 78 (1986), 889-894.
- (40) Cf. John Paul II, *Apostolic Letter Vicesimus Quintus Annus* (4 December 1988), 9: AAS 81 (1989), 905-906.
- (41) No. 2177.
- (42) Cf. John Paul II, *Apostolic Letter Vicesimus Quintus Annus* (4 December 1988), 9: AAS 81 (1989), 905-906.



(43) Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy Sacrosanctum Concilium, 41; cf. Decree on the Pastoral Office of Bishops in the Church Christus Dominus, 15.

(44) These are the words of the Embolism, formulated in this or similar ways in some of the Eucharistic Prayers of the different languages. They stress powerfully the "Paschal" character of Sunday.

(45) Cf. Congregation for the Doctrine of the Faith, Letter to the Bishops of the Catholic Church on Certain Aspects of the Church as Communion Communio Notio (28 May 1992), 11-14: AAS 85 (1993), 844-847.

(46) Speech to the Third Group of the Bishops of the United States of America (17 March 1998), 4: L'Osservatore Romano, 18 March 1998, 4.

(47) Constitution on the Sacred Liturgy Sacrosanctum Concilium, 42.

(48) Sacred Congregation of Rites, Instruction on the Worship of the Eucharistic Mystery Eucharisticum Mysterium (25 May 1967), 26: AAS 59 (1967), 555.

(49) Cf. Saint Cyprian, De Orat. Dom. 23: PL 4, 553; De Cath. Eccl. Unitate, 7: CSEL 31, 215; Second Vatican Ecumenical Council, Dogmatic Constitution on the Church Lumen Gentium, 4; Constitution on the Sacred Liturgy Sacrosanctum Concilium, 26.

(50) Cf. John Paul II, Apostolic Exhortation Familiaris Consortio (22 November 1981), 57; 61: AAS 74 (1982), 151; 154.

(51) Cf. Sacred Congregation for Divine Worship, Directory for Masses with Children (1 November 1973): AAS 66 (1974), 30-46.

(52) Cf. Sacred Congregation of Rites, Instruction on the Worship of the Eucharistic Mystery Eucharisticum Mysterium (25 May 1967), 26: AAS 59 (1967), 555-556; Sacred Congregation for Bishops, Directory for the Pastoral Ministry of Bishops Ecclesiae Imago (22 February 1973), 86c: Enchiridion Vaticanum 4, 2071.

(53) Cf. John Paul II, Post-Synodal Apostolic Exhortation Christifideles Laici (30 December 1988), 30: AAS 81 (1989), 446-447.

(54) Cf. Sacred Congregation for Divine Worship, Instruction Masses for Particular Groups (15 May 1969), 10: AAS 61 (1969), 810.

(55) Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church Lumen Gentium, 48-51.

(56) "Haec est vita nostra, ut desiderando exerceamur": Saint Augustine, In Prima Ioan. Tract. 4, 6: SC 75, 232.

(57) Roman Missal, Embolism after the Lord's Prayer.

- (58) Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 1.
- (59) Second Vatican Ecumenical Council, Dogmatic Constitution on the Church *Lumen Gentium*, 1; cf. John Paul II, Encyclical Letter *Dominum et Vivificantem* (18 May 1986), 61-64: AAS 78 (1986), 888-894.
- (60) Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 7; cf. 33.
- (61) *Ibid.*, 56; cf. *Ordo Lectionum Missae, Praenotanda*, No. 10.
- (62) Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 51.
- (63) Cf. *ibid.*, 52; Code of Canon Law, Canon 767, 2; Code of Canons of the Eastern Churches, Canon 614.
- (64) Apostolic Constitution *Missale Romanum* (3 April 1969): AAS 61 (1969), 220.
- (65) The Council's Constitution *Sacrosanctum Concilium* speaks of "suavis et vivus Sacrae Scripturae affectus" (No. 24).
- (66) John Paul II, Letter *Dominicae Cenaе* (24 February 1980), 10: AAS 72 (1980), 135.
- (67) Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on Divine Revelation *Dei Verbum*, 25.
- (68) Cf. *Ordo Lectionum Missae, Praenotanda*, Chap. III.
- (69) Cf. *Ordo Lectionum Missae, Praenotanda*, Chap. I, No. 6.
- (70) Ecumenical Council of Trent, Session XXII, Doctrine and Canons on the Most Holy Sacrifice of the Mass, II: DS 1743; cf. Catechism of the Catholic Church, 1366.
- (71) Catechism of the Catholic Church, 1368.
- (72) Sacred Congregation of Rites, Instruction on the Worship of the Eucharistic Mystery *Eucharisticum Mysterium* (25 May 1967), 3b: AAS 59 (1967), 541; cf. Pius XII, Encyclical Letter *Mediator Dei* (20 November 1947), II: AAS 39 (1947), 564-566.
- (73) Cf. Catechism of the Catholic Church, 1385; cf. also Congregation for the Doctrine of the Faith, Letter to the Bishops of the Catholic Church concerning the Reception of Eucharistic Communion by Divorced and Remarried Faithful (14 September 1994): AAS 86 (1994), 974-979.
- (74) Cf. Innocent I, Epist. 25, 1 to Decentius of Gubbio: PL 20, 553.
- (75) II, 59, 2-3: ed. F. X. Funk, 1905, pp. 170-171.
- (76) Cf. *Apologia I*, 67, 3-5: PG 6, 430.
- (77) *Acta SS. Saturnini, Dativi et aliorum plurimorum Martyrum in Africa*, 7, 9, 10: PL 8, 707, 709-710.

- (78) Cf. Canon 21, Mansi, Conc. II, 9.
- (79) Cf. Canon 47, Mansi, Conc. VIII, 332.
- (80) Cf. the contrary proposition, condemned by Innocent XI in 1679, concerning the moral obligation to keep the feast-day holy: DS 2152.
- (81) Canon 1248: "Festis de praecepto diebus Missa audienda est": Canon 1247, 1: "Dies festi sub praecepto in universa Ecclesia sunt...omnes et singuli dies dominici".
- (82) Code of Canon Law, Canon 1247; the Code of Canons of the Eastern Churches, Canon 881, 1, prescribes that "the Christian faithful are bound by the obligation to participate on Sundays and feast days in the Divine Liturgy or, according to the prescriptions or legitimate customs of their own Church sui iuris, in the celebration of the divine praises".
- (83) No. 2181: "Those who deliberately fail in this obligation commit a grave sin".
- (84) Sacred Congregation for Bishops, Directory for the Pastoral Ministry of Bishops Ecclesiae Imago (22 February 1973), 86a: Enchiridion Vaticanum 4, 2069.
- (85) Cf. Code of Canon Law, Canon 905, 2.
- (86) Cf. Pius XII, Apostolic Constitution Christus Dominus (6 January 1953): AAS 45 (1953), 15-24; Motu Proprio Sacram Communionem (19 March 1957): AAS 49 (1957), 177-178. Congregation of the Holy Office, Instruction on the Discipline concerning the Eucharist Fast (6 January 1953): AAS 45 (1953), 47-51.
- (87) Cf. Code of Canon Law, Canon 1248, 1; Code of Canons of the Eastern Churches, Canon 881, 2.
- (88) Cf. Missale Romanum, Normae Universales de Anno Liturgico et de Calendario, 3.
- (89) Cf. Sacred Congregation of Bishops, Directory for the Pastoral Ministry of Bishops Ecclesiae Imago (22 February 1973), 86: Enchiridion Vaticanum 4, 2069-2073.
- (90) Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy Sacrosanctum Concilium, 14; 26; John Paul II, Apostolic Letter Vicesimus Quintus Annus (4 December 1988), 4; 6; 12: AAS 81 (1989), 900-901; 902; 909-910.
- (91) Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church Lumen Gentium, 10.

(92) Cf. Interdicasterial Instruction on Certain Questions concerning the Collaboration of Lay Faithful in the Ministry of Priests *Ecclesiae de Mysterio* (15 August 1997), 6; 8: AAS 89 (1997), 869; 870-872.

(93) Second Vatican Ecumenical Council, Dogmatic Constitution on the Church *Lumen Gentium*, 10: "in oblationem Eucharistiae concurrunt".

(94) *Ibid.*, 11.

(95) Cf. Code of Canon Law, Canon 1248, 2.

(96) Cf. Sacred Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest *Christi Ecclesia* (2 June 1988): *Enchiridion Vaticanum* 11, 442-468; Interdicasterial Instruction on Certain Questions concerning the Collaboration of Lay Faithful in the Ministry of Priests *Ecclesiae de Mysterio* (15 August 1997): AAS 89 (1997), 852-877.

(97) Cf. Code of Canon Law, Canon 1248, 2; Congregation for the Doctrine of the Faith, Letter *Sacerdotium Ministeriale* (6 August 1983), III: AAS 75 (1983), 1007.

(98) Cf. Pontifical Commission for Social Communications, Instruction *Communio et Progressio* (23 May 1971), 150-152; 157: AAS 63 (1971), 645-646; 647.

(99) This is the Deacon's proclamation in honour of the Lord's Day: cf. the Syriac text in the Missal of the Church of Antioch of the Maronites (edition in Syriac and Arabic), Jounieh (Lebanon) 1959, p. 38.

(100) V, 20, 11: ed. F. X. Funk, 1905, p. 298; cf. *Didache* 14, 1: ed. F. X. Funk, 1901, p. 32; Tertullian, *Apologeticum* 16, 11: CCL 1, 116. See in particular the Epistle of Barnabas, 15, 9: SC 172, 188-189: "This is why we celebrate as a joyous feast the eighth day on which Jesus was raised from the dead and, after having appeared, ascended into heaven".

(101) Tertullian for example tells us that on Sunday it was forbidden to kneel, since kneeling, which was then seen as an essentially penitential gesture, seemed unsuited to the day of joy. Cf. *De Corona* 3, 4: CCL 2, 1043.

(102) Ep. 55, 28: CSEL 342, 202.

(103) Cf. Saint Therese of the Child Jesus and the Holy Face, *Derniers entretiens*, 5-6 July 1897, in: *Oeuvres complètes*, Cerf - Desclée de Brouwer, Paris, 1992, pp. 1024-1025.

(104) Apostolic Exhortation, *Gaudete in Domino* (9 May 1975), II: AAS 67 (1975), 295.

(105) *Ibid.* VII, l.c., 322.

(106) Hex. 6, 10, 76: CSEL 321, 261.

- (107) Cf. The Edict of Constantine, 3 July 321: Codex Theodosianus II, tit. 8, 1, ed. T. Mommsen, 12, p. 87; Codex Iustiniani, 3, 12, 2, ed. P. Krueger, p. 248.
- (108) Cf. Eusebius of Caesarea, Life of Constantine, 4, 18: PG 20, 1165.
- (109) The most ancient text of this kind is can. 29 of the Council of Laodicea (second half of the fourth century): Mansi, II, 569-570. From the sixth to the ninth century, many Councils prohibited "opera ruralia". The legislation on prohibited activities, supported by civil laws, became increasingly detailed.
- (110) Cf. Encyclical Letter Rerum Novarum (15 May 1891): Acta Leonis XIII 11 (1891), 127-128.
- (111) Hex. 2, 1, 1: CSEL 321, 41.
- (112) Cf. Code of Canon Law, Canon 1247; Code of Canons of the Eastern Churches, Canon 881, 1; 4.
- (113) Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy Sacrosanctum Concilium, 9.
- (114) Cf. also Saint Justin, Apologia I, 67, 6: "Each of those who have an abundance and who wish to make an offering gives freely whatever he chooses, and what is collected is given to him who presides and he assists the orphans, the widows, the sick, the poor, the prisoners, the foreign visitors — in a word, he helps all those who are in need": PG 6, 430.
- (115) De Nabuthae, 10, 45: "Audis, dives, quid Dominus Deus dicat? Et tu ad ecclesiam venis, non ut aliquid largiaris pauperi, sed ut auferas": CSEL 322, 492.
- (116) Homilies on the Gospel of Matthew, 50, 3-4: PG 58, 508-509.
- (117) Saint Paulinus of Nola, Ep. 13, 11-12 to Pammachius: CSEL 29, 92-93. The Roman Senator is praised because, by combining participation in the Eucharist with distribution of food to the poor, he in a sense reproduced the Gospel miracle.
- (118) John Paul II, Apostolic Letter Tertio Millennio Adveniente (10 November 1994), 10: AAS 87 (1995), 11.
- (119) Ibid.
- (120) Cf. Catechism of the Catholic Church, 731-732.
- (121) Constitution on the Sacred Liturgy Sacrosanctum Concilium, 102.
- (122) Ibid., 103.
- (123) Ibid., 104.
- (124) Carm. XVI, 3-4: "Omnia praetereunt, sanctorum gloria durat in Christo qui cuncta novat, dum permanet ipse": CSEL 30, 67.

(125) Cf. Code of Canon Law, Canon 1247; Code of Canons of the Eastern Churches, Canon 881, 1; 4.

(126) By general law, the holy days of obligation in the Latin Church are the Feasts of the Nativity of the Lord, the Epiphany, the Ascension, the Body and Blood of Christ, Mary Mother of God, the Immaculate Conception, the Assumption, Saint Joseph, Saints Peter and Paul and All Saints: cf. Code of Canon Law, Canon 1246. The holy days of obligation in all the Eastern Churches are the Feasts of the Nativity of the Lord, the Epiphany, the Ascension, the Dormition of Mary Mother of God and Saints Peter and Paul: cf. Code of Canons of the Eastern Churches, Canon 880, 3.

(127) Cf. Code of Canon Law, Canon 1246, 2; for the Eastern Churches, cf. Code of Canons of the Eastern Churches, Canon 880, 3.

(128) Cf. Sacred Congregation of Rites, *Normae Universales de Anno Liturgico et de Calendario* (21 March 1969), 5, 7: *Enchiridion Vaticanum* 3, 895; 897.

(129) Cf. *Caeremoniale Episcoporum*, ed. typica 1995, No. 230.

(130) Cf. *ibid.*, No. 233.

(131) *Contra Celsum* VIII, 22: SC 150, 222-224.

*m VIII*, 22: SC 150, 222-224.

(131) *Contra Celsum* VIII, 22: SC 150, 222-224.

*Liturgico et de Calendario* (21 March 1969), 5, 7: *Enchiridion Vaticanum* 3, 895; 897.

(129) Cf. *Caeremoniale Episcoporum*, ed. typica 1995, No. 230.

(130) Cf. *ibid.*, No. 233.

(131) *Contra Celsum* VIII, 22: SC 150, 222-224.

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[Benedict XVI Speeches 2008 April](#)

APOSTOLIC JOURNEY  
TO THE UNITED STATES OF AMERICA  
AND VISIT TO THE UNITED NATIONS  
ORGANIZATION HEADQUARTERS  
**MEETING WITH THE MEMBERS OF THE GENERAL ASSEMBLY**  
**OF THE UNITED NATIONS ORGANIZATION**  
**ADDRESS OF HIS HOLINESS BENEDICT XVI\***

New York  
Friday, 18 April 2008

Mr President,  
Ladies and Gentlemen,

As I begin my address to this Assembly, I would like first of all to express to you, Mr President, my sincere gratitude for your kind words. My thanks go also to the Secretary-General, Mr Ban Ki-moon, for inviting me to visit the headquarters of this Organization and for the welcome that he has extended to me. I greet the Ambassadors and Diplomats from the Member States, and all those present. Through you, I greet the peoples who are represented here. They look to this institution to carry forward the founding inspiration to establish a "centre for harmonizing the actions of nations in the attainment of these common ends" of peace and development (cf. Charter of the United Nations, article 1.2-1.4). As Pope John Paul II expressed it in 1995, the Organization should be "a moral centre where all the nations of the world feel at home and develop a shared awareness of being, as it were, a 'family of nations'" (Address to

the General Assembly of the United Nations on the 50<sup>th</sup> Anniversary of its Foundation, New York, 5 October 1995, 14).

Through the United Nations, States have established universal objectives which, even if they do not coincide with the total common good of the human family, undoubtedly represent a fundamental part of that good. The founding principles of the Organization – the desire for peace, the quest for justice, respect for the dignity of the person, humanitarian cooperation and assistance – express the just aspirations of the human spirit, and constitute the ideals which should underpin international relations. As my predecessors Paul VI and John Paul II have observed from this very podium, all this is something that the Catholic Church and the Holy See follow attentively and with interest, seeing in your activity an example of how issues and conflicts concerning the world community can be subject to common regulation. The United Nations embodies the aspiration for a “greater degree of international ordering” (John Paul II, Sollicitudo Rei Socialis, 43), inspired and governed by the principle of subsidiarity, and therefore capable of responding to the demands of the human family through binding international rules and through structures capable of harmonizing the day-to-day unfolding of the lives of peoples. This is all the more necessary at a time when we experience the obvious paradox of a multilateral consensus that continues to be in crisis because it is still subordinated to the decisions of a few, whereas the world’s problems call for interventions in the form of collective action by the international community.

Indeed, questions of security, development goals, reduction of local and global inequalities, protection of the environment, of resources and of the climate, require all international leaders to act jointly and to show a readiness to work in good faith, respecting the law, and promoting solidarity with the weakest regions of the planet. I am thinking especially of those countries in Africa and other parts of the world which remain on the margins of authentic integral development, and are therefore at risk of experiencing only the negative effects of globalization. In the context of international relations, it is necessary to recognize the higher role played by rules and structures that are intrinsically ordered to promote the common good, and therefore to safeguard human freedom. These regulations do not limit freedom. On the contrary, they promote it when they prohibit



behaviour and actions which work against the common good, curb its effective exercise and hence compromise the dignity of every human person. In the name of freedom, there has to be a correlation between rights and duties, by which every person is called to assume responsibility for his or her choices, made as a consequence of entering into relations with others. Here our thoughts turn also to the way the results of scientific research and technological advances have sometimes been applied. Notwithstanding the enormous benefits that humanity can gain, some instances of this represent a clear violation of the order of creation, to the point where not only is the sacred character of life contradicted, but the human person and the family are robbed of their natural identity. Likewise, international action to preserve the environment and to protect various forms of life on earth must not only guarantee a rational use of technology and science, but must also rediscover the authentic image of creation. This never requires a choice to be made between science and ethics: rather it is a question of adopting a scientific method that is truly respectful of ethical imperatives.

Recognition of the unity of the human family, and attention to the innate dignity of every man and woman, today find renewed emphasis in the principle of the responsibility to protect. This has only recently been defined, but it was already present implicitly at the origins of the United Nations, and is now increasingly characteristic of its activity. Every State has the primary duty to protect its own population from grave and sustained violations of human rights, as well as from the consequences of humanitarian crises, whether natural or man-made. If States are unable to guarantee such protection, the international community must intervene with the juridical means provided in the United Nations Charter and in other international instruments. The action of the international community and its institutions, provided that it respects the principles undergirding the international order, should never be interpreted as an unwarranted imposition or a limitation of sovereignty. On the contrary, it is indifference or failure to intervene that do the real damage. What is needed is a deeper search for ways of pre-empting and managing conflicts by exploring every possible diplomatic avenue, and giving attention and encouragement to even the faintest sign of dialogue or desire for reconciliation.

The principle of “responsibility to protect” was considered by the ancient *ius gentium* as the foundation of every action taken by those in government with regard to the governed: at the time when the concept of national sovereign States was first developing, the Dominican Friar Francisco de Vitoria, rightly considered as a precursor of the idea of the United Nations, described this responsibility as an aspect of natural reason shared by all nations, and the result of an international order whose task it was to regulate relations between peoples. Now, as then, this principle has to invoke the idea of the person as image of the Creator, the desire for the absolute and the essence of freedom. The founding of the United Nations, as we know, coincided with the profound upheavals that humanity experienced when reference to the meaning of transcendence and natural reason was abandoned, and in consequence, freedom and human dignity were grossly violated. When this happens, it threatens the objective foundations of the values inspiring and governing the international order and it undermines the cogent and inviolable principles formulated and consolidated by the United Nations. When faced with new and insistent challenges, it is a mistake to fall back on a pragmatic approach, limited to determining “common ground”, minimal in content and weak in its effect.

This reference to human dignity, which is the foundation and goal of the responsibility to protect, leads us to the theme we are specifically focusing upon this year, which marks the sixtieth anniversary of the Universal Declaration of Human Rights. This document was the outcome of a convergence of different religious and cultural traditions, all of them motivated by the common desire to place the human person at the heart of institutions, laws and the workings of society, and to consider the human person essential for the world of culture, religion and science. Human rights are increasingly being presented as the common language and the ethical substratum of international relations. At the same time, the universality, indivisibility and interdependence of human rights all serve as guarantees safeguarding human dignity. It is evident, though, that the rights recognized and expounded in the Declaration apply to everyone by virtue of the common origin of the person, who remains the high-point of God’s creative design for the world and for history. They are based on the natural law inscribed on human hearts and present in different cultures and civilizations. Removing human rights from this context would mean restricting their range and yielding to a relativistic conception, according to

which the meaning and interpretation of rights could vary and their universality would be denied in the name of different cultural, political, social and even religious outlooks. This great variety of viewpoints must not be allowed to obscure the fact that not only rights are universal, but so too is the human person, the subject of those rights.

The life of the community, both domestically and internationally, clearly demonstrates that respect for rights, and the guarantees that follow from them, are measures of the common good that serve to evaluate the relationship between justice and injustice, development and poverty, security and conflict. The promotion of human rights remains the most effective strategy for eliminating inequalities between countries and social groups, and for increasing security. Indeed, the victims of hardship and despair, whose human dignity is violated with impunity, become easy prey to the call to violence, and they can then become violators of peace. The common good that human rights help to accomplish cannot, however, be attained merely by applying correct procedures, nor even less by achieving a balance between competing rights. The merit of the Universal Declaration is that it has enabled different cultures, juridical expressions and institutional models to converge around a fundamental nucleus of values, and hence of rights. Today, though, efforts need to be redoubled in the face of pressure to reinterpret the foundations of the Declaration and to compromise its inner unity so as to facilitate a move away from the protection of human dignity towards the satisfaction of simple interests, often particular interests. The Declaration was adopted as a "common standard of achievement" (Preamble) and cannot be applied piecemeal, according to trends or selective choices that merely run the risk of contradicting the unity of the human person and thus the indivisibility of human rights.

Experience shows that legality often prevails over justice when the insistence upon rights makes them appear as the exclusive result of legislative enactments or normative decisions taken by the various agencies of those in power. When presented purely in terms of legality, rights risk becoming weak propositions divorced from the ethical and rational dimension which is their foundation and their goal. The Universal Declaration, rather, has reinforced the conviction that respect for human rights is principally rooted in unchanging justice, on which the binding force

of international proclamations is also based. This aspect is often overlooked when the attempt is made to deprive rights of their true function in the name of a narrowly utilitarian perspective. Since rights and the resulting duties follow naturally from human interaction, it is easy to forget that they are the fruit of a commonly held sense of justice built primarily upon solidarity among the members of society, and hence valid at all times and for all peoples. This intuition was expressed as early as the fifth century by Augustine of Hippo, one of the masters of our intellectual heritage. He taught that the saying: Do not do to others what you would not want done to you "cannot in any way vary according to the different understandings that have arisen in the world" (De Doctrina Christiana, III, 14). Human rights, then, must be respected as an expression of justice, and not merely because they are enforceable through the will of the legislators.

Ladies and Gentlemen,

As history proceeds, new situations arise, and the attempt is made to link them to new rights. Discernment, that is, the capacity to distinguish good from evil, becomes even more essential in the context of demands that concern the very lives and conduct of persons, communities and peoples. In tackling the theme of rights, since important situations and profound realities are involved, discernment is both an indispensable and a fruitful virtue.

Discernment, then, shows that entrusting exclusively to individual States, with their laws and institutions, the final responsibility to meet the aspirations of persons, communities and entire peoples, can sometimes have consequences that exclude the possibility of a social order respectful of the dignity and rights of the person. On the other hand, a vision of life firmly anchored in the religious dimension can help to achieve this, since recognition of the transcendent value of every man and woman favours conversion of heart, which then leads to a commitment to resist violence, terrorism and war, and to promote justice and peace. This also provides the proper context for the inter-religious dialogue that the United Nations is called to support, just as it supports dialogue in other areas of human activity. Dialogue should be recognized as the means by which the various components of society can articulate their point of view and build consensus around the truth concerning particular values or goals. It

pertains to the nature of religions, freely practised, that they can autonomously conduct a dialogue of thought and life. If at this level, too, the religious sphere is kept separate from political action, then great benefits ensue for individuals and communities. On the other hand, the United Nations can count on the results of dialogue between religions, and can draw fruit from the willingness of believers to place their experiences at the service of the common good. Their task is to propose a vision of faith not in terms of intolerance, discrimination and conflict, but in terms of complete respect for truth, coexistence, rights, and reconciliation.

Human rights, of course, must include the right to religious freedom, understood as the expression of a dimension that is at once individual and communitarian – a vision that brings out the unity of the person while clearly distinguishing between the dimension of the citizen and that of the believer. The activity of the United Nations in recent years has ensured that public debate gives space to viewpoints inspired by a religious vision in all its dimensions, including ritual, worship, education, dissemination of information and the freedom to profess and choose religion. It is inconceivable, then, that believers should have to suppress a part of themselves – their faith – in order to be active citizens. It should never be necessary to deny God in order to enjoy one's rights. The rights associated with religion are all the more in need of protection if they are considered to clash with a prevailing secular ideology or with majority religious positions of an exclusive nature. The full guarantee of religious liberty cannot be limited to the free exercise of worship, but has to give due consideration to the public dimension of religion, and hence to the possibility of believers playing their part in building the social order. Indeed, they actually do so, for example through their influential and generous involvement in a vast network of initiatives which extend from Universities, scientific institutions and schools to health care agencies and charitable organizations in the service of the poorest and most marginalized. Refusal to recognize the contribution to society that is rooted in the religious dimension and in the quest for the Absolute – by its nature, expressing communion between persons – would effectively privilege an individualistic approach, and would fragment the unity of the person.

My presence at this Assembly is a sign of esteem for the United Nations, and it is intended to express the hope that the Organization will

increasingly serve as a sign of unity between States and an instrument of service to the entire human family. It also demonstrates the willingness of the Catholic Church to offer her proper contribution to building international relations in a way that allows every person and every people to feel they can make a difference. In a manner that is consistent with her contribution in the ethical and moral sphere and the free activity of her faithful, the Church also works for the realization of these goals through the international activity of the Holy See. Indeed, the Holy See has always had a place at the assemblies of the Nations, thereby manifesting its specific character as a subject in the international domain. As the United Nations recently confirmed, the Holy See thereby makes its contribution according to the dispositions of international law, helps to define that law, and makes appeal to it.

The United Nations remains a privileged setting in which the Church is committed to contributing her experience “of humanity”, developed over the centuries among peoples of every race and culture, and placing it at the disposal of all members of the international community. This experience and activity, directed towards attaining freedom for every believer, seeks also to increase the protection given to the rights of the person. Those rights are grounded and shaped by the transcendent nature of the person, which permits men and women to pursue their journey of faith and their search for God in this world. Recognition of this dimension must be strengthened if we are to sustain humanity’s hope for a better world and if we are to create the conditions for peace, development, cooperation, and guarantee of rights for future generations.

In my recent Encyclical, *Spe Salvi*, I indicated that “every generation has the task of engaging anew in the arduous search for the right way to order human affairs” (no. 25). For Christians, this task is motivated by the hope drawn from the saving work of Jesus Christ. That is why the Church is happy to be associated with the activity of this distinguished Organization, charged with the responsibility of promoting peace and good will throughout the earth. Dear Friends, I thank you for this opportunity to address you today, and I promise you of the support of my prayers as you pursue your noble task.

Before I take my leave from this distinguished Assembly, I should like to offer my greetings, in the official languages, to all the Nations here represented.

**Peace and Prosperity with God's help!**

**Paix et prospérité, avec l'aide de Dieu!**

**Paz y prosperidad con la ayuda de Dios!**

إِسْلَامٌ وَإِزْدِهَارٌ بِعَوْنِ اللَّهِ

因著天主的幫助願大家 得享平安和繁榮！

Мира и благоденствия с помощью Божией!

Thank you very much.

\*L'Osservatore Romano. Weekly Edition in English n°17 p. 12, 13.

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**WARNING: WE ARE WORSHIPPING BAAL-PEOR MORE THAN EVER BEFORE  
CHRISTIAN BASED GOVERNMENTS ARE LEGISLATING LUCIFER'S STATUTES:  
HOMOSEXUALITY, TRANSGENDER, PEDOPHILIA, ABORTION, PROSTITUTION, EUTHANASIA AND MORE....**



**CHOOSE YE THIS DAY WHOM YE SHALL SERVE:  
Our Creator and Savior or Baal –Peor (Lucifer)**

"In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have been incorporated into the faith of thousands who profess to believe the Scriptures. The last great conflict between truth and error is but the final struggle of the long standing controversy concerning the law of God. Upon this battle we are now entering - a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition."

The Great Controversy, p. 582.

1

## **TEACHING THAT THE STATUTES ARE NO LONGER BINDING IS THE SAME AS IDOLATRY**

"The light esteem in which the law of God is held, even by religious leaders, has been productive of great evil. The teaching which has become so wide-spread that the divine statutes are no longer binding upon men, is the same as idolatry in its effect upon the morals of the people. Those who seek to lessen the claims of God's holy law are striking directly at the foundation of the government of families and nations. Religious parents, failing to walk in his statutes, do not command their household to keep the way of the Lord. The law of God is not made the rule of life. The children, as they make homes of their own, feel under no obligation to teach their children what they themselves have never been taught. And this is why there are so many godless families; this is why depravity is so deep and wide-spread. A reformation in this respect is needed--a reformation which shall be deep and broad. Parents need to reform; ministers need to reform; they need God in their households."

Patriarchs and Prophets, p. 143

2



# A MIGHTY WORK OF RESTORATION

THE 144000: REPAIRERS OF THE BREACH

***THE LAW THAT WAS NOT NAILED TO THE CROSS***  
***THE MORAL LAW OF:***  
***COMMANDMENTS, STATUTES AND JUDGMENTS***

**SHOCKING – CONTROVERSIAL - TRUE**  
**SACRED GROUND!**  
**THE WISE WILL UNDERSTAND!**

PREPARED BY:

WAY OF LIFE SCHOOL OF HEALTH AND VEGAN RESTAURANT  
WAY OF LIFE ASSOCIATION INC. – ASSOCIATION MODE DE VIE INC.

ODETTE BOILY, PRESIDENT

JANUARY 15, 2016

3

***“THE LAW OF THE LORD IS PERFECT, CONVERTING THE SOUL.” PSALM 19:7***



*“The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. V. 7*

**Chorus** -- More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. V. 10

*The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. V. 8*

**Chorus** -- More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. V. 10

*The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. V. 9*

**Chorus** -- More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. V. 10

*Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer. V. 14*

**Chorus** -- More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. V. 10

*Moreover by them is thy servant warned: and in keeping of them there is great reward.” v. 11*

## Part 1 - Table of Content – 12 Facts

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- Fact 2. Israel was to be His Nation under His Government
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- Fact 12. Many Trample under foot His Law of Commandments, Statutes and Judgments <sup>5</sup>
- Conclusion

## WARNING

- “Defile not ye yourselves in any of these things [homosexuality, lesbianism, transgenderism, sodomy, bestiality, abortion]: for in all these the nations are defiled which I cast out before you:

And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

Ye shall therefore keep my **statutes** and my **judgments**, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:

Therefore shall ye keep mine ordinance, that ye commit not *any one* of these **abominable customs**, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God.” Leviticus 18:24-26, 30.

- “Ye shall **not add** unto the word which I **command** you, **neither** shall ye **diminish** ought from it, that ye may keep the **commandments** of the Lord your God which I **command** you:

Behold, I have **taught** you **statutes** and **judgments**, even as the Lord my God **commanded** me, that ye should do so in the land whither ye go to possess it.” Deuteronomy 4:2, 5.

6

## FACT 1.

### THE LAW OF THE CREATOR IS PERFECT: WHAT HAVE WE BEEN *COMMANDED* TO TEACH?

#### IT IS WRITTEN:

#### ❑ TEACH WHAT JESUS HAS COMMANDED US

**The Great Commission:** "Go ye therefore, and *teach* all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have *commanded* you, and, lo, I am with you alway, even unto the end of the world." Matthew 28: 19, 20.

#### ❑ TEACH FROM THE OLD TESTAMENT

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the *law of Moses*, and in *the prophets*, and in the *psalms, concerning me*." Luke 24:44.

#### ❑ TEACH STATUTES AND JUDGMENTS

"Now therefore hearken, O Israel, unto the *statutes* and unto the *judgments* which I *teach* you, for to do them, that ye may live and go in and possess the land which the Lord God of your fathers giveth you." Deuteronomy 4:1.

7

## FACT 2.

### ISRAEL WAS TO BE HIS NATION UNDER HIS GOVERNMENT

#### His Plan for Israel

#### ❑ STATUTES AND JUDGMENTS TO BUILD A GREAT NATION

"Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these *statutes*, and say, Surely this *great nation is a wise and understanding people*. For what nation is there so great, who hath *God so nigh unto them*, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath *statutes* and *judgments* so righteous to all this law, which I set before you this day?" Deuteronomy 4:1-8.

#### His Law for Israel

#### ❑ TEACH COMMANDMENTS, STATUTES AND JUDGMENTS

"But as for thee, stand thou here by me, and I will speak unto thee all the *commandments*, and the *statutes* and the *judgments*, which thou shalt teach them, that they may do them in the land which I give them to possess it. Ye shall observe to do therefore as the LORD your God hath *commanded* you: "Ye shall walk in all the ways which the LORD your God hath *commanded* you." Deuteronomy 5:31-33.

8

### FACT 3. MOSES DID NOT WRITE THE STATUTES: THE CREATOR WAS AND IS THE AUTHOR AND LEGISLATOR

#### His Statutes and Judgments

- ❑ **THE LORD HIMSELF HAS COMMANDED TO KEEP HIS STATUTES AND JUDGMENTS**  
"Now these are the *commandments*, the *statutes* and the *judgments*, which the LORD your God *commanded* to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the LORD thy God, to keep all his *statutes* and his *commandments* which I command thee, thou and thy son, and thy son's son, all the days of thy life, and that thy days may be prolonged." Deuteronomy 6:1, 2.

#### Jacob and Joseph kept His Statutes

- ❑ **JACOB AND JOSEPH KEPT THE STATUTES**  
"Blow up a trumpet in the *new moon* in the *time appointed*, on our *solemn feast* day. For this was a *statute* of Israel, and a law of the God of Jacob. This he ordained in Joseph for a testimony, when he went out through the land of Egypt." Psalm 81:3-5.

9

### FACT 4. THE WICKED AND SATAN HATE THE STATUTES

- ❑ **THE WICKED DO NOT SEEK THE STATUTES**

"Salvation is far from the wicked for they seek not thy *statutes*." Psalm 119:155.

- ❑ **THE NATIONS ARE DEFILED BY HOMOSEXUALITY, BESTIALITY, ABORTION**

"Ye shall therefore keep my *statutes* and my *judgments*, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: (For all these abominations have the men of the land done, which were before you, and the land is defiled [Baal-Peor worship];) That the land spue not you out also, when ye defile it, as it spued out the nations that were before you." Leviticus 18:26-28.

- ❑ **SATAN HATES THE SACRED STATUTES**

"The great plan of redemption results in fully bringing back the world into God's favor. All that was lost by sin is restored... For six thousands years Satan has struggled to maintain possession of the earth. Now God's original purpose in its creation is accomplished... The *sacred statutes* which Satan has hated and sought to destroy, will be honored throughout a sinless universe." Patriarchs and Prophets, p. 342.

10

## FACT 5. NO GOVERNMENT COULD EXIST WITHOUT LAW

### □ EVERY NATION HAS LAWS AND STATUTES

"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 foundations of all government?" *The Great Controversy*, p. 584.

### □ HOW MANY TRAMPLE ON THE DIVINE LAW, JUDGMENTS, STATUTES?

"What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous to all this law, which I set before you this day?' How many pass over these words of Moses as though they were meaningless, and continue to heap reproach and derision on divine institutions? How many trample on the Divine Law, the righteous Judgments and Statutes which were committed to God's ancient people?"

E.G. White, *Sign of the Times* August 25, 1887.

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## FACT 6. THE RITUAL LAW OF SACRIFICIAL OFFERINGS

### □ RITUAL LAW OF SACRIFICIAL OFFERINGS: THE LAW NAILED TO THE CROSS

"There are many who try to blend these two systems, using the texts that speak of the **ceremonial law** to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the **sacrificial offerings were to cease. *It is this law that Christ "took . . . out of the way, nailing it to His cross."* Colossians 2:14.**

But concerning the law of Ten Commandments the psalmist declares, "Forever, O Lord, Thy word is settled in heaven." Psalm 119:89. And Christ Himself says, "Think not that I am come to destroy the law. . . . Verily I say unto you" --making the assertion as emphatic as possible--"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18. Here He teaches, not merely what the claims of God's law had been, and were then, but that these claims should hold as long as the heavens and the earth remain. The law of God is as immutable as His throne. It will maintain its claims upon mankind in all ages." *Patriarchs and Prophets*, p. 365.

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## **FACT 7. ADAM AND EVE AT CREATION KNEW THE LAW**

### **□ HISTORY OF THE LAW OF GOD ON EARTH**

Adam taught his descendants the law of God, and it was handed down from father to son through successive generations. But notwithstanding the gracious provision for man's redemption, there were few who accepted it and rendered obedience. By transgression the world became so vile that it was necessary to cleanse it by the Flood from its corruption. The law was preserved by Noah and his family, and Noah taught his descendants the Ten Commandments.

As men again departed from God, the Lord chose Abraham, of whom He declared, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5. To him was given the rite of circumcision, which was a sign that those who received it were devoted to the service of God--a pledge that they would remain separate from idolatry, and would obey the law of God. The failure of Abraham's descendants to keep this pledge, as shown in their disposition to form alliances with the heathen and adopt their practices, was the cause of their sojourn and bondage in Egypt.

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## **FACT 8. THE CREATOR GAVE STATUTES AND JUDGMENTS IN ADDITION TO THE 10 COMMANDMENTS**

### **□ ISRAEL WAS GIVEN THE LAW OF GOD AT SINAI**

But in their intercourse with idolaters, and their forced submission to the Egyptians, the divine precepts became still further corrupted with the vile and cruel teachings of heathenism. Therefore when the Lord brought them forth from Egypt, He came down upon Sinai, enshrouded in glory and surrounded by His angels, and in awful majesty spoke His law in the hearing of all the people.

He did not even then trust His precepts to the memory of a people who were prone to forget His requirements, but wrote them upon tables of stone. He would remove from Israel all possibility of mingling heathen traditions with His holy precepts, or of confounding His requirements with human ordinances or customs. But He did not stop with giving them the precepts of the Decalogue. The people had shown themselves so easily led astray that He would leave no door of temptation unguarded. Moses was commanded to write, as God should bid him, judgments and laws giving minute instruction as to what was required.

These directions relating to the duty of the people to God, to one another, and to the stranger were only the principles of the Ten Commandments amplified and given in a specific manner, that none need err. They were designed to guard the sacredness of the ten precepts engraved on the tables of stone." Patriarchs and Prophets, p. 364.

## FACT 9. PURPOSE OF THE STATUTES: TO GUARD AND PROTECT THE 10 COMMANDMENTS

### Guardians of the 10 Commandments

#### □ THE STATUTES WERE GIVEN TO GUARD THE TEN COMMANDMENTS

"In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern the everyday life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon man in every age as long as time should last. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law.

### Christ: Author of Statutes and Judgments

#### □ THE WILL OF HIS FATHER

"They cast aside the restraint of the law, and give loose rein to the corrupt passions and the prompting of the natural heart, and then triumph in the mercy and grace of the gospel. Christ speaks to such: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." What is the will of the Father? That we keep his commandments. Christ, to enforce the will of his Father, became the author of the statutes and precepts given through Moses to the people of God. Christians who extol Christ, but array themselves against the law governing the Jewish church, array Christ against Christ." E.G. White, Review and Herald, May 6, 1875.

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## FACT 10. CHRIST: THE AUTHOR OF THE STATUTES

### The Foundation

#### □ CHRIST: THE FOUNDATION OF THE JEWISH ECONOMY

"Jesus was the foundation of the Jewish economy, the author of all the Laws, Statutes, and requirements of His chosen people."

E.G. White, Review and Herald, September 13, 1906.

### Types and Shadows

#### □ THE GOSPEL REVEALED IN THESE TYPES AND SHADOWS

"The earthly temple is no more. Its mysterious vail has been rent asunder; its sacred vessels have been demolished, and the Jewish people are scattered to every part of the world. But the judgments that fell on that nation are a symbol of those that will fall on all who, like Jerusalem, know not the time of their visitation. Let not man mock the ancient Jewish economy, of which Christ was the Originator, and the One to whom the types and shadows pointed. In these types and shadows is revealed the everlasting Gospel."

E.G. White, Sign of the Times, January 13, 1898.

## FACT 11. THE LAW: FOUNDATION OF THE GOVERNMENT OF HEAVEN

### ❑ CHRIST DID NOT COME TO ABROGATE THE LAW HE GAVE ON SINAI

"Christ did not come to abrogate the law given on Sinai, but to enforce it. He was the foundation of the whole Jewish economy. That which He had spoken from Sinai was the foundation of the government of heaven, and was to be as enduring as eternity. He knew the strength of the law of Jehovah. He knew its immutability. It was because the law of God could not be changed to meet man in his fallen condition, that Christ clothed His divinity with humanity, and came to our world to take upon Him the sins of a fallen race. He became sin for us, that we might be made the righteousness of God in Him." E.G. White, Signs of the Times, July 7, 1898.

### ❑ THE STATUTE AND THE JUDGMENT: WORD OF GOD TO US

"The words of Moses to Israel, concerning the statutes and judgments of the Lord, are also the word of God to us." E.G. White, Sign of the Times, March 21, 1895.

### ❑ PAUL PROCLAIMS A MESSIAH WHO UPHOLDS THE TRUTH

"Nor does Paul proclaim to the Jews a Messiah whose work is to destroy the old dispensation, but a Messiah who came to develop the Jewish economy in accordance with the truth." E.G. White, 6MR p. 324.

### ❑ REVERENCE AND OBEY THE STATUTES

"The statutes of the Lord are to be revered and obeyed." E.G. White, Review and Herald, December 20, 1898. 17

## Fact 12. Trampling His Law under Foot

### ❑ INSULT TO THE GOD OF HEAVEN TO TRAMPLE UNDERFOOT HIS LAWS AND STATUTES

"What insult is this to the God of Heaven that has given righteous Laws and wise and merciful Statutes to have them disregarded and trampled underfoot... "God will not take into His kingdom and give eternal life to those who will not come under His Laws and Statutes in this life." E.G. White, Signs of the Times, September 8, 1887.

### ❑ TEACHING THAT THE STATUTES ARE NO LONGER BINDING IS THE SAME AS IDOLATRY

"The light esteem in which the law of God is held, even by religious leaders, has been productive of great evil. The teaching which has become so wide-spread that the divine statutes are no longer binding upon men, is the same as idolatry in its effect upon the morals of the people. Those who seek to lessen the claims of God's holy law are striking directly at the foundation of the government of families and nations. Religious parents, failing to walk in his statutes, do not command their household to keep the way of the Lord. The law of God is not made the rule of life. The children, as they make homes of their own, feel under no obligation to teach their children what they themselves have never been taught. And this is why there are so many godless families; this is why depravity is so deep and wide-spread. A reformation in this respect is needed--a reformation which shall be deep and broad. Parents need to reform; ministers need to reform; they need God in their households." Patriarchs and Prophets, p. 143 18



## **CONCLUSION PART 1. THE LAST GREAT CONFLICT**

### **SATAN HAS PERVERTED THE DOCTRINES OF THE BIBLE**

"In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have been incorporated into the faith of thousands who profess to believe the Scriptures. The last great conflict between truth and error is but the final struggle of the long standing controversy concerning the law of God. Upon this battle we are now entering - a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition."

The Great Controversy, p. 582.

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## **PART II THE COMMANDMENTS, STATUTES AND JUDGMENTS OF THE CREATOR'S GOVERNMENT ARE NOT THE SAME**

**THE LAW OF COMMANDMENTS  
THE LAW OF STATUTES  
THE LAW OF JUDGMENTS**

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## PART II - TABLE OF CONTENT – COMMANDMENTS – STATUTES

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### THE WORD OF THE LORD - DEFINITIONS:

#### COMMANDMENT:

Commandment is used to describe "the Ten Commandments" Exodus 24:12. The noun is derived from the verb *tsawah*, to "command" or "charge." God's commands are an expression of His Person and nature. Psalm 119 teaches that these revelations of God's will are "faithful" or reliable (v. 86), "truth" (v. 151), and "righteousness" (v. 172). Psalm 19:8 says they are also "pure." If we really love our Lord, we will keep His commandments, and they will not be burdensome.

#### STATUTE:

Statute occurs 128 times and comes from the verb *haqaq*, "engrave" or "write." In ancient times, statutes were engraved on metal or stone so that people could read and keep them. *Hoq* is a general term for laws imposed by God or man. The most common Hebrew word to be used with *hoq* is *shamar* ("keep").

God's Statutes are meant to be kept and there are more than 600 of them:

Agricultural, Business, Civil, Educational, Judiciary, Health, Religious, Social (Children, Elderly, Widow).

#### JUDGMENT:

Judgment is derived from the verb *shaphat*, "judge" or "govern," and occurs about four hundred times in the Old Testament, sixteen times in Psalm 119 alone. The general idea is one of justice or specific ordinances to promote justice. There are many distinct usages of the noun in both secular and religious laws. Each specific ordinance of the Pentateuch is called a *mishpat* (Leviticus 9:16; Deuteronomy 33:21).

The Judgments are blessings and curses found in Deuteronomy 27 and 28.

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## THE WORD OF THE LORD - DEFINITIONS:

### WORD:

Word (*dabar* v.9) is one of the great words of the Bible. It is such an idiomatic word in the Old Testament that the King James translators needed 85 different English words to translate it. The noun comes from the verb "to say" or "speak." The main idea is that whatever God says is His word.

### LAW:

Law (*torah*) occurs about 220 times in the Old Testament. It is perhaps unfortunate that "law" was chosen as the main translation of torah. The word is much broader than the legal implications that our word law might imply. The Jews refer to the first five books of the Old Testament as "the Torah." There is much more than legislation in these books, even in Exodus and Leviticus. The basic meaning of torah is "teaching" or "instruction." Because God loves humankind, He has given a body of teaching and laws so that we can know what He expects from us and how we should live.

### TESTIMONY:

Testimony comes from the verb *ud* "to bear witness," and is used nine times in Psalm 119. The word suggests not only corroboration by testimony; but sometimes includes a warning as well. It is used in the Old Testament only with reference to God. His Word is His own testimony to Himself and, as such, should be accepted and acted upon.

### PRECEPTS:

Precepts always appears in the plural; and its twenty-four occurrences are all in Psalms, twenty-one in Psalm 119 alone. The noun is derived from the verb *paqad* ("number," "reckon," "visit," "appoint," or "punish"). The precepts of God are those responsibilities that He has appointed for His people.

## LAW OF THE 10 COMMANDMENTS - EXODUS 20:1-17 - DEUTERONOMY 5:6-21

I am the LORD thy God, who have brought thee out of the land of Egypt, out of the house of bondage.

I Thou shalt have no other gods before Me.

II Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I, the LORD thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.

III Thou shalt not take the name of the LORD thy God in vain, for the LORD will not hold him guiltless that taketh His name in vain.

IV Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

V Honor thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee.

VI Thou shalt not kill.

VII Thou shalt not commit adultery.

VIII Thou shalt not steal.

IX Thou shalt not bear false witness against thy neighbor.

X Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

[www.numbers1317.org](http://www.numbers1317.org) File 19 - Explanation<sup>24</sup>

## LAW OF STATUTES: TO PROTECT THE 10 COMMANDMENTS

1. **DRINKING PURE WATER** - Exodus 15:25; John 4: 13, 14
2. **USING OLIVE OIL** - Exodus 27:20, 21; John 8:12
3. **CLOTHING FOR GLORY AND FOR BEAUTY** - Exodus 28:2, 43; Revelation 7: 14
4. **WASHING OF HANDS AND FEET** - Exodus 30: 19, 21; John 13: 5, 8, 10, 14
5. **PURPOSES OF DIETARY LAWS - MEAT - BLOOD AND FAT:** Leviticus 3:17; 17:14; Leviticus 11: 1-47; John 6:53 - 58, 63
6. **ABSTAINING FROM ALCOHOL AND STIMULANTS** - Leviticus 10:9, 10; Ephesians 5:18
7. **LAW CONCERNING CIRCUMCISION** - Leviticus 12:3; Luke 2:21
8. **LAW OF CLEANLINESS AT CHILDBIRTH** - Leviticus 12:2, 4; Leviticus 12:5; Luke 2: 21
9. **LAWS OF CLEANLINESS OF SKIN, GARMENT, HOUSE** - Leviticus 13: 2-46; Leviticus 13: 47-59; Leviticus 14: 33-48; Mark 1: 40 - 45
10. **LAW OF UNCLEANNES OF MEN AND WOMEN** - Leviticus 15:1-33; Matthew 9:20-23
11. **LAW OF UNCOVERING THE NAKEDNESS OF A NEXT OF KIN** - Leviticus 18: 1 - 18; Genesis 9: 21 - 22; 1 Corinthians 5:1
12. **LAW OF UNLAWFUL LIAISONS: HOMOSEXUALITY, BESTIALITY** - Leviticus 18:19 - 30; Romans 1: 26, 27
13. **VARIOUS MORAL PRECEPTS REINFORCING THE 10 COMMANDMENTS FOR THE POOR, STRANGER, WIDOW, ORPHANS** - Leviticus 19: 9, 10; Matthew 22: 36
14. **GOD'S CALENDAR: HIS APPOINTED TIMES** - Leviticus 23:1-44; Numbers 28, 29; Acts 2:1, 2 (luni-solar + barley)
15. **OBSERVANCE OF THE 10<sup>th</sup> DAY OF THE 7<sup>th</sup> MONTH** - Leviticus 16: 29 - 34 - Hebrews 9:25-27; Revelation 20:12
16. **THE SABBATICAL YEAR AND THE YEAR OF JUBILE** - Leviticus 25:4, 11; Revelation 20:6
17. **AGRICULTURAL AND TITHING LAWS** - Leviticus 27: 30, 31; Matthew 23:23
18. **LAW OF MARRIAGE AND DIVORCE** - Deuteronomy 24:1; Matthew 19:8; Ephesians 5:25

"The sacred Statutes which Satan has hated and sought to destroy will be honored throughout a sinless universe." Patriarchs and Prophets, 342<sup>25</sup>

Note: A total of 613 Statutes have been compiled with Biblical references and are available upon request. For further study, please refer to:

[www.numbers1317.org](http://www.numbers1317.org) - File 19.

### 1. HEALTH STATUTE GIVEN TO PROTECT COMMANDMENT #6: YOU SHALL NOT KILL

#### DRINKING PURE WATER

Exodus 15:25 "And he (Moses) cried unto the Lord and the Lord shewed him a tree which when he had cast into the waters, the waters were made sweet: there He made for them a statute and an ordinance, and there He proved them."

#### Pure Water a Blessing

"In health and in sickness, pure water is one of Heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system, and assists nature to resist disease."

#### Use of Water in Sickness

"Water can be used in many ways to relieve suffering. Drafts of clear, hot water taken before eating (half quart, more or less), will never do any harm, but will rather be productive of good."

#### In Fever Cases

"If in their fevered state, water had been given them to drink freely, and applications had also been made externally, long days and nights of suffering would have been saved, and many precious lives spared. But thousands have died with raging fevers consuming them, until the fuel which fed the fever was burned up, the vitals consumed, and have died in the greatest agony, without being permitted to have water to allay their burning thirst. Water, which is allowed a senseless building to put out the raging elements, is not allowed human beings to put out the fire which is consuming the vitals."

John 4: 13, 14 "Jesus answered... But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life."

#### A Right and Wrong Use of Water

Many make a mistake in drinking cold water with their meals. Taken with meals, water diminishes the flow of the salivary glands; and the colder the water, the greater the injury to the stomach. Ice water or ice lemonade, drunk with meals, will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again. Hot drinks are debilitating; and besides, those who indulge in their use become slaves to the habit.

Food should not be washed down; no drink is needed with meals. Eat slowly, and allow the saliva to mingle with the food. The more liquid there is taken into the stomach with the meals, the more difficult it is for the food to digest; for the liquid must first be absorbed. Do not eat largely of salt; give up bottled pickles; keep fiery spiced food out of your stomach; eat fruit with your meals, and the irritation which calls for so much drink will cease to exist. But if anything is needed to quench thirst, pure water, drunk some little time before or after the meal, is all that nature requires. Never take tea, coffee, beer, wine, or any spirituous liquors. Water is the best liquid possible to cleanse the tissues."

Counsels and Diets and Foods, 419, 420.

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## 2. HEALTH STATUTE GIVEN TO PROTECT COMMANDMENT #6: YOU SHALL NOT KILL

### USING OLIVE OIL

**Exodus 27:20, 21** "And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always... and it shall be a statute for ever unto their generations..."

**Zechariah 4: 1- 6** "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord?... Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts."

### PURPOSES OF OLIVE AND OLIVE OIL; PREFERABLE TO ANIMAL OIL OR FAT

"When properly prepared, olives, like nuts, supply the place of butter and flesh meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives, and it is healing to an inflamed, irritated stomach.

**John 8:12** "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life."

**Matthew 5:16** "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

**Matthew 25: 3 - 5** "They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept."

**James 5:14, 15** "Is any sick among you? Let him call the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith will save the sick, and the Lord shall raise him up and if he has committed sins, they shall be forgiven him."

### BETTER THAN ANY DRUGS

Olives may be so prepared as to be eaten with good results at every meal. The advantages sought by the use of butter may be obtained by the eating of properly prepared olives. The oil in the olives relieves constipation; and for consumptives, and for those who have inflamed, irritated stomachs, it is better than any drug. As a food it is better than any oil coming secondhand from animals." Counsels on Diet and Foods, 359.

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## 3. HEALTH STATUTE GIVEN TO PROTECT COMMANDMENT #6: YOU SHALL NOT KILL

### CLOTHING FOR GLORY AND FOR BEAUTY

**Exodus 28:2, 43** "And thou shalt make holy garments for Aaron thy brother for glory and for beauty... and they shall be upon Aaron and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity and die: it shall be a statute for ever unto him and his seed after him."

### PURPOSES OF GOOD QUALITY CLOTHING:

"Our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. The wise woman described in the Proverbs "is not afraid of the snow for her household: for all her household are clothed with double garments." Proverbs 31:21, margin.

### CLEAN CLOTHES

Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. "Ye are the temple of God. . . . If any man defile the temple of God, him shall God destroy." 1 Corinthians 3:16, 17.

### HEALTHFUL CLOTHES

In all respects the dress should be healthful. "Above all things," God desires us to "be in health"--health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress.

### APPROPRIATE CLOTHING

In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation must all be considered. Every article of dress should fit easily, obstructing neither the circulation of the blood nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised the clothing will be correspondingly lifted."

**Matthew 22: 2, 11, 14** "The kingdom of heaven is like unto a certain king, which made a marriage for his son... And when the king came in to see the guests, he saw there a man which had not on a wedding garment... For many are called, but few are chosen."

**Revelation 19:8** "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

### FASHION NOT SANCTIONED BY THE WORD OF GOD

The making of changes in apparel for the sake of fashion merely is not sanctioned by the word of God. Changing styles and elaborate, costly ornamentation squander the time and means of the rich, and lay waste the energies of mind and soul. They impose a heavy burden on the middle and poorer classes... It was the adversary of all good who instigated the invention of the ever-changing fashions. He desires nothing so much as to bring grief and dishonor to God by working the misery and ruin of human beings. One of the means by which he most effectually accomplishes this is the devices of fashion that weaken the body as well as enfeeble the mind and belittle the soul.

### KEEP EXTREMITIES WARM

Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them there will be too much in other portions of the body. Perfect health requires a perfect circulation; but this cannot be had while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs." Ministry of Healing, 288-294

#### 4. HEALTH STATUTE GIVEN TO PROTECT COMMANDMENT #6: YOU SHALL NOT KILL

##### WASHING OF THE HANDS AND FEET:

Exodus 30: 19, 21 "And Aaron and his sons shall wash their hands and their feet thereat; it shall be a statute for ever..."

Numbers 19: 10, 11, 12, 16, 19, 21 "And he that gathereth the ashes of the heifer shall wash his clothes and be unclean until the evening. And it shall be unto the children of Israel, and unto the stranger who sojourneth among them, for a statute for ever. "He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with the water on the third day, and on the seventh day he shall be clean; but if he purify not himself the third day, then the seventh day he shall not be clean. And whosoever toucheth one who is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And the clean person shall sprinkle upon the unclean on the third day and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at evening. And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until evening."

##### PURPOSES OF GENERAL HYGIENE AND SANITARY METHOD:

SCRUPULOUS CLEANLINESS "Scrupulous cleanliness is essential to both physical and mental health. Impurities are constantly thrown off from the body through the skin. Its millions of pores are quickly clogged unless kept clean by frequent bathing, and the impurities which should pass off through the skin become an additional burden to the other eliminating organs."

John 13: 5, 8, 10, 14 "After that Jesus poured out water into a bason, and began to wash the disciples feet and to wipe them with a towel wherewith he was girded... Peter said unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not thou hast no part with me... and you are clean, but not all... If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

##### COOL OR TEPID BATH EVERY DAY

Most persons would receive benefit from a cool or tepid bath every day, morning or evening. Instead of increasing the liability to take cold, a bath, properly taken, fortifies against cold, because it improves the circulation; the blood is brought to the surface, and a more easy and regular flow is obtained. The mind and the body are alike invigorated. The muscles become more flexible, the intellect is made brighter. The bath is a soother of the nerves. Bathing helps the bowels, the stomach, and the liver, giving health and energy to each, and it promotes digestion." Ministry of Healing, 276.

God gave to Moses detailed instructions on the safest method of cleansing the hand after handling the dead or the infected living.... The Scriptural method specified not merely washing in a basin, but repeated washings in running water, with time intervals allowed for drying and exposure to sun to kill bacteria not washed off. Furthermore, the Scriptural method also required contacts to change to clothes that had been washed and dried. The Biblical technique was so different from and so much more effective than anything man ever devised that, again, it is logical to believe the regulations were given, as the Bible claims, from God to Moses."

Dr. McMillen, None Of These Diseases, p. 14, 15.

#### 5. HEALTH STATUTE GIVEN TO PROTECT COMMANDMENT #6: YOU SHALL NOT KILL

##### PURPOSES OF DIETARY LAWS: MEAT - BLOOD AND FAT

Leviticus 3:17 "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood."

Leviticus 11: 1-47 Clean and unclean animals. "To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten."

Leviticus 17:10, 11 "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that soul that eateth the blood and will cut him off from among my people. For the life of the flesh is in the blood."

Leviticus 20: 23-25 "And ye shall be holy unto Me; for I the LORD am holy and have severed you from other people, that ye should be Mine."

Deuteronomy 14: 1-21 "You shall not eat any abominable thing... For thou art a holy people unto the Lord thy God."

##### CONSEQUENCES OF MEAT EATING:

###### ANIMAL FAT AND BLOOD

"The meat is served reeking with fat, because it suits the perverted taste. Both the blood and the fat of animals are consumed as a luxury. But the Lord gave special directions that these should not be eaten. Why? Because their use would make a diseased current of blood in the human system. The disregard for the Lord's special directions has brought a variety of difficulties and diseases upon human beings. . . . If they introduce into their systems that which cannot make good flesh and blood, they must endure the results of their disregard of God's word."

John 6: 53 - 58, 63 "Then Jesus said unto them, "Verily, verily I say unto you, unless ye eat the flesh of the Son of Man and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the Last Day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me. This is that Bread which came down from Heaven, not as your fathers ate manna and are dead; he that eateth of this Bread shall live for ever." It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life."

##### MORAL AND PHYSICAL EVILS OF A FLESH DIET

The moral evils of a flesh diet are not less marked than are the physical ills. Flesh food is injurious to health, and whatever affects the body has a corresponding effect on the mind and the soul. Think of the cruelty to animals that meat eating involves, and its effect on those who inflict and those who behold it. How it destroys the tenderness with which we should regard these creatures of God!

##### STRENGTHENS THE LOWER PASSIONS OF CHILDREN

If ever there was a time when the diet should be of the most simple kind, it is now. Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers."

##### THE SAFEST COURSE

The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh meats. Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities. We say to you, dear brother and sister, your safest course is to let meat alone."

Counsels on Diets and Foods p. 380-394.

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## 5. HEALTH STATUTE GIVEN TO PROTECT COMMANDMENT #6: YOU SHALL NOT KILL

### NO EXCUSE FOR EATING FLESH OF DEAD ANIMALS

Those who use flesh meat disregard all the warnings that God has given concerning this question. They have no evidence that they are walking in safe paths. They have not the slightest excuse for eating the flesh of dead animals. God's curse is resting upon the animal creation. Many times when meat is eaten, it decays in the stomach, and creates disease. Cancers, tumors, and pulmonary disease (and all inflammatory diseases) are largely caused by meat eating. The liability to take disease is increased tenfold by meat eating.

### FISH OFTEN CONTAMINATED

In many places fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the fish come in contact with the sewage of large cities. The fish that are fed on the contents of the drains may pass into distant waters, and may be caught where the water is pure and fresh. Thus when used as food they bring disease and death on those who do not suspect the danger.

### SWINE'S FLESH MOST INJURIOUS

The use of swine's flesh is contrary to His express command, given not because He wished to especially show His authority, but because it would be injurious to those who should eat it. Its use would cause the blood to become impure, so that scrofula and other humors would corrupt the system, and the whole organism would suffer. Especially would the fine, sensitive nerves of the brain become enfeebled and so beclouded that sacred things would not be discerned, but be placed upon the low level with common things.

The tissues of the swine swarm with parasites. Of the swine, God said, "It is unclean unto you; ye shall not eat of their flesh, nor touch their dead carcass." This command was given because swine's flesh is unfit for food. Swine are scavengers, and this is the only use they were intended to serve. Never, under any circumstances, was their flesh to be eaten by human beings.

But God never designed the swine to be eaten under any circumstances. The heathen used pork as an article of food, and American people have used pork freely as an important article of diet. Swine's flesh would not be palatable to the taste in its natural state. It is made agreeable to the appetite by high seasoning, which makes a very bad thing worse. Swine's flesh above all other flesh meats, produces a bad state of the blood. Those who eat freely of pork can but be diseased. Those who have much outdoor exercise do not realize the bad effects of pork eating, as those do whose life is mostly indoors, and whose habits are sedentary, and whose labor is mental.

### PREPARING FOR JESUS SECOND COMING

Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it." Counsels on Diets and Foods p. 380-394.

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## 6. HEALTH STATUTE GIVEN TO PROTECT COMMANDMENT #6: YOU SHALL NOT KILL

### ABSTAINING FROM ALCOHOL AND STIMULANTS

Leviticus 10:9, 10 "Do not drink wine nor strong drink... it shall be a statute for ever throughout your generations... And that ye may put a difference between the unclean and clean."

### INTOXICATING DRINK, TEA, COFFEE, CIGARETTES, DRUGS:

#### SONS OF AARON INTOXICATED IN THE SANCTUARY:

"Nadab and Abihu would never have committed that fatal sin had they not first become partially intoxicated by the free use of wine. They understood that the most careful and solemn preparation was necessary before presenting themselves in the sanctuary, where the divine Presence was manifested; but by intemperance they were disqualified for their holy office. Their minds became confused and their moral perceptions dulled so that they could not discern the difference between the sacred and the common.

To Aaron and his surviving sons was given the warning: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken." The use of spirituous liquors has the effect to weaken the body, confuse the mind, and debase the morals. It prevents men from realizing the sacredness of holy things or the binding force of God's requirements. All who occupied positions of sacred responsibility were to be men of strict temperance, that their minds might be clear to discriminate between right and wrong, that they might possess firmness of principle, and wisdom to administer justice and to show mercy." Patriarchs and Prophets, p. 361, 362.

1 Corinthians 10:31 "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Ephesians 5:18 "And be not drunk with wine, wherein is excess; but be filled with the Spirit."

#### CHRIST AND WINE:

"It was Christ who, in the Old Testament, gave the warning to Israel, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Proverbs 20:1. He Himself provided no such beverage. Satan tempts men to indulgence that will becloud reason and benumb the spiritual perceptions, but Christ teaches us to bring the lower nature into subjection. He never places before men that which would be a temptation. His whole life was an example of self-denial. It was to break the power of appetite that in the forty days' fast in the wilderness He suffered in our behalf the severest test that humanity could endure.

It was Christ who directed that John the Baptist should drink neither wine nor strong drink. It was He who enjoined similar abstinence upon the wife of Manoa. Christ did not contradict His own teaching. The unfermented wine that He provided for the wedding guests was a wholesome and refreshing drink. This is the wine that was used by our Savior and His disciples in the first Communion. It is the wine that should always be used on the Communion table as a symbol of the Savior's blood. The sacramental service is designed to be soul refreshing and life-giving. There is to be connected with it nothing that could minister to evil." Ministry of Healing, p. 333.

## 6. HEALTH STATUTE GIVEN TO PROTECT COMMANDMENT #6: YOU SHALL NOT KILL

### THE ROOTS OF INTEMPERANCE:

"Often intemperance begins in the home. By the use of rich, unhealthful food the digestive organs are weakened, and a desire is created for food that is still more stimulating. Thus the appetite is educated to crave continually something stronger. The demand for stimulants becomes more frequent and more difficult to resist. The system becomes more or less filled with poison, and the more debilitated it becomes, the greater is the desire for these things.

One step in the wrong direction prepares the way for another. Many who would not be guilty of placing on their table wine or liquor of any kind will load their table with food which creates such a thirst for strong drink that to resist the temptation is almost impossible. Wrong habits of eating and drinking destroy the health and prepare the way for drunkenness." Ministry of Healing, p. 334.

### VICTIMS OF INTEMPERANCE:

"Among the victims of intemperance are men of all classes and all professions. Men of high station, of eminent talents, of great attainments, have yielded to the indulgence of appetite until they are helpless to resist temptation. Some of them who were once in the possession of wealth are without home, without friends, in suffering, misery, disease, and degradation. They have lost their self-control. Unless a helping hand is held out to them, they will sink lower and lower. With these self-indulgence is not only a moral sin, but a physical disease." Ministry of Healing, p. 172.

### NARCOTICS AND STIMULANTS IRRITATE, POISON, EXCITE:

"Under the head of stimulants and narcotics is classed a great variety of articles that, altogether used as food or drink, irritate the stomach, poison the blood, and excite the nerves. Their use is a positive evil. Men seek the excitement of stimulants, because, for the time, the results are agreeable. But there is always a reaction. The use of unnatural stimulants always tends to excess, and it is an active agent in promoting physical degeneration and decay." Ministry of Healing, p. 325.

### TEA AND COFFEE HAVE NO FOOD VALUE:

"Tea acts as a stimulant and, to a certain extent, produces intoxication. The action of coffee and many other popular drinks is similar. The first effect is exhilarating. The nerves of the stomach are excited; these convey irritation to the brain, and this in turn is aroused to impart increased action to the heart and short-lived energy to the entire system. Fatigue is forgotten; the strength seems to be increased. The intellect is aroused, the imagination becomes more vivid.

Because of these results, many suppose that their tea or coffee is doing them great good. But this is a mistake. Tea and coffee do not nourish the system. Their effect is produced before there has been time for digestion and assimilation, and what seems to be strength is only nervous excitement. When the influence of the stimulant is gone, the unnatural force abates, and the result is a corresponding degree of languor and debility.

### TOBACCO IS A POISON:

"Tobacco is a slow, insidious, but most malignant poison. In whatever form it is used, it tells upon the constitution; it is all the more dangerous because its effects are slow and at first hardly perceptible. It excites and then paralyzes the nerves. It weakens and clouds the brain. Often it affects the nerves in a more powerful manner than does intoxicating drinks. It is more subtle, and its effects are difficult to eradicate from the system. Its use excites a thirst for strong drink and in many cases lays the foundation for the liquor habit." Ministry of Healing, p. 327, 328.

### INCENSE OF TOBACCO BURNT ON SATAN'S ALTAR:

"Men professing godliness offer their bodies upon Satan's altar and burn the incense of tobacco to his satanic majesty. Does this statement seem severe? Certainly, the offering is presented to some deity. As God is pure and holy, and will accept nothing defiling in its character, He must refuse this expensive, filthy, and unholy sacrifice; therefore we conclude that Satan is the one who claims the honor." Sanctified Life p. 31.

### TOUCH NOT, TASTE NOT, HANDLE NOT:

"In relation to tea, coffee, tobacco, and alcoholic drinks, the only safe course is to touch not, taste not, handle not. The tendency of tea, coffee, and similar drinks is in the same direction as that of alcoholic liquor and tobacco, and in some cases the habit is as difficult to break as it is for the drunkard to give up intoxicants. Those who attempt to leave off these stimulants will for a time feel a loss and will suffer without them. But by persistence they will overcome the craving and cease to feel the lack. Nature may require a little time to recover from the abuse she has suffered; but give her a chance, and she will again rally and perform her work nobly and well." Ministry of Healing p. 335.

## 7. HEALTH STATUTE GIVEN TO PROTECT COMMANDMENT #6: YOU SHALL NOT KILL

### LAWS CONCERNING CIRCUMCISION:

**Leviticus 12:3** "And in the eighth day the flesh of his foreskin shall be circumcised."

**Genesis 17:9, 10** "And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee in their generations. This is my covenant... Every man child after you shall be circumcised."

### NO SPIRITUAL VALUE OF PHYSICAL CIRCUMCISION TODAY:

LIFE SKETCHES OF PAUL, p. 121, 122. (LP)

"Factions also were beginning to rise through the influence of Judaizing teachers, who urged that the converts to Christianity should observe the ceremonial law in the matter of circumcision. They still maintained that the original Israel were the exalted and privileged children of Abraham, and were entitled to all the promises made to him. They sincerely thought that in taking this medium ground between Jew and Christian, they would succeed in removing the odium attached to Christianity, and would gather in large numbers of the Jews.

They vindicated their position, which was in opposition to that of Paul, by showing that the course of the apostle, in receiving the Gentiles into the church without circumcision, prevented more Jews from accepting the faith than there were accessions from the Gentiles. Thus they excused their opposition to the results of the calm deliberations of God's acknowledged servants.

**Luke 2:21** "And when eight days were accomplished for the circumcision of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb."

**Galatians 5:6** "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love."

### Decision of the Council at Jerusalem

After the decision of the council at Jerusalem concerning this question, many were still of this opinion, but did not then push their opposition any farther. The council had, on that occasion, decided that the converts from the Jewish church might observe the ordinances of the Mosaic law if they chose, while those ordinances should not be made obligatory upon converts from the Gentiles. The opposing class now took advantage of this, to urge a distinction between the observers of the ceremonial law and those who did not observe it, holding that the latter were farther from God than the former.

Paul's indignation was stirred. His voice was raised in stern rebuke: "If ye be circumcised, Christ shall profit you nothing." The party maintaining that Christianity was valueless without circumcision arrayed themselves against the apostle, and he had to meet them in every church which he founded or visited; in Jerusalem, Antioch, Galatia, Corinth, Ephesus, and Rome. God urged him out to the great work of preaching Christ, and him crucified; circumcision or uncircumcision was nothing."



## 7. HEALTH STATUTE GIVEN TO PROTECT COMMANDMENT #6: THOU SHALL NOT KILL

### PHYSICAL AND MEDICAL VALUE OF CIRCUMCISION: CIRCUMCISION ON THE EIGHT DAY

Dr. S.I. McMillen, MD, NONE OF THESE DISEASES, p. 18-22.

"A newborn infant has "peculiar susceptibility to bleeding between the second and fifth day of life... Hemorrhages at this time, though often inconsequential, are sometimes extensive; they may produce serious damage to internal organs especially to the brain, and cause death from shock and exsanguination.' It is felt that the tendency to hemorrhage is due to the fact that the important blood-clotting element, vitamin K, is not formed in the normal amount until the fifth to the seventh day of life. If vitamin K is not manufactured in the baby's intestinal tract until the fifth to the seventh day, it is clear that the first safe day to perform circumcision would be the eighth day, the very day that Jehovah commanded Abraham to circumcise Isaac. p. 20.

A second element which also is necessary for the normal clotting of blood is prothrombin. On the third day of a baby's life the available prothrombin is only thirty per cent of normal. Any surgical operation performed on a baby during that time would predispose to serious hemorrhage... the prothrombin skyrockets on the eighth day to a level even better than normal - 110 per cent. It then levels off to 100 per cent. It appears that an eighth-day old baby has more available prothrombin than on any other day in its entire life." p. 21.

An editorial in the American Journal of Obstetrics and Gynecology, notes that both Jewish women and Indian Moslem women have a low incidence of cervical cancer, and observes that these otherwise dissimilar people, have one common denominator in their backgrounds - circumcision of the males... The editorial concludes with the advice that all newborn males should be circumcised to prevent this cancer. p. 18.

**Note:** Abstinence after menstrual flow and childbirth also is found to prevent cervical cancer.

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## 8. HEALTH STATUTE GIVEN TO PROTECT COMMANDMENT #6: THOU SHALL NOT KILL

### LAW OF CLEANLINESS AT CHILDBIRTH:

**Leviticus 12:2, 4** "If a woman have conceived seed, and born a male child; then she shall be unclean seven days; according to the days of her separation for her infirmity shall she be unclean. And she shall continue in the blood of her purifying three and thirty days; she shall touch no allowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled." (7+33= 40 days unclean after having had a boy).

**Leviticus 12:5** "But if she bear a maid child, then she shall be unclean two weeks, as in her separation, and she shall continue in the blood of her purifying threescore and six days." (14+(3x20)+6= 80 days unclean after having had a girl).

**Luke 2: 21** "And when the days of her purification according to the Law of Moses were accomplished, they brought Him to Jerusalem to present Him to the Lord (as it is written in the law of the Lord: "Every male that openeth the womb shall be called holy to the Lord"), and to offer a sacrifice according to that which is said in the law of the Lord: "A pair of turtledoves or two young pigeons."

### REASONS FOR ABSTINENCE AFTER CHILDBIRTH 40/80 DAYS

**MENOPAUSE A NEW APPROACH**, Danièle Starenkyj, Orion Publications, p. 52-60 (excerpts).

"The rule of abstaining from sexual relations during menstruation should obviously also apply during the postpartum period, when the genital organs have to revert to their pre-pregnancy status, lactation has to start and the mother must regain her physical and emotional stamina. During this period, the spongy portion of the uterine mucosa to which the placenta and membranes were attached will be expelled, the uterus will turn in on itself and gradually involute while proceeding with the important task of repairing the endometrium, starting with the deepest layers. Based on present scientific data, this gigantic task requires six to eight weeks to complete.

### IMMUNITY LOWERED AFTER CHILDBIRTH

A part of the postpartum period (one to two weeks) is characterized by the abundant discharge of lochia. This is extremely alkaline, and a highly favorable terrain for the multiplication of bacteria. Stringent cleanliness must be maintained, since the woman is extremely vulnerable to infection at this point. Because it is still distended, her uterus provides an ideal environment for microbes to multiply.

Lacerated or bruised vulval and vaginal tissues are devitalized and unable to combat infection. Microbes can enter the cervix directly, because the opening is still large. Immunity is always lowered in a woman who has just given birth, because she has lost strength and sleep and has eaten little during the long hours of labor and delivery; blood loss may also have been severe. It should also be noted that many women experience erosion of the cervix postpartum; the cause is hormonal, and the problem will resolve spontaneously after two months or so. Should erosion occur, however, it too provides a favorable environment for infection and cervical cancer.

### ABSTINENCE OF 40 TO 80 DAYS PREVENTS CERVICAL CANCER

Cervical cancer is very widespread in Western countries. It accounts for 80% of genital cancers and 25% of all cancers in women. Gynecologists and obstetricians are looking closely into the fact that this cancer is not found in women whose husbands have been circumcised (usually those of the Jewish or Islamic faiths) and most of all that they totally abstained from intercourse during the seven days of menstruation and the postpartum period (40 days for a boy, 80 for a girl). It is a known fact that repeated trauma of a congested, bleeding or irritated organ can promote cancer.

### MENSTRUAL BLOOD CONTAINS "MENSTRUAL TOXIN"

Contenance during genital bleeding also protects the man, particularly in cases of phimosis (abnormal narrowing of the preputial orifice, frequently found with diabetes) when scrupulous penile hygiene is difficult. We know that menstrual blood contains larger quantities of such irritants as choline, arsenic and creatinine. Some researchers have discovered a "menotoxin" which has a toxic effect on plants. Smith has carried out experiments on what he has called "menstrual toxin," a euglobulin produced by cell necrosis, and has shown that it causes hemorrhaging, edema and even death in some cases when inoculated in animals. Menstrual blood can also increase the virulence of female genital microbes, including gonococcus and herpes. (It is known that menstruation promotes the recurrence of catamenial herpes.) The male foreskin is very susceptible to all such irritants, which can cause cancer of the glans. This is virtually unknown in circumcised men who follow orthodox religious practices and do not approach their wives while the latter are "unclean."

## 8. HEALTH STATUTE GIVEN TO PROTECT COMMANDMENT #6: THOU SHALL NOT KILL

### LOWER LEVEL OF ESTROGENS WHEN GIVING BIRTH TO A GIRL

It should come as no surprise to anybody that postpartum women are very delicate and obviously at risk for hemorrhaging, prolapse, pre-embolism and infection, as well as psychoses. The new mother needs a great deal of calm, kindness, relaxation and concentration if she is to recover her physical and mental equilibrium. Resuming sexual relations too hastily exposes her not only to incredible risks of infection, needless pain because of vaginal dryness - a sign of lower estrogen blood levels, which will gradually rise and shortly become normal again if she gave birth to a boy, slightly longer for a girl - but, most particularly, feelings of anxiety or frustration which are often very intense. When a woman has just had a baby, she needs to truly enter into her role of mother. This often requires a great deal of effort, and does not leave much strength for sexual relations.

### POSTPARTUM PSYCHOSIS UNKNOWN IN SOCIETIES OBSERVING 40/80 DAYS

Women need to feel complete respect and acceptance as mothers in order to truly be wives. When a man demands the resumption of sexual relationships almost immediately after the delivery of his child, it is as if he were denying or refusing to accept the fact that his wife has become a mother. The result is that she loses her self-respect and her joy at having a child. Deprived of her legitimate pride, racked by doubts that she is not loved unconditionally, and fearing that her baby may be a threat to life within the couple, she will sink into depression. Loss of appetite leads to fatigue and under nourishment, and she may go as far as to detach herself from a reality that she finds too painful to bear.

This postpartum psychosis is very common within our civilization, but it is unknown in societies where men have been taught for thousands of years that a mother must rest from 40 to 80 days following delivery of her child, and that this tenet is not open to discussion or negotiation.

### MENOPAUSE: AN ENVIABLE CONDITION FOR MEDITERRANEAN WOMAN

It is an undeniable fact that a Mediterranean woman, despite her many pregnancies, reaches menopause in an enviable physical and mental condition thanks to sexual morals which can be summed up by the triple maxim of Virginity, Chastity and Fidelity. Never having contracted infection, always having maintained her self-esteem through mutual respect, she is ready to begin a new life or, as 18th century authors termed it, "youthful old age." They considered the post-menopause period of the middle class and peasant women of the day as a time of vigor - astonished yet delighted husbands, who discovered a totally new side to their companions.

### STRICT CODE OF SEXUAL HYGIENE IN CHILD-BEARING = POSITIVE MENOPAUSE

The prolific women of other climes and other times protected by their husbands, following a strict code of sexual hygiene throughout their child-bearing years, perceived menopause as a positive event, with none of the psychological and psychosomatic symptoms that are typically Western. This situation is not specific to women of Jewish, Islamic and Christian cultures. It is found in numerous cultures all over the world..."

Menopause A New Approach, Danièle Starenkyj, Orion Publications, p. 52-60 (excerpts).

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## 9. HEALTH STATUTE GIVEN TO PROTECT COMMANDMENT #6: THOU SHALL NOT KILL

### LAWS OF CLEANLINESS OF SKIN, GARMENT, HOUSE:

Leviticus 13: 2-46 "When a man shall have in the skin of his flesh a rising, a scab, or bright spot [pimple, psoriasis, eczema - infection - stress - non-contagious], and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests.... And the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be."

Leviticus 13: 47-59 "The garment also that the plague of leprosy is in, whether it be a woolen garment or a linen garment, whether it be in the warp or woof, of linen or of wool, whether in a skin or in any thing made of skin, and if the plague is greenish or reddish in the garment or in the skin, either in the warp or in the woof or in any thing of skin [fungus, mildew], it is a plague of leprosy and shall be shown unto the priest. And the priest shall look upon the plague and shut up it that hath the plague seven days [quarantine]... This is the law of the plague of leprosy in a garment of wool or linen, either in the warp or woof, or any thing of skins, to pronounce it clean or to pronounce it unclean."

Leviticus 14: 33-48 When ye have come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession, and he that owneth the house shall come and tell the priest, saying, 'It seemeth to me there is, as it were, a plague in the house,' then the priest shall command that they empty the house before the priest go into it to see the plague, that all that is in the house be not made unclean; and afterward the priest shall go in to see the house. And he shall look on the plague, and behold, if the plague be in the walls of the house with hollow streaks, greenish or reddish, which in appearance are lower than the wall [fungus, mildew], then the priest shall go out of the house to the door of the house and shut up the house seven days." This is the law of leprosy.

Mark 1: 40 - 45 "And there came a leper to Him, beseeching Him and kneeling down to Him and saying unto Him, "If Thou wilt, Thou canst make me clean." And Jesus, moved with compassion, put forth His hand and touched him, and said unto him, "I will, be thou clean." And as soon as He had spoken, immediately the leprosy [Hansen's disease - cause by a germ - contagious] departed from him, and he was cleansed. And He strictly charged him, and forthwith sent him away, saying unto him, "See that thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, as a testimony unto them." But he went out and began to proclaim it much and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, and was outside in desert places. And they came to Him from every quarter."

### HYGIENE OF THE SKIN, GARMENTS AND HOUSES:

Ministry of Healing, p. 277-283

In the teaching that God gave to Israel, the preservation of health received careful attention. The people who had come from slavery with the uncleanly and unhealthful habits which it engenders, were subjected to the strictest training in the wilderness before entering Canaan. Health principles were taught and sanitary laws enforced.

Not only in their religious service, but in all the affairs of daily life was observed the distinction between clean and unclean. All who came in contact with contagious or contaminating diseases were isolated from the encampment, and they were not permitted to return without thorough cleansing of both the person and the clothing.

## 9. HEALTH STATUTE GIVEN TO PROTECT COMMANDMENT #6: THOU SHALL NOT KILL

So, too, if a house gave evidence of conditions that rendered it unsafe for habitation, it was destroyed. The priest was to "break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place. Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes." Leviticus 14:45-47.

The necessity of personal cleanliness was taught in the most impressive manner. Before gathering at Mount Sinai to listen to the proclamation of the law by the voice of God, the people were required to wash both their persons and their clothing. This direction was enforced on pain of death. No impurity was to be tolerated in the presence of God.

During the sojourn in the wilderness the Israelites were almost continually in the open air, where impurities would have a less harmful effect than upon the dwellers in close houses. But the strictest regard to cleanliness was required both within and without their tents. No refuse was allowed to remain within or about the encampment. The Lord said:

"The Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy." Deuteronomy 23:14." Ministry of Healing, 277-283.

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## 10. HEALTH STATUTE GIVEN TO PROTECT COMMANDMENT #6: THOU SHALL NOT KILL

### LAW OF UNCLEANNESS OF MEN AND WOMEN

Leviticus 15:1-33 "And the LORD spoke unto Moses and to Aaron, saying, "Speak unto the children of Israel, and say unto them, "When any man hath a running issue out of his flesh, because of his issue he is unclean. And this shall be his uncleanness in his issue: whether his flesh run with his issue or his flesh be stopped from running with his issue, it is his uncleanness. v. 1-3

And if any man's seed of copulation go out from him, then he shall wash all his flesh in water and be unclean until the evening. v. 16

And every garment and every skin whereon is the seed of copulation, shall be washed with water and be unclean until the evening. v. 17

The woman also with whom a man shall lie with seed of copulation, they shall both bathe themselves in water and be unclean until the evening. v. 18

And if a woman have an issue and her issue from her flesh be blood, she shall be put apart seven days; and whosoever toucheth her shall be unclean until the evening. v. 19

And every thing that she lieth upon in her separation shall be unclean; every thing also that she sitteth upon shall be unclean. v. 20

And if any man lie with her at all and her monthly discharge be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. v. 24

And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation, all the days of the issue of her uncleanness shall be as the days of her separation; she shall be unclean. v. 25

Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. v. 26

And whosoever toucheth those things shall be unclean, and shall wash his clothes and bathe himself in water, and be unclean until the evening. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. v. 28

Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness when they defile My tabernacle that is among them. v. 31.

This is the law of him that hath an issue, and of him whose seed goeth from him and is defiled therewith." v. 32

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## MEDICAL REASON ABSTINENCE FOR SEVEN DAYS DURING MENSTRUAL PERIOD

### **REASON 1.**

For Mediterranean women whether Jewish, Arab or Christian, the normal lack of [late] menstruation protects her from a whole array of related ills, and her scrupulous respect of rules of hygiene when they do occur allows her to avoid another series of painful complaints, which have unfortunately become more and more common since the liberated women of our civilization have found themselves increasingly obligated to be "full-time" sexual partners.

For Mediterranean women, menstrual periods last seven days, during which they abstain completely from sexual relations. In actual fact, this statement is not totally accurate and the nuance deserves our close attention. It is the Mediterranean man who will abstain from intercourse with his wife during this period. Their religious code stipulates that it is the man who must not approach a woman while she is unclean to discover her nakedness. It is the man who is responsible for respecting his wife's privacy during this time and, to paraphrase the prophet Ezekiel, a man who is 'just and does that which is lawful and right' does not "come near to a menstruous woman."

Several scientific authorities of our time have studied the principles of hygiene codified by Moses in the Pentateuch and assert that they form part of preventive medicine "in harmony with the most modern tenets of medicine. The prohibition on intercourse during menstruation, which is considered to be seven full days, is a very important factor in preventing female sterility, the transmission of infection and therefore cervical cancer, endometriosis, etc."

**Principles of Anatomy and Physiology**, Harper Collins Publishers, p. 879-906 (excerpts)  
**Menopause A New Approach**, Danièle Starenkyj, Orion Publications, p. 52-60 (excerpts)

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## MEDICAL REASON FOR ABSTINENCE FOR SEVEN DAYS DURING MENSTRUAL PERIOD

### **REASON 2.**

#### WHAT MENSTRUATION REPRESENTS

Few women or men know exactly what menstruation represents, its mechanism and what occurs in the uterus at that point. Since they unfortunately do not know, they do not see why they should not enjoy each other for several days a month, especially when there is a widespread belief that it is "safe" to do so - i.e. there is no danger of pregnancy and therefore no need to take the usual contraceptive precautions. Indeed, this preconceived idea and freedom cause some couples to experience overwhelming sexual desire at this specific time. Since desire has become the yardstick of their morality - I want it, therefore it's OK - they consider the increase in libido to be proof that their need is legitimate: it has to be satisfied or they will become frustrated. Menstruation is the flow of blood from the uterus, resulting in a loss of approximately 100 cubic centimeters of blood/mucous matter and cell debris caused by uterine and vaginal shedding.

#### THE 3-PART CYCLE OF ENDOMETRIUM

The endometrium is "stripped" during menstruation and, in the process, becomes very thin. Shedding also takes place in the vagina; its walls become thinner and there is a marked increase in its pH which becomes highly alkaline.

The endometrium goes through a 3-part cycle:

1. **The proliferative Phase**, during which the endometrium gradually thickens. It is only one to two millimeters in depth at the end of menstruation, and stimulated by estrogens, must increase to four to five or even six to seven millimeters.
2. **The secretory Phase**, during which large quantities of progesterone and some estrogens secreted by the corpus luteum act on the endometrial glands, lengthening and maturing them. The submucosa becomes highly vascularized and edematous, in preparation for the uterine membrane to receive and nourish the fertilized egg.
3. **The menstrual Phase** denotes the failure of fertilization. On the 24th day of the cycle, a regressive phase is triggered and lasts about four days, during which the endometrium rapidly thins (almost 50%). Blood circulation in the dilated vessels slows and the mucous membrane (mucosa) becomes congested. Then, 24 hours before the beginning of menstruation, the arteries become constricted, gradually stopping circulation; necrosis occurs and, finally, the blood vessels rupture their fragile walls.

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## MEDICAL REASON FOR ABSTINENCE FOR SEVEN DAYS DURING MENSTRUAL PERIOD

### **REASON 3.**

#### PROCESS OF ELIMINATION OF UTERINE NEST

The liquidation or elimination of the uterine nest is a violent process, because the top layer of the uterine mucosa is "stripped," and the rupture of the arteries causes bleeding. One after another, arterioles (small arteries) become de-constricted and, since the mucous membrane is necrotized (the cells are dead), small hemorrhages take place in the area of each artery. Tiny local hematoma (0.5 to 2 mm in diameter) break, releasing dark red blood. Each hemorrhage only lasts about 90 minutes but, when bleeding stops in one area of the endometrium, it starts again at a neighboring site. Uterine bleeding is therefore regional rather than generalized. It is a slow process, and lasts several days, usually four. Once the flow has stopped, the mucous membrane repairs itself. It has to thicken once again. This is done through the action of estrogens which, from being very low at the time of menstruation, gradually increase to reach maximum levels at ovulation. The shedding/repairing process requires seven days in healthy women: four days for blood flow, three for rebuilding. On the eighth day, the endometrium has been totally restored and once again enters the proliferative phase.

#### INTERCOURSE PROHIBITED DURING MENSTRUATION (7 DAYS ABSTINENCE)

The prohibition on men having intercourse with women during menstruation is not some taboo or negative categorical command. Ignoring this ban may cause various disorders in the woman, including sterility. As we have seen, vessels rupture during menstruation allow the woman's blood to come into contact with a foreign substance: her partner's sperm. She may produce sperm antibodies, resulting in intractable and very often irreversible sterility. The sperm passes into the blood, causing a defensive reaction on the part of the host system and the secretion of antibodies not only in the cervix but throughout the body as a whole.

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## MEDICAL REASON FOR ABSTINENCE FOR SEVEN DAYS DURING MENSTRUAL PERIOD

### **REASON 4.**

#### INTERCOURSE DURING MENSTRUATION, HIGH RISK OF CONTAMINATION

Menstrual flow changes the vaginal pH, which is normally very acid (around 4). Acidity is maintained by the fact that glycogen, deposited in the upper cell layers by the action of estrogens, converts to lactic acid. The acidity forms a physiological barrier against pathogens which can readily invade the feminine genital system because the vaginal opening provides easy access. If the barrier is breached - and it is every time menstruation takes place, because menstrual blood alkalizes the vagina - pathogens responsible for genital infections can propagate within the uterus and fallopian tubes, reaching as far as the peritoneal cavity. This will result in acute complications and, in many cases, irreversible sterility. Intercourse during menstruation therefore carries a very high risk of contamination by a sexually transmissible disease. It is estimated that when the vaginal pH changes and becomes more alkaline - which happens with birth control pills as well as during menses - a woman's risk of contracting gonorrhoea, for example, can climb from 30% to 90% after just one sexual encounter with an infected man. Today, when gonorrhoea, herpes and AIDS are becoming endemic rather than epidemic, intercourse during menstruation is nothing short of suicidal.

#### ENDOMETRIOSIS IS A DISORDER OF THE UTERUS

Endometriosis is a disorder in which uterine mucous membrane is transported outside the uterine cavity. "Ectopic" endometrial tissue is usually detected in the genital tract, ovaries and tubes, although it can also migrate to the bladder, rectum, intestines, appendix, etc. The tissue is subject to the same hormonal influence as the endometrium during the cycle, and will also bleed 'during menses. Pain and uterine hemorrhaging, fever, sterility and pelvic swelling will be experienced. Endometriosis also causes neurological problems, with pain referring to the lower back, legs and feet, as a result of uterine tissue implanted on the lumbosacral plexus.

Today, it is considered that the most likely cause of this disorder, which affects 25 to 30% of women, is sexual excitation during menstruation. Whether caused by intercourse, masturbation or erotic thoughts, the flow of menstrual blood and uterine debris is stemmed, creating a reverse flow through the fallopian tubes to reach the ovaries and spill into the pelvic cavity because, after orgasm, there is a negative intrauterine pressure that may induce a suction mechanism.

#### MANDATORY ABSTINENCE DURING MENSTRUATION AND POSTPARTUM PERIOD

The rule of abstaining from sexual relations during menstruation should obviously also apply during the postpartum period, when the genital organs have to revert to their pre-pregnancy status, lactation has to start and the mother must regain her physical and emotional stamina."

## 11. MORAL STATUTE GIVEN TO PROTECT COMMANDMENT #7: THOU SHALL NOT COMMIT ADULTERY

### LAW OF UNCOVERING THE NAKEDNESS OF A NEXT OF KIN

Leviticus 18: 1 - 19 "And the LORD spoke unto Moses, saying, Speak unto the children of Israel and say unto them: 'I am the LORD your God. Ye shall do My judgments and keep Mine ordinances to walk therein; I am the LORD your God. Ye shall therefore keep My statutes and My judgments, which if a man do, he shall live in them: I am the LORD.

None of you shall approach any who is near of kin to him to uncover their nakedness: I am the LORD.

The nakedness of thy father or the nakedness of thy mother shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

The nakedness of thy father's wife shalt thou not uncover: it is the nakedness of thy sister, the daughter of thy father or daughter of thy mother, whether she be born at home or born abroad, even their nakedness thou shalt not uncover.

The nakedness of thy son's daughter or of thy daughter's daughter, even their nakedness thou shalt not uncover; for theirs is thine own nakedness.

The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister; thou shalt not uncover her nakedness.

Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

Thou shalt not uncover the nakedness of thy mother's sister, for she is thy mother's near kinswoman.

Thou shalt not uncover the nakedness of thy father's brother. Thou shalt not approach his wife: she is thine aunt.

Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness.

Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

Thou shalt not uncover the nakedness of a woman and her daughter; neither shalt thou take her son's daughter or her daughter's daughter to uncover her nakedness: for they are her near kinswomen; it is wickedness.

Neither shalt thou take a wife to her sister to vex her, to uncover her nakedness beside the other in her life time.

Also thou shalt not approach unto a woman to uncover her nakedness as long as she is put apart for her uncleanness."

Genesis 9: 20 - 25 "And Noah began to be a husbandman, and he planted a vineyard.

And he drank of the wine, and was drunken; and he was uncovered within his tent.

And Ham, the father of Canaan, saw the nakedness of his father and told his two brethren outside.

And Shem and Japheth took a garment and laid it upon both their shoulders, and went backward and covered the nakedness of their father; and their faces were turned away, and they saw not their father's nakedness.

And Noah awoke from his wine, and knew what his younger son had done unto him.

And he said, "Cursed be Canaan! A servant of servants shall he be unto his brethren."

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## 11. MORAL STATUTE GIVEN TO PROTECT COMMANDMENT #7: THOU SHALL NOT COMMIT ADULTERY

### TO UNCOVER THE NAKEDNESS

"The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness." Leviticus 18:7.

"Incest is a terrible universal sexual crime, as it affects the innocent victim in its capacity of normal sexual development. The responsibility of the child to obey the solemn command of Leviticus 18:7 rests entirely on the parents who have the duty to watch on the rights of their children to be respected in matter of purity. A just conception of their priority is the only guarantee parents may possess to prevent affective pernicious relations with their children. Parents must avoid intense care to genital parts and intimate touching to these areas. The mother should not expect from the child the affection that she will not give to her husband.

Breast feeding is a sexual activity that is purely feminine but non genital. Under the influence of certain publicity, the breast feeding mothers may justify prolonged contacts with their babies, bathing with them and showing total absence of privacy in front of the little child growing up. A child under such motherly, abusive attachment, generally develops an early genital excitement which will lead to masturbation. His troubled conscience imprisons him into egotism, a morbid attachment to his mother, hatred of his father which are all the fundamental and usual basis of homosexual behavior in male and female.

Nudity is the exclusive privilege of married couple and their sexuality should be strictly reserved in the most intimate privacy. Children must be taught to knock before entering the parents' bedroom or bathroom and parents must understand that their free-behavior before the children will influence dangerously their human development.

In fact, a child who sees freely or by misconduct, the nudity of his parents, will defend himself by detaching most rapidly and completely from his parents, considering them more as his "buddies", blaming himself for the way he feels and as he grows up full of anguish, his hatred for his parents increases. He raises against their authority and because he considers them vile and shameful, he confronts them, humiliates them and shows open contempt towards them."

LE BEBE ET SA NUTRITION, DANIELE STARENKY], PUBLICATIONS ORION, p. 172-175, (excerpts translated from French)

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## 12. MORAL STATUTE GIVEN TO PROTECT COMMANDMENT #7: THOU SHALT NOT COMMIT ADULTERY

### **LAW OF UNLAWFUL LIAISONS, HOMOSEXUALITY, BESTIALITY**

Leviticus 18:19 - 30; Leviticus 20: 10 - 21 "Moreover thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her. And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD. Thou shalt not lie with mankind as with womankind: it is abomination. Neither shalt thou lie with any beast to defile thyself therewith, neither shall any woman stand before a beast to lie down thereto: it is confusion. Defile not ye yourselves in any of these things, for in all these the nations are defiled which I cast out before you, and the land is defiled. Therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep My statutes and My judgments, and shall not commit any of these abominations, neither any of your own nation nor any stranger who sojourneth among you."

Romans 1: 26, 27 "For this cause God gave them up unto vile affections: for even their women changed the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men, working that which is unseemly, and receiving in themselves that recompense for their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not proper; And knowing the judgment of God, that those who commit such things are worthy of death, they not only do the same, but have pleasure in those who do them. Therefore thou art inexcusable, O man, whosoever thou art who judgest; for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things." <sup>47</sup>

## 12. MORAL AND HEALTH STATUTE GIVEN TO PROTECT COMMANDMENTS #6 AND 7: THOU SHALT NOT KILL - YOU SHALL NOT COMMIT ADULTERY

### **BRAIN SEVERELY TAXED BY PRACTICE OF SECRET HABITS**

"The practice of secret habits surely destroys the vital forces of the system. All unnecessary vital action will be followed by corresponding depression. Among the young the vital capital, the brain, is so severely taxed at an early age that there is a deficiency and great exhaustion, which leaves the system exposed to disease of various kinds." Child Guidance, p. 444.

### **FOUNDATIONS LAID FOR VARIOUS DISEASES LATER IN LIFE**

"If the practice is continued from the ages of fifteen and upward, nature will protest against the abuse she has suffered, and continues to suffer, and will make them pay the penalty for the transgression of her laws, especially from the ages of thirty to forty-five, by numerous pains in the system and various diseases, such as affection of the liver and lungs, neuralgia, rheumatism, affection of the spine, diseased kidneys, and cancerous humors. Some of nature's fine machinery gives way, leaving a heavier task for the remaining to perform, which disorders nature's fine arrangement; and there is often a sudden breaking down of the constitution, and death is the result." Child Guidance, p. 444.

### **THE RESULTS OF SELF-ABUSE IN WOMAN**

"Females possess less vital force than the other sex, and are deprived very much of the bracing, invigorating air, by their in-doors life. The results of self-abuse in them is seen in various diseases, such as catarrh, dropsy, headache, loss of memory and sight, great weakness in the back and loins, affections of the spine, the head often decays inwardly. Cancerous humor, which would lay dormant in the system their life-time, is inflamed, and commences its eating, destructive work. The mind is often utterly ruined, and insanity takes place." Testimonies on Sexual Behavior, Adultery and Divorce, p. 122.

### **CHILDREN INCEST**

"God charges adultery against everyone who does these things (self-abuse) and all who will communicate these vile practices to another are polluting that soul with vile imaginations... leading youths into this habit of self-abuse... given them the fruit of the tree of the knowledge (of good and evil), and every evil communicated is causing them to partake of the tree of knowledge which God has forbidden to be eaten. How can I frame words to express the enormity of this awful sin?... If I were forced to choose whether these children should be exposed to these temptations, educated in these evil practices, or be cut down by death, I would say, Let them die in their innocence. Let them not be corrupted by eating the apples of Sodom... Your moral taste is so perverted that it will ruin yourself and ruin many souls if you do not turn square about... Educate yourself to a different train of thought. Put no confidence in yourself... Educate your mind to study the Word of God. Study it with your whole heart and pray much. Everlasting life is worth a lifelong, persevering effort." Letter 106a, 1896.

## **MASTURBATION (SELF-ABUSE) AND THE LOSS OF ZINC**

### **MASTURBATION AND INSANITY**

1. "In his scholarly study on "Masturbatory Insanity; The History of an Idea," (Journal of Mental Science 108:1, Jan. 1962), E.H. Hare refers to a study of 500 patients admitted consecutively to the Iowa State Psychopathic Hospital. He states that the authors of the study (Malamud, W. and Palmer, G., "The Role Played by Masturbation in the Causation of Mental Disturbances, Journal of Nervous and Mental Disorders, 76:220, 1932) found that in twenty-two cases masturbation was "apparently the most important cause of disorder."

2. Writing of masturbation in their Adolescent Development Adjustment (McGraw-Hill Book Company, 1965), Lester C. and Alice Crow conclude: "The effects of this form of sex perversion are not yet fully known."

3. Dr. David Horrobin, an M.D. and Ph.D. from Oxford University, states:

"The amount of zinc in semen is such that one ejaculation may get rid of all the zinc that can be absorbed from the intestines in one day. This has a number of consequences. Unless the amount is replaced by an increased dietary intake, repeated ejaculation may lead to a real zinc deficiency with various problems developing, including impotence."

"It is even possible, given the importance of zinc for the brain, that 19th century moralists were correct when they said that repeated masturbation could make one mad!" - Zinc (Vitabooks: St. Albans, Vermont, 1981), p.8

4. This statement is similar to that made by Carl C. Pfeiffer, Ph. D., M.D., in his book on zinc. He declares: "We hate to say it, but in a zinc-deficient adolescent, sexual excitement, and excessive masturbation might precipitate insanity." - Zinc and Other Micro-Nutrients (Keats: New Canaan, Conn., 1978), p. 45.

**NOTE:** Not all medical authorities would agree with these conclusions, yet it is significant that there are some whose study and research have led them to opinions which are compatible with the teachings of the Bible Companions as written by E.G. White.<sup>49</sup>

**For further study:**E.G. White, Child Guidance, pp. 439-456.

## **PHYSIOLOGICAL FACTS REGARDING MALE AND FEMALE REPRODUCTIVE SYSTEMS**

### **MALE AND FEMALE REPRODUCTION SYSTEMS: THE THREAD OF LIFE**

"Reproduction is the mechanism by which the thread of life is sustained. In one sense, reproduction is the process by which a single cell duplicate its genetic material, allowing an organism to grow and repair itself; thus, reproduction maintains the life of the individual. But reproduction is also the process by which genetic material is passed from generation to generation. In this regard, reproduction maintains the continuation of the species."

### **MALE REPRODUCTIVE SYSTEM: SEMINAL FLUID CONTENT**

"The male seminal fluid is a mixture of sperm and secretion of the seminal vesicles, prostate gland, and bulbourethral glands. The average volume of semen for each ejaculation range is 2.5 to 5 ml, and the average range of spermatozoa ejaculated is 50 to 150 million/ml. When the number of spermatozoa falls below 20 million/ml, the male is likely to be infertile..."

Semen has a slightly alkaline pH of 7.20 to 7.60. The prostatic secretion gives semen a milky appearance and fluids from the seminal vesicles and bulbourethral glands give it a mucoid consistency (mucus like). Semen provides spermatozoa with a transportation medium and nutrients. It neutralizes the acid environment of the male urethra and the female vagina. It also contains enzymes that activate sperm after ejaculation.

Semen contains an antibiotic, seminalplasmin, that has the ability to destroy a number of bacteria. Since both semen and the lower female reproductive tract contain bacteria, the antibiotic activity of seminalplasmin may keep these bacteria under control to help ensure fertilization. Once ejaculated into the vagina liquid semen coagulates rapidly because of a clotting enzyme produced by the prostate gland that acts on a substance produced by the seminal vesicle. This clot liquefies in about 5 to 20 minutes because of another enzyme produced by the prostate gland. Abnormal or delayed liquefaction of coagulated semen may cause complete or partial immobilization of spermatozoa, thus inhibiting their movement through the cervix of the uterus."

### **THE MUCOSA CONTAINS LARGE AMOUNT OF GLYCOGEN**

"The vagina serves as a passageway for spermatozoa and the menstrual flow. It is also the receptacle for the male genital organ during coitus, or sexual intercourse, and the lower portion of the birth canal... The mucosa of the vagina contains large amount of glycogen, which upon decomposition produces organic acids. These acids create a low pH environment that retards microbial growth. However, the acidity is also injurious to sperm cells. Semen neutralizes the acidity of the vagina to ensure survival of the sperm."

Principles of Anatomy and Physiology, Harper Collins Publishers, p. 879. - Website: [www.numbers1317.org](http://www.numbers1317.org) - File 19 - Statutes



**SODOM'S SINS TODAY: SEXUAL PERVERSION, INCEST, HOMOSEXUALITY, LESBIANISM,  
BESTIALITY, PORNOGRAPHY, PROSTITUTION, ABORTION**

"Be fruitful and multiply" Genesis 1:28.

"Obey and live, disobey and die."

"We are not ignorant of the fall of Sodom because of the corruption of its inhabitants.

The prophet Ezekiel (chapter 16:49) specified the particular evils which led to dissolute morals. We see the very sins now existing in the world which were in Sodom and which brought upon her the wrath of God, even to her utter destruction."

4 Bible Commentary p. 1161.

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**SODOMY: THE SINS OF BAAL-PEOR WORSHIPERS**

**Baal-Peor: The Lord of the Opening**

**Baal:** means Lord or Owner and refers to Satan.

**Peor:** means "Cleft" or "Gap" – from the word pa'ar meaning to open wide.

The cleft or opening to which Peor referred to, was the woman genital part. The goddess Ashtoreth was the representation of the female genital part while Molech was the representation of the male genital part. While, all immoral sexual acts were considered an homage to Baal, the worship of Baal-Peor was considered to be the most obscene. The temples had dedicated male and female prostitutes (priests and priestess) and anal and oral sex were practiced by same sex or opposite sex in order to commune with Baal-Peor.

While male prostitutes participated in the act, only the feminine principle was glorified; man had to sacrifice his manhood to join in the act. In either case, he effeminized himself. This brought glory to Baal-Peor because the worshiper had to abase himself both physically and spiritually before the cleft. The rites of Baal-Peor only exalt the woman principle.

Some have asked us, "Are you saying that acts of sodomy (anal or oral sex) are sinful, even in marriage?" While there are likely a number of mixed messages people give to this question, it is a sin - even in marriage. There are several reasons why.

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## SODOMY: THE SIN PRACTICED BY HOMOSEXUALS AND HETEROSEXUALS TODAY

**1. Sodomy is a sin.** Similar to the meaning of Beor (Balaam's father), the Hebrew word for Sodom literally means "burning". Sodomy is defined as "anal or oral copulation with a member of the opposite sex; copulation with a member of the same sex; or bestiality." The act is considered sodomy **even** when it pertains to the opposite sex. Heterosexuals who participate in this act are sodomites by the very definition of the word. It wouldn't take long in reviewing the Scriptures to understand how God feels about sodomy. The Bible is not silent on this topic.

**2. It is idolatry.** The word "sodomite" in the Old Testament is the word "*qadesh*" which means "male temple prostitute". The female counterpart to that (the word "*qedeshah*") is often translated as "harlot" or "whore". Some say that God only disapproved of this act as it related to temple prostitution. **Yet, the act itself is an act of idolatry no matter who performs it. One does not have to be a temple whore of Baal for the act to be sinful. On the contrary, one becomes a temple whore of Baal by doing the act.**

Holding true to the definition of the word sodomy, these temple prostitutes would perform homosexual acts on anyone, regardless of gender. **The act itself was the means by which the participants were joined to or became one with Baal; the act itself was the means of worship by which Baal was sought to cross over and indwell the participants.**

Today, music performers entice young and old in the practice of the worship of Baal-Peor with their lyrics, subliminal videos and images. Remember: the act itself was the means by which the participants were joined to or became one with Baal; the act itself was the means of worship by which Baal was sought to cross over and indwell the participants. This is what the children are indoctrinated with in public schools today.

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## SODOMY: ORAL AND ANAL SEX – THE SIN PRACTICED IN MARRIAGE

**3. The marriage bed should be kept in honor** – (Hebrews 13:4). Some assert that there is an anything goes mentality to intimacy in marriage because "*the marriage bed is undefiled.*"

However the Bible prefaces that text by saying that marriage is first honorable. The text also states that fornication and adultery defile the marriage bed. The word for fornication is the Greek word *porneia* which means illicit sexual intercourse. So sex acts that God deems as illicit are not acceptable just because it is practiced in the confines of a marriage. It defiles the marriage bed which should be held in honor. The question then becomes are acts of sodomy illicit?

- God gives us GOOD gifts** - (James 1:17). God does not give us gifts that would cause us harm. Therefore, we can look at the function, purpose, and design of certain acts to determine whether or not these would be considered natural in God's eyes. If a sexual act is ordained by God (i.e. it is natural), then it would have certain inherent protections for the participants in the act.
- Design** - The woman and man are given sexual parts that physically correlate to and fit each other. They are designed to meet together naturally, without forced manipulation.
- Protection** - God designed protections into the body for this interaction. The lining of the uterus is designed to prevent the semen from entering into the blood stream of the woman. God does not provide the same protections for acts of sodomy. These acts can disrupt normal bodily functions and cause damage to bodily systems. There is also an element of danger involved in the act oral sex performed on women that can lead to death. It is not a protected act (in terms of the body's design) the way that sexual intercourse is.
- Union** - Man and woman being joined together sexually become one flesh and it only occurs during sexual intercourse.
- Procreation** - Children can only result during sexual intercourse.  
We can see by its design, function, and purpose that sexual intercourse between a man and woman is a **natural use** of sex. All of these elements work together to provide a safe, enjoyable, and purposeful interaction. The same cannot be said for acts of sodomy.

## UNCLEANLINESS OF SODOMY

**4. It is uncleanness.** Apart from the physical uncleanness of the act, there is also a spiritual component. Romans Chapter 1 describes man's degradation into reprobation. Man doesn't just wake up one day reprobate, but there are a series of steps man takes further and further into sin. The sin immediately preceding homosexuality is men and women dishonoring their bodies between themselves with uncleanness. The word for "dishonor" in that text is a derivative of the word "honorable" in the Hebrews 13:4 text about marriage. This refers to all heterosexual sin (oral copulation, anal copulation, bestiality, etc.).

**5. It is an "unnatural use".** Romans 1:26 states, "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature." The word "use" is the Greek word "*chrēsis*" which refers to use of the sexual parts of the woman. Note that there is a "natural" use and an "unnatural" use. What the women were doing with each other sexually was an **unnatural use** of that part of their bodies.

Similarly, we are told in Romans 1:27 that the acts performed between the men was *likewise* unnatural. "And *likewise* also the men, **leaving the natural use** of the woman, burned in their lust one toward another; men with men **working that which is unseemly**, and receiving in themselves that recompence of their error which was meet." Romans 1:26-27 not only condemns the **affections** that draw men and women to the same gender (vile affections), it also condemns the **acts** that they performed as a result of these desires (against nature).

**It formats the mind to be asexual.** The act itself is not gender-specific [unisex: clothing, hair]. Jamake Highwater in his book *The Mythology of Transgression: Homosexuality as Metaphor*, states how the masculine and feminine depiction of Baal-Peor represents a bi-gender nature. He goes on to say: "During the worship of Baal-Peor, priests dressed as women and priestesses dressed as men." The **transgender** cross-dressing is entirely consistent with the asexual nature of the act. Since it can be performed by anyone who has a mouth, gender becomes irrelevant. **It is an intentional blurring of the sexes.** That makes participation in this act a critical step for Satan to use in preparing man's mind for the acceptance of homosexuality. God is able to give husbands and wives a fulfilling, exciting, and pleasurable intimate relationship because that is how He **designed** it to be.

We sometimes forget that sex was God's gift to married people and He knows what He is doing. Yet through the worship of Baal-Peor, Satan was able to ensnare the nation of Israel and he is still trying to do the same today.

**Article compiled from the book "Turning the world upside down. The Spirit of Homosexuality and the Last Days."**  
Bohemian Grove And Moloch Worship, by David J. Stewart | August 2011

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## ABORTION AND BAAL-PEOR WORSHIP

### In Biblical Times:

- Molech** was a MALE false god (all false gods and goddess are demons) of ancient Canaan.
- Asherah**, or Ashtoreth, was the name of the chief FEMALE deity worshiped in ancient Syria, Phoenicia, and Canaan. The Phoenicians called her Astarte, the Assyrians worshiped her as Ishtar (where Easter originates). She was considered the Consort of Molech. The Philistines had a temple of Asherah (1 Samuel 31:10). Because of Israel incomplete conquest of the land of Canaan, Asherah's worship survived and plagued Israel, starting as soon as Joshua was dead. Judges 2:13.
- Baal-Peor** was considered the Sun-god; the worship of Baal-Peor involves the 2 Pagan Gods: Molech and Asherah - Ishtar or Ashtoreth.

**Baal:** means Lord or Owner and refers to Satan.

**Peor:** means "cleft" or "gap" – from the word pa'ar meaning to open wide.

God's warning against worshipping Molech the Canaanite god of fire is given in a physical, moral and spiritual context. Believing Jews and non-Jews living in the land of Israel were prohibited from pagan sexual worship of the Canaanite fertility goddess because God viewed such a pagan worship as abomination.

God intended to prevent His people from practicing at the shrines of homosexuality, lesbianism, bestiality, sodomy, prostitution, abortion and murder of the Canaanites, which He warned against in Leviticus 18:3 and 20:23. The word translated Mo-lech or Moloch (the spelling varies), occurs eight times in the Bible, in Leviticus 18:21, 20:2, 3, 4, 5, 1 Kings 11:7, 2 Kings 23:10, Jeremiah 32:35.<sup>36</sup>

**LEVITIVUS 18:22; 20:13 "THOU SHALT NOT LIE WITH MANKIND AS WITH WOMANKIND: IT IS ABOMINATION."  
CONTEXT: SEXUAL SIN, HARLOTRY, PROSTITUTION, ABORTION, MOLECH AND ASHTORETH WORSHIP  
BAAL – PEOR WORSHIP: BREACH OF ALL THE 10 COMMANDMENTS**

- ❑ Molech (Moloch) worship was prevalent among the Canaanites when Israel entered the land, evident from the fact that God warned Israel against Molech worship as an abomination the Israelites were forbidden to practice, Leviticus 18:21. **An abomination is a sin coupled with disgust.** Fire gods like Moloch and his fertility goddess consort, Ashtoreth, exercised captivating power over the primitive Canaanites. Their pagan worship often led to sacrificing their children upon the fiery altars of Moloch. They literally killed their children (sometimes taken from the womb) and burned their bodies in worship of Moloch. Even Solomon offered his firstborn to Molech under the influence of his numerous heathen wives and concubines. He also set up groves (images) to worship Astarte.
- ❑ God placed the Holiness Code prohibitions of Leviticus 18:22 and 20:13 in more than the context of worshipping false gods, 18:3, 21 and 20:2-5, 23. For many centuries before Israel entered the land of Palestine, ancient Canaanite fertility cults used same sex rituals to worship their false gods.
- ❑ The gay movement today claims it does not apply to their opened practices of homosexuality, oral and anal sex. But it does! Because the very lifestyle of homosexuality renders honor to Baal-Peor.
- ❑ God prohibited Israel from adopting the cultic sexual fertility goddess worship of Egypt and Canaan, Leviticus 18:3, 20:23. God abhors Homosexuality, Prostitution, Abortion and Pagan Worship of False gods (demons).
- ❑ Woman ordination was not ordained by the Creator. Just like the Sanctuary was to be set up towards the west instead of the east to counteract Sun-worship, so is woman ordination forbidden today to counteract female prostitution and lesbianism still found in heathen temples and modern feminism or cult of the woman; coupled with the Statute of Uncleanliness at Childbirth and Monthly Uncleanliness which renders the woman incapable of performing in the Sanctuary. Study Leviticus 12 and Numbers 4 which states the age of 30 to 50 years for priesthood service in the sanctuary, His ways are greater than our ways. His understanding is infinite!

**WE ARE PRACTICING BAAL-PEOR WORSHIP LIKE ISRAEL OF OLD - WE MUST REPENT BEFORE IT IS TOO LATE!**

**Further Study:**

**Website:** [www.numbers1317.org](http://www.numbers1317.org) File 19

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**PAYING THE PRICE ALREADY!**

Homosexuality is an horrible, vile, abominable sin in the eyes of God (Romans 1:24-32). The Bible condemns homosexuality in all its form as disgusting and evil. It is against nature and a perverted lifestyle of degradation and debauchery. Anyone who attempts to legitimize homosexuality is the enemy of God (James 4:4). Righteous king Asa drove the wicked sodomites out of the land as God wanted him to do (1 Kings 22:46). The Bible **DOES** condemn homosexuality in numerous places as a sin, such as in Genesis 19:1-11, where the city of Sodom has become so wicked that homosexuals were trying to rape Lot's guests and Lot.

Some 1450 years after Leviticus, the Apostle Paul references pagan worship in Romans 1:26-27, when he blasts the same kind of fertility goddess worship in first century Rome.

Clearly, homosexuality is synonymous with a decadent society. It is not a coincidence in America today that abortion, pornography, casino gambling, drunkenness, prostitution, Communism, Rock 'N' Roll, public nudity, fornication, mini-skirts, witchcraft, feminism, divorce, the lies of evolution, and homosexuality are all LEGAL. In a moral, God-fearing-society none of these things would be allowed.

America's economic demise is happening in direct relation to our moral plunge into unrestrained wickedness. When homosexuals are getting married and adopting children, you know that a nation's freedom and liberty are just about gone forever! If God spared not Sodom, nor the angels that sinned, nor the world before the flood; then **neither will He spare America and the countries who imitate their sins!**

**Article compiled from the book "Turning the world upside down. The Spirit of Homosexuality and the Last Days."**  
Bohemian Grove And Moloch Worship, by David J. Stewart | August 2011

**Online** [Wikipedia.the.free.encyclopedia](http://Wikipedia.the.free.encyclopedia)

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**13. SOCIAL STATUTES PROTECTING COMMANDMENTS #1, 6, 8, 9:  
YOU SHALL NOT WORSHIP FALSE GODS, NOR KILL, NOR STEAL, NOR LIE**

**FOR THE POOR AND STRANGER**

Leviticus 19: 9, 10 "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God"

**FOR THE WORKER, THE DEAF, THE BLIND**

Leviticus 19: 11-16 "Ye shall not steal, neither deal falsely, neither lie one to another. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD. Thou shalt not go up and down as a talebearer among thy people but thou shalt love thy neighbour as thyself: I am the LORD."

**FOR ANIMAL HUSBANDRY, AGRICULTURE, CLOTHING, TATTOOING, DEVIL WORSHIP**

Leviticus 20: 19-37 "Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee... neither shall ye use enchantment, nor observe times (astrology). Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you (tattoo): I am the LORD. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God."

Matthew 22: 36 "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

1 Corinthians 10:20 "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."<sup>59</sup>

**GOD CARES FOR THE POOR, THE FATHERLESS, THE WIDOW AND EVEN FOR THE CREATURES OF THE FIELD**

"Further provision was made for the poor. There is nothing, after their recognition of the claims of God, that more distinguishes the laws given by Moses than the liberal, tender, and hospitable spirit enjoined toward the poor. Although God had promised greatly to bless His people, it was not His design that poverty should be wholly unknown among them. He declared that the poor should never cease out of the land. There would ever be those among His people who would call into exercise their sympathy, tenderness, and benevolence. Then, as now, persons were subject to misfortune, sickness, and loss of property; yet so long as they followed the instruction given by God, there were no beggars among them, neither any who suffered for food. The law of God gave the poor a right to a certain portion of the produce of the soil. When hungry, a man was at liberty to go to his neighbor's field or orchard or vineyard, and eat of the grain or fruit to satisfy his hunger. It was in accordance with this permission that the disciples of Jesus plucked and ate of the standing grain as they passed through a field upon the Sabbath day.

All the gleanings of harvest field, orchard, and vineyard, belonged to the poor. "When thou cuttest down thine harvest in thy field," said Moses, "and hast forgot a sheaf in the field, thou shalt not go again to fetch it. . . . When thou beatest thine olive tree, thou shalt not go over the boughs again. . . . When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt." Deuteronomy 24:19-22; Leviticus 19:9, 10. Every seventh year special provision was made for the poor. The sabbatical year, as it was called, began at the end of the harvest. At the seedtime, which followed the ingathering, the people were not to sow; they should not dress the vineyard in the spring; and they must expect neither harvest nor vintage. Of that which the land produced spontaneously they might eat while fresh, but they were not to lay up any portion of it in their storehouses. The yield of this year was to be free for the stranger, the fatherless, and the widow, and even for the creatures of the field. Exodus 23:10, 11; Leviticus 25:5."

**THE WORSHIP OF THE DEVIL**

"The Hebrews were expressly forbidden to engage in any manner in pretended communion with the dead. God closed this door effectually when He said: "The dead know not anything. . . . Neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9:5, 6. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4. And the Lord declared to Israel: "The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people." Leviticus 20:6. The "familiar spirits" were not the spirits of the dead, but evil angels, the messengers of Satan. Ancient idolatry, which, as we have seen, comprises both worship of the dead and pretended communion with them, is declared by the Bible to have been demon worship."<sup>60</sup>  
Patriarchs and Prophets, p. 530, 531, 685.

## 14. RELIGIOUS STATUTE: APPOINTED TIMES TO PROTECT COMMANDMENTS #1 AND 4: WORSHIP THE CREATOR ONLY

Leviticus 23:1-8, 14 "And the Lord spake to Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein... In the seventh day is an holy convocation: ye shall do no servile work therein... It shall be a statute for ever throughout your generation in all your dwellings."

Leviticus 23:15, 16, 21 "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord... And ye shall proclaim on the self-same day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations."

Leviticus 23: 23-25 "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, in the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein."

Leviticus 23:26-28, 32 "And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. "And the Lord spake unto Moses, saying, Also on the tenth day of the seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God... It shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."

Leviticus 23:33-37, 41, 43, 44 "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, the fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work therein... On the eighth day shall be an holy convocation unto you... it is a solemn assembly; and ye shall do no servile work therein. These are the feasts of the Lord, which ye shall proclaim to be holy convocations... And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations... I AM the Lord your God. And Moses declared unto the children of Israel the feasts of the Lord." 61

**Further Study on the Biblical Calendar Power Point:** <https://drive.google.com/file/d/0B26jX8EiOkMXVnVnZFNrRURtcUE/view?usp=sharing>  
**Calendar Counterfeit Unmasked YouTube 69 Videos:** <https://www.youtube.com/watch?v=s16sOnSzu-s&list=UUkGgOVT-gMsxySUJNZiweKQ>

## THE FEASTS ARE STATUTES AND ARE MEANT TO BE OBSERVED

### THE LAW OF SACRIFICES AND OFFERINGS WAS NAILED TO THE CROSS

"The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ, "took... out of the way, nailing it to His cross." Colossians 2:14. Patriarchs and Prophets, p. 365.

### THE LORD'S SUPPER REPLACED THE KILLING OF THE PASSEOVER LAMB BUT NOT THE DAY

"The Lord Jesus the same night in which He was betrayed took bread; and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews [KILLING THE LAMB] was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages." Desire of Ages, p.652.

### THE FEAST OF TABERNACLES A JOYOUS COMMEMORATION OF GOD'S BLESSING

"At these yearly assemblies the hearts of old and young would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the ties that bound them to God and to one another. Well would it be for the people of God at the present time to have a Feasts of Tabernacles - a joyous commemoration of the blessings of God to them. The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner." Patriarchs and Prophets, p. 540, 541.

### THE FALL FEASTS POINT TO THE SECOND ADVENT

"In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16: 29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people." The Great Controversy, p. 399.

## THE APOSTLES OBSERVED THE 7<sup>TH</sup> DAY SABBATH AND THE FEASTS AFTER THE DEATH, RESURRECTION AND ASCENSION OF CHRIST

### DAY OF PENTECOST: EARLY RAIN GIVEN (31 AD) - LATTER RAIN STILL TO COME

"And when the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven from heaven as of a rushing mighty wind, and it filled all the house where they were sitting...Many of these Jews were on this occasion in Jerusalem, attending the religious festivals then in progress." Acts of the Apostles, p. 37, 39.

"The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain and glorious was the result... But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain." Acts of the Apostles, p. 54, 55.

"Fifty days from the offering of first fruits, came the Pentecost, called also the feast of harvest and the feast of weeks. As an expression of gratitude for the grain prepared as food, two loaves baked with leaven were presented before God. The Pentecost occupied but one day, which was devoted to religious service." Patriarchs and Prophets, p. 540.

### PAUL KEPT THE FEASTS AFTER THE CROSS

"At Philippi Paul tarried to keep the Passover. Only Luke remained with him, the other members of the company passing on to Troas to await him there. The Philippians were the most loving and truehearted of the apostle's converts, and during the eight days of the feast he enjoyed peaceful and happy communion with them." Acts of the Apostles, p. 390, 391.

### THE FEASTS A MEANS OF EDUCATION

"As a means of education an important place was filled by the feasts of Israel. In ordinary life the family was both a school and a church, the parents being the instructors in secular and in religious lines. But three times a year seasons were appointed for social intercourse and worship. First at Shiloh, and afterward at Jerusalem, these gatherings were held. Only the fathers and sons were required to be present; but none desired to forgo the opportunities of the feasts, and, so far as possible, all the household were in attendance; and with them, as sharers of their hospitality, were the stranger, the Levite, and the poor." Education, p. 41, 42.

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## 15. AN IMPORTANT STATUTE: THE DAY OF ATONEMENT - JUDGMENT HOUR

### OBSERVANCE OF THE 10<sup>th</sup> DAY OF THE 7<sup>th</sup> BIBLICAL MONTH:

Leviticus 16: 29 - 34 "And this shall be a statute for ever unto you: that in the seventh month on the tenth day of the month, ye shall afflict your souls and do no work at all, whether it be one of your own country or a stranger who sojourneth among you; for on that day shall the priest make an atonement for you to cleanse you, that ye may be clean from all your sins before the LORD. It shall be a sabbath of rest unto you and ye shall afflict your souls, by a statute for ever. And he shall make an atonement for the Holy Sanctuary, and he shall make an atonement for the tabernacle of the congregation and for the altar, and he shall make an atonement for the priests and for all the people of the congregation. And this shall be an everlasting statute unto you: to make an atonement for the children of Israel for all their sins once a year." And he did as the LORD commanded Moses.

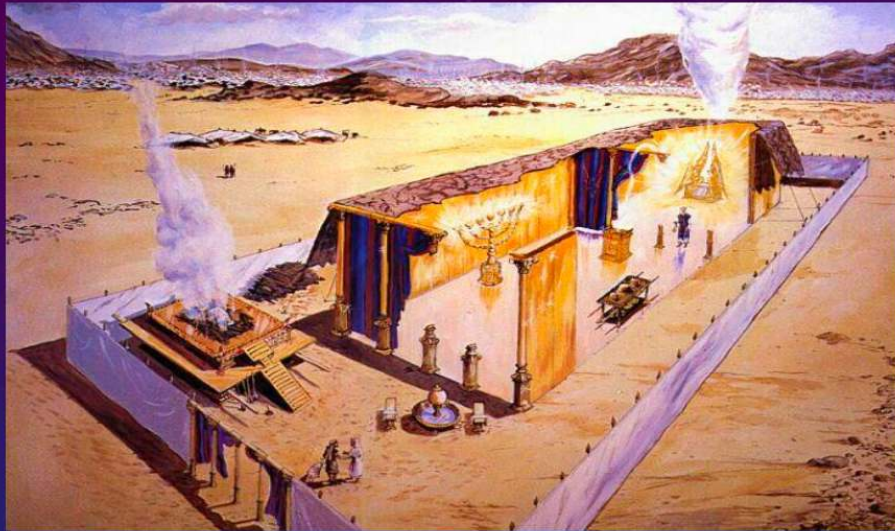
Hebrews 9:25-27 "For Christ has not entered into the holy places made with hands, which are copies of the true, but into Heaven itself, now to appear in the presence of God for us. Nor yet should He offer Himself often, as the high priest entereth into the holy place with blood of others every year; for then would He have had to suffer often since the foundation of the world; but now once, in the end of the world, hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment."

Revelation 20:12 "And I saw the dead, small and great, standing before God, and the books were opened; and another book was opened, which is the Book of Life. And the dead were judged out of those things which were written in the books, according to their works."

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## THE SANCTUARY: COURT- HOLY PLACE - MOST HOLY PLACE

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**COURT**  
**FORGIVENESS**  
**JUSTIFICATION**  
**CONTINUAL**  
**ATONEMENT**

**MOST HOLY PLACE**  
**1844**  
**PURIFICATION**  
**DAY OF ATONEMENT**  
**LATTER RAIN**  
**SEALING**  
**"YEARLY"**  
**GLORIFICATION**  
**FINAL**  
**ATONEMENT**  
**FINAL**  
**INTERCESSION**

**HOLY PLACE**  
**SANCTIFICATION**  
**"DAILY"**  
**FORMER RAIN**  
**PERPETUAL**  
**INTERCESSION**

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### IMPORTANT TRUTHS TAUGHT BY THE DAY OF ATONEMENT

"Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." And as the goat bearing these sins was sent away, they were, with him, regarded as forever separated from the people. Such was the service performed "unto the example and shadow of heavenly things. Hebrews 8:5.

### THE EARTHLY SANCTUARY IS A PATTERN OF THE HEAVENLY SANCTUARY

Moses made the earthly sanctuary, "according to the fashion that he had seen." Paul declares that "the tabernacle, and all the vessels of the ministry," when completed, were "the patterns of things in the heavens." Acts 7:44; Hebrews 9:21, 23. And John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. The heavenly temple, the abiding place of the King of kings, where "thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him" (Daniel 7:10), that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration--no earthly structure could represent its vastness and its glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services.

### THE DAILY AND THE YEARLY SERVICES CORRESPOND TO THE MINISTRATION OF JESUS IN THE SANCTUARY

After His ascension, our Saviour was to begin His work as our High Priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24. As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted. As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner's behalf." Patriarchs and Prophets, p. 355-357.



#### THE BLOOD OF CHRIST DOES NOT CANCEL THE SIN

"The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement." Patriarchs and Prophets, p. 357.

#### THE SINS ARE TO BE BLOTTED FROM THE RECORDS OF HEAVEN

"In the great day of final award, the dead are to be "judged out of those things which were written in the books, according to their works." Revelation 20:12. Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of atonement, or blotting out of sins, was represented by the services of the Day of Atonement--the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted.

As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation." Patriarchs and Prophets, p. 357, 358.

#### SATAN SHALL SUFFER A FINAL PUNISHMENT

"Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confessing of the sins on the head of the scapegoat.

"Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ's death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners." Patriarchs and Prophets, p. 357, 358.

#### THE SINS ARE TRANSFERRED TO THE HEAVENLY SANCTUARY THROUGH CHRIST

"As anciently the sins of the people were by faith placed upon the sin-offering, and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But, before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin, and faith in Christ, are entitled to the benefits of his atonement. The cleansing of the sanctuary therefore involves a work of investigation,--a work of judgment. This work must be performed prior to the coming of Christ to redeem his people; for when he comes, his reward is with him to give to every man according to his works (Revelation 22:12).

Thus those who followed in the light of the prophetic word saw, that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary, to perform the closing work of the atonement preparatory to His coming.

It was seen, also, that while the sin-offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scape-goat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin-offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of his own blood, removes the sins of his people from the heavenly sanctuary at the close of his ministration, he will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and his people, and he will be blotted from existence in the final destruction of sin and sinners." The Great Controversy, p.421, 422. <sup>68</sup>

## 16. THE STATUTE OF THE SABBATICAL YEAR AND THE YEAR OF JUBILEE PROTECTS COMMANDMENT #4

Leviticus 25:1-12 "And the LORD spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land... And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field."

Revelation 20:6 "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." 1000 years : Anti-Typical Sabbatical Year – Third Coming: Anti-Typical Jubilee.

### YEAR OF JUBILEE: SEVEN SABBATICAL YEARS

"Every fiftieth year, the year of jubilee, every inheritance in the land was to be restored to its original owner. "In the year of jubilee ye shall return every man unto his possession," God declared. Thus in His infinite wisdom the Lord educated His people. His requirements were not arbitrary. Connected with all the instruction received by the people from the Source of all light was the consequence of obedience and disobedience. They were taught that obedience would bring them the richest spiritual grace, and would enable them to distinguish between the sacred and the common. Disobedience would also bring its sure result. If the people chose to manage the land in their own supposed wisdom, they would find that the Lord would not work a miracle to counteract the evils He was trying to save them from. The Lord presented to His people the course they must pursue if they would be a prosperous, independent nation. If they obeyed Him, He declared that health and peace would be theirs, and under His supervision the land would yield its increase." Manuscript 121, 1899.

### NO THREAD OF SELFISHNESS IN THE WEB OF LIFE

"Deuteronomy contains much instruction regarding what the law is to us, and the relation we shall sustain to God as we reverence and obey his law. We are God's servants, doing his service. Into the great web of life we are to draw no thread of selfishness; for this would spoil the pattern. But, o, how thoughtless men are apt to be! How seldom do they make the interests of God's suffering ones their own. The poor are all around them, but they pass on, thoughtless and indifferent, regardless of the widows and orphans who, left without resources, suffer, but do not tell their need. If the rich would place a small fund in the bank, at the disposal of the needy ones, how much suffering would be saved. The holy love of God should lead everyone to see that it is his duty to care for some other one, and thus keep alive the spirit of benevolence...with that goodness, mercy, and love God lays his requirements before his children, telling them what they are to do. He honors us by making us his helping hand. Instead of complaining, let us rejoice that we have the privilege of serving under so good and merciful a Master." Letter 112, 1902.

Further Study on the Biblical Calendar Power Point: <https://drive.google.com/file/d/0B26JX8EiOkMXVnVnZFNrRURtcUE/view?usp=sharing>

## 17. THE STATUTES OF AGRICULTURAL AND TITHING LAWS PROTECT THE COMMANDMENT #8: YOU SHALL NOT STEAL OR ROB THE CREATOR

Leviticus 25: 18-22 "Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store."

Leviticus 27: 30-34 "And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithes of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai."

Matthew 23:23 "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

### AGRICULTURAL AND TITHING LAWS A TEST

"The tithing system was instituted by the Lord as the very best arrangement to help the people in carrying out the principles of the law. If this law were obeyed, the people would be entrusted with the entire vineyard, the whole earth. (Lev. 25:18-22). Men were to cooperate with God in restoring the diseased land to health, that it might be a praise and a glory to His name. And as the land they possessed would, if managed with skill and earnestness, produce its treasures, so their hearts, if controlled by God, would reflect His character. . . .

In the laws which God gave for the cultivation of the soil, He was giving the people opportunity to overcome their selfishness and become heavenly-minded. Canaan would be to them as Eden if they obeyed the Word of the Lord. Through them the Lord designed to teach all the nations of the world how to cultivate the soil so that it would yield healthy fruit, free from disease. The earth is the Lord's vineyard, and is to be treated according to His plan. Those who cultivated the soil were to realize that they were doing God service. They were as truly in their lot and place as were the men appointed to minister in the priesthood and in work connected with the tabernacle. God told the people that the Levites<sup>70</sup> were a gift to them, and no matter what their trade, they were to help to support them." Manuscript, p. 121, 1899.

#### GOD'S RESERVE OF TIME AND MEANS

"The very same language is used concerning the Sabbath as in the law of the tithe: "The seventh day the Sabbath of the Lord thy God." Man has no right nor power to substitute the first day for the seventh. He may pretend to do this; "nevertheless the foundation of God standeth sure." The customs and teachings of men will not lessen the claims of the divine law. God has sanctified the seventh day. That specified portion of time, set apart by God Himself for religious worship, continues as sacred today as when first hallowed by our Creator.

In like manner a tithe of our income is "holy unto the Lord." The New Testament does not reenact the law of the tithe, as it does not that of the Sabbath; for the validity of both is assumed, and their deep spiritual import explained. . . . While we as a people are seeking faithfully to give to God the time which He has reserved as His own, shall we not also render to Him that portion of our means which He claims?

As did Abraham, they are to pay tithe of all they possess and all they receive. A faithful tithe is the Lord's portion. To withhold it is to rob God. Every man should freely and willingly and gladly bring tithes and offerings into the storehouse of the Lord, because in so doing there is a blessing. There is no safety in withholding from God His own portion.

Such [referring to the experience of Abraham and Jacob in paying tithe] was the practice of patriarchs and prophets before the establishment of the Jews as a nation. But when Israel became a distinct people, the Lord gave them definite instruction upon this point: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." This law was not to pass away with the ordinances and sacrificial offerings that typified Christ. As long as God has a people upon the earth, His claims upon them will be the same.

A tithe of all our increase is the Lord's. He has reserved it to Himself, to be employed for religious purposes. It is holy. Nothing less than this has He accepted in any dispensation. A neglect or postponement of this duty, will provoke the divine displeasure. If all professed Christians would faithfully bring their tithes to God, His treasury would be full." Counsels on Stewardship, p. 66, 67.

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### **18. THE STATUTE OF THE LAW OF MARRIAGE AND DIVORCE PROTECTS COMMANDMENT #7, 9, 10: YOU SHALL NOT COMMIT ADULTERY, NOR LIE, NOR COVET**

#### DIVORCE:

Deuteronomy 24: 1-4 "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance."

Deuteronomy 22: 13-19 "If any man take a wife, and go in unto her, and hate her, And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and chastise him; And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days."

#### ADULTERY:

Deuteronomy 22: 20,21 "But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you."

Deuteronomy 22: 22 "If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel."

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## VALUE OF MARRIAGE: STABILITY OF FAMILY AND SOCIETY

Matthew 19: 3 - 12 "They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Ephesians 5: 25 "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;"

Ephesians 5: 28 That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

Ephesians 5: 31,32 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."

### FAMILY, CURRENT OF LIFE-GIVING POWER

"Our time here is short. We can pass through this world but once; as we pass along, let us make the most of life. The work to which we are called does not require wealth or social position or great ability. It requires a kindly, self-sacrificing spirit and a steadfast purpose. A lamp, however small, if kept steadily burning, may be the means of lighting many other lamps. Our sphere of influence may seem narrow, our ability small, our opportunities few, our acquirements limited; yet wonderful possibilities are ours through a faithful use of the opportunities of our own homes. If we will open our hearts and homes to the divine principles of life, we shall become channels for currents of life-giving power. From our homes will flow streams of healing, bringing life, and beauty, and fruitfulness where now are barrenness and dearth." Adventist Home, p. 32.

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### THE EFFECTS OF ILL-REGULATED FAMILY ON SOCIETY

"The influence of an ill-regulated family is widespread, and disastrous to all society. It accumulates in a tide of evil that affects families, communities, and governments. It is impossible for any of us to live in such a way that we shall not cast an influence in the world. No member of the family can enclose himself within himself, where other members of the family shall not feel his influence and spirit. The very expression of the countenance has an influence for good or evil. His spirit, his words, his actions, his attitude toward others, are unmistakable. If he is living in selfishness, he surrounds his soul with a malarious atmosphere; while if he is filled with the love of Christ, he will manifest courtesy, kindness, tender regard for the feelings of others and will communicate to his associates, by his acts of love, a tender, grateful, happy feeling." Adventist Home, p. 33.

### THE STATE OF THE WORLD REACHING LEVEL OF CORRUPTION BEFORE THE FLOOD

"Previous to the destruction of the old world by a flood, its inhabitants were reeking in corruption. Sin and crime of every description prevailed. The state of the world now is fast reaching the point when God will say to it, as he did anciently: "My Spirit shall not always strive with man." One of the grievous sins existing in this degenerate age of corruption is adultery. This shameful sin is practiced to an alarming extent. The Sabbath and the marriage institution were ordained of God in Eden to be preserved sacred and holy. Both of these institutions of divine appointment have been disregarded and set at naught by men and women, whose hearts are fully set in them to do evil. But if the transgressors of the seventh commandment were to be found only among those who do not profess to be Christ's followers, the evil would not be a tenth part as great as it now is. But the crime of adultery is largely committed by professed Christians. Both clergymen and laymen, whose names stand fair upon the church record, are alike guilty." Review and Herald, March 8, 1870.

### JUST LIKE THE SON OF ELI

"Many who profess to be the ministers of Christ are like the sons of Eli who ministered in the sacred office, and took advantage of their office to engage in crime and commit adultery, causing the people to transgress the law of God. A fearful account will such have to render when the cases of all shall pass in review before God, and they be judged according to the deeds done in the body... Adultery is one of the terrible sins of this age. This sin exists among professed Christians of every class. The Lord made man upright; but he has fallen, and become degraded, because he refuses to yield obedience to the sacred claims which the law of God has upon him. All the passions of man, if properly controlled and rightly directed, will contribute to his physical and moral health, and insure to him a great amount of happiness. The adulterer, the fornicator, and the incontinent, do not enjoy life. There can be no true enjoyment for the transgressor of God's law. The Lord knew this, therefore he restricts man. He directs, commands, and he positively forbids. The transgressor of God's law may pass on for a time without exposure; but, sooner or later, he will find himself overtaken, exposed, and condemned. Whoever dares to violate the law of God will experience for himself that "the way of the transgressor is hard." Review and Herald, March 8, 1870.

### Study of the Statutes:

[www.numbers1317.org](http://www.numbers1317.org)

List of all the 613 Statutes available upon request with Bible and Spirit of Prophecy References.

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## **PART III**

### **THE COMMANDMENTS, STATUTES AND JUDGMENTS ARE NOT THE SAME**

#### **THE LAW OF JUDGMENTS: BLESSINGS AND CURSES SLIDES 74-77**

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### **THE LAW OF JUDGMENTS: THE BLESSINGS AND THE CURSES**

#### **THE LAW OF JUDGMENTS:**

Deuteronomy 27: 1 to Deuteronomy 28: 68 "And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

Deuteronomy 28: 1, 2, 45 "Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever."

Isaiah 26:9 "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

#### **EXAMPLE OF CURSES:**

Deuteronomy 28: 59-61 "Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed."

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## THE LAW OF JUDGMENTS: THE BLESSINGS

### EXAMPLE OF BLESSINGS:

Deuteronomy 28: 2-6 "And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out."

1 Peter 4: 17, 18 "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

### THE BLESSINGS:

#### GOD GAVE MOSES THE LAW, THE STATUTES AND THE JUDGMENTS

"After the public rehearsal of the law, Moses completed the work of writing all the laws, the statutes, and the judgments which God had given him, and all the regulations concerning the sacrificial system. The book containing these was placed in charge of the proper officers, and was for safe keeping deposited in the side of the ark. Still the great leader was filled with fear that the people would depart from God. In a most sublime and thrilling address he set before them the blessings that would be theirs on condition of obedience, and the curses that would follow upon transgression:

#### BLESSING PROMISED UPON OBEDIENCE

"If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day," "blessed shalt thou be in the city, and blessed shalt thou be in the field," in "the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle. . . . Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face. . . . The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto." Patriarchs and Prophets p. 466-468

## OBEDY AND LIVE DISOBEY AND DIE

### CURSES FOLLOWING DISOBEDIENCE

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee," "and thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

#### MOSES GAVE A PROPHECY OF THE DESTRUCTION OF JERUSALEM, 70 AD

By the Spirit of Inspiration, looking far down the ages, Moses pictured the terrible scenes of Israel's final overthrow as a nation, and the destruction of Jerusalem by the armies of Rome: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young."

The utter wasting of the land and the horrible suffering of the people during the siege of Jerusalem under Titus centuries later, were vividly portrayed: "He shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed. . . . And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land. . . . Thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee." "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, . . . and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates."

Patriarchs and Prophets p. 466-468

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#### MOSES'S CLOSING ADDRESS BEFORE HE DIED

Moses closed with these impressive words: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Deuteronomy 30:19, 20.

The more deeply to impress these truths upon all minds, the great leader embodied them in sacred verse. This song was not only historical, but prophetic. While it recounted the wonderful dealings of God with His people in the past, it also foreshadowed the great events of the future, the final victory of the faithful when Christ shall come the second time in power and glory. The people were directed to commit to memory this poetic history, and to teach it to their children and children's children. It was to be chanted by the congregation when they assembled for worship, and to be repeated by the people as they went about their daily labors. It was the duty of parents to so impress these words upon the susceptible minds of their children that they might never be forgotten.

#### WHAT MEAN THE TESTIMONIES, AND THE STATUTES, AND THE JUDGMENTS?

Since the Israelites were to be, in a special sense, the guardians and keepers of God's law, the significance of its precepts and the importance of obedience were especially to be impressed upon them, and through them, upon their children and children's children. The Lord commanded concerning His statutes: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. . . . And thou shalt write them upon the posts of thy house, and on thy gates." When their children should ask in time to come, "What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? then the parents were to repeat the history of God's gracious dealings with them--how the Lord had wrought for their deliverance that they might obey His Law--and to declare to them, "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." Patriarchs and Prophets p. 466-468.

#### REFERENCES:

Leviticus, chapter 23  
Numbers, chapters 28, 29  
Deuteronomy, chapters 4-28  
Patriarchs and Prophets, chapters 32, 52  
Desire of Ages, chapter 72  
Acts of the Apostles, chapter 4  
The Great Controversy, Chapter 22  
Psalm 119

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the Statutes and the Judgments:

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**WE ARE PRACTICING BAAL-PEOR WORSHIP LIKE ISRAEL OF OLD WE MUST REPENT BEFORE IT IS TOO LATE!**

**WHAT IS THE CONNECTION BETWEEN BAAL WORSHIP,  
MOLECH THE GOD OF FIRE AND ASHTORETH THE  
GODDESS OF FERTILITY?**

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***DO NOT BYPASS... this important study:  
Pagan Worship is practiced all over again at a GRAND SCALE!  
Here in North America and especially in the Christian World!  
Homosexuality – Transgender - Oral Sex – Anal Sex – Prostitution –  
Abortion!***

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## **INTRODUCTION**

In Biblical Times:

- **Molech** was a **MALE** false god of ancient Canaan.
- **Asherah, or Ashtoreth**, was the name of the chief **FEMALE** deity worshiped in ancient Syria, Phoenicia, and Canaan. The Phoenicians called her Astarte, the Assyrians worshiped her as Ishtar. She was considered the Consort of Molech.
- **Baal-Peor** was considered the Sun-god; the worship of Baal-Peor involves the 2 Pagan Gods: Molech and Asherah - Ishtar or Ashtoreth.
- **Baal:** means Lord or Owner and refers to Satan.
- **Peor:** means “cleft” of “gap” – from the word pa’ar meaning to open wide.

God's warning against worshiping Molech the Canaanite god of fire is given in a physical, moral and spiritual context. Believing Jews and non-Jews living in the land of Israel were prohibited from pagan sexual worship of the Canaanite fertility goddess because God viewed such a pagan worship as **abomination**.

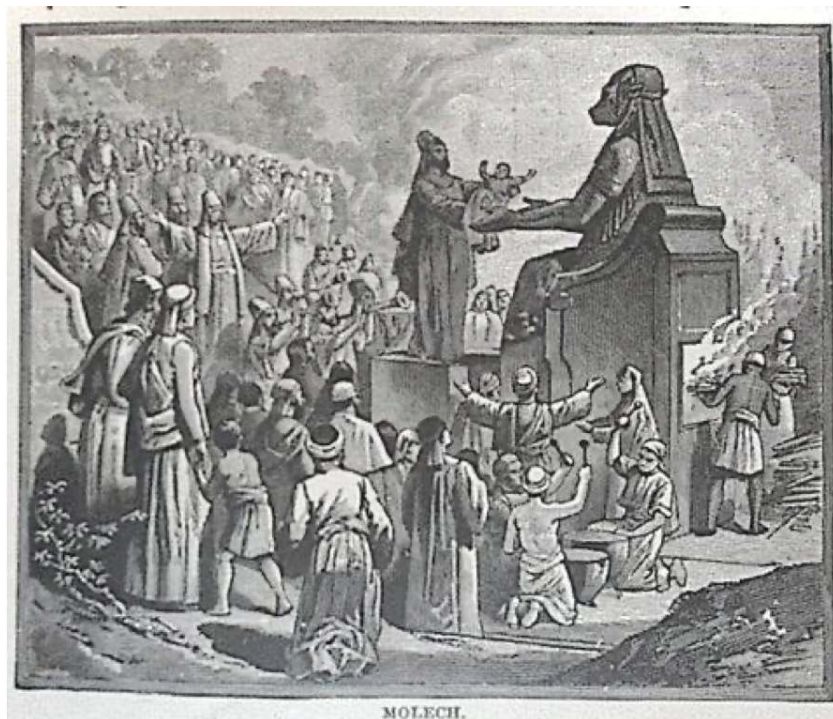
Asherah or Ashtoreth, was the name of the chief female deity worshiped in ancient Syria, Phoenicia, and Canaan. The Phoenicians called her Astarte, the Assyrians worshiped her as Ishtar, and the Philistines had a temple of Asherah



(1 Samuel 31:10). Because of Israel's incomplete conquest of the land of Canaan, Asherah-worship survived and plagued Israel, starting as soon as Joshua was dead. Judges 2:13.

God intended to prevent His people from practicing the shrines of homosexuality, lesbianism, bestiality, sodomy, prostitution, abortion and murder of the Canaanites, which He warned against in **Leviticus 18:3** and **Leviticus 20:23**. The word translated Mo-lech or Moloch (the spelling varies), occurs eight times in the Bible, in Leviticus 18:21, 20:2, 3, 4, 5, 1 Kings 11:7, 2 Kings 23:10, Jeremiah 32:35.

### **Part I. Who was Molech or Moloch?**



**Moloch** was the pagan god of the Ammonites and Phoenicians to whom parents sacrificed their children. They were barbarians. Molech (also Moloch) was the national deity of the heathen Ammonites, a fire god commonly worshiped throughout the ancient near East and North Africa, by Canaanites and Philistines, Arameans and Semitic peoples and later, Phoenicians. He was known by many names, all signifying the same false god.

There are many different names for Molech. These names all refer to the same false god, spelled in various different ways: Melech, Molech, Milcom, Melkom, Moloch, Molek, Malec, Malik, Melek, Malkum, Melqart, Melkart, Milk, Melqarth, Kronos, Cronus.

In Islam, Molech is called Malec or Malik (meaning king), believed to be the principle angel in charge of Djahannam, the Islamic version of hell.

Molech worship was prevalent among the Canaanites when Israel entered the land, evident from the fact that God warned Israel against Molech worship as an abomination the Israelites were forbidden to practice, Leviticus 18:21. **An abomination is a sin coupled with disgust.** Fire gods like Moloch and his fertility goddess consort, Ashtoreth, exercised captivating power over the primitive Canaanites. Their pagan worship often led to sacrificing their children upon the fiery altars of Moloch. They literally killed their children and burned their bodies in worship of Moloch.

It is sad that our nation's leaders worship Moloch at Bohemian Grove (San Francisco, California), and they are the ones who legalized abortion in 1973 (Roe vs. Wade), and tens- of-millions of Americans are sacrificing their children on the altar of abortion. Is it mere coincidence that abortion was legalized in 1973, when Bohemian Grove has existed for over 100-years? Are Americans in reality offering up their children to Satan in a sacrifice? The FACT of the matter is that the leaders who legalized abortion do worship Moloch, and do offer burnt human sacrifices to him every year at Bohemian Grove. That is a fact, not mere speculation.

Margaret Sanger was the queen of the eugenics movement that fueled Hitler's religion of hate, prejudice and murder. That same insane eugenics attitude is prevalent in the world today, especially among the world elite (who plan to kill off 90% of the world's population).

## Part II. Who Was Ashtoreth?



**Ashtoreth** was the fertility goddess consort of Molech. Ashtoreth is mentioned three times in the Scriptures (1st Kings 11:5, 11:33 and 2nd Kings 23:13). When Ashtoreth is mentioned in Scripture, she is linked to Molech (also called Milcom in the Bible).

Ashtaroth is mentioned 12 times in the Old Testament. The word is used as the name of a town in ancient Israel in Deuteronomy 1:4, Joshua 9:10, 12:4, 13:12, 13:31 and 1st Chronicles 6:71. That towns were named after the fertility goddess indicates that her worship was already widespread when the children of Israel entered the land of Palestine.

In Judges 2:13 & 10:6, 1 Samuel 7:3 & 4, 12:10 & 31:10, Ashtaroth refers to the ancient Canaanite fertility goddess, with a slightly different spelling than Ashtoreth.

Ashtoreth was the goddess of war and fertility, called Ishtar by Assyrians and Babylonians, called Astarte by Greeks and Romans and called Tanith by North Africans.

God placed the Holiness Code prohibitions of Leviticus 18:22 and 20:13 in more than the context of worshiping false gods, 18:3, 21 and 20:2-5, 23. For many centuries before Israel entered the land of Palestine, ancient Canaanite fertility cults used same sex rituals to worship their false gods. The gay movement today claims it does not apply to their opened practices of homosexuality, oral and anal sex. But it does! Because the very lifestyle of homosexuality renders honor to Baal-Peor. Part III will prove that very point. God prohibited Israel from adopting the cultic sexual fertility goddess worship of Egypt and Canaan, Lev 18:3, 20:23. God abhors Homosexuality, Prostitution, Abortion and Pagan Worship of False gods.

*"I will cut off from the midst of their people both him and all who follow after him in prostitution, to commit prostitution by worshiping Molech (Hebrew - to commit harlotry after Mo-lech)." Leviticus 20:5.*

Leviticus 18:22, *"Thou shalt not lie with mankind, as with womankind: it is abomination."* and Leviticus 20:13 are in the context of sexual sin, harlotry or prostitution and Mo-lech, and Ashtoreth worship.

Asherah was represented by a limbless tree trunk planted in the ground. The trunk was usually carved into a symbolic representation of the goddess.

Because of the association with carved trees, the places of Asherah worship were commonly called "groves," and the Hebrew word "asherah" (plural, "asherim") could refer either to the goddess or to a grove of trees. One of King Manasseh's evil deeds was that he "took the carved Asherah pole he had made and put it in the temple" (2 Kings 21:7). Another translation of "carved Asherah pole" is "graven image of the grove."

Considered the moon-goddess, Asherah was often presented as a consort of Baal, the sun-god and Molech (Judges 3:7, 6:28, 10:6; 1 Samuel 7:4, 12:10). Asherah was also worshiped as the goddess of love and war and was sometimes linked with Anath, another Canaanite goddess. Worship of Asherah was noted for its sensuality and involved ritual prostitution – homosexuality, sodomy, bestiality. The priests and priestesses of Asherah also practiced divination and fortune-telling. The Lord God, through Moses, forbade the worship of Asherah.

The Law specified that a grove of trees was not to be near the altar of the Lord (Deuteronomy 16:21). Despite God's clear instructions, Asherah-worship was a perennial problem in Israel. As Solomon slipped into idolatry, one of the pagan deities he brought into the kingdom was Asherah, called "the goddess of the Sidonians" (1 Kings 11:5, 33). Later, Jezebel made Asherah-worship even more prevalent, with 400 prophets of Asherah on the royal payroll (1 Kings 18:19). At times, Israel experienced revival, and notable crusades against Asherah-worship were led by Gideon (Judges 6:25-30), King Asa (1 Kings 15:13), and

King Josiah (2 Kings 23:1-7). Molech represented the male principle of life and reproduction while Ashtoreth represented the female principle of fertility.

### **Part III.**

#### **Baal-Peor: The Lord of the Opening**

**Baal:** means Lord or Owner and refers to Satan.

**Peor:** means “Cleft” of “Gap” – from the word pa’ar meaning to open wide.

The cleft or opening to which Peor referred to, was the woman genital part. The goddess Ashtoreth was the representation of the female genital part while Molech was the representation of the male genital part. While, all immoral sexual acts were considered an homage to Baal, the worship of Baal-Peor was considered to be the most obscene. The temples had dedicated male and female prostitutes (priests and priestess) and anal and oral sex were practiced by same sex or opposite sex in order to commune with Baal-Peor. While male prostitutes participated in the act, only the feminine principle was glorified; man had to sacrifice his manhood to join in the act. In either case, he effeminized himself. This brought glory to Baal-Peor because the worshiper had to abase himself both physically and spiritually before the cleft. The rites of Baal-Peor only exalt the woman principle.

Some have asked us, "Are you saying that acts of sodomy (anal or oral sex) are sinful, even in marriage?" While there are likely a number of mixed messages people give to this question, it is a sin - even in marriage. There are several reasons why.

**1. Sodomy is a sin.** Similar to the meaning of Beor (Balaam's father), the Hebrew word for Sodom literally means "burning". Sodomy is defined as "anal or oral copulation with a member of the opposite sex; copulation with a member of the same sex; or bestiality." The act is considered sodomy **even** when it pertains to the opposite sex. Heterosexuals who participate in this act are sodomites by the very definition of the word. It wouldn't take long in reviewing the Scriptures to understand how God feels about sodomy. The Bible is not silent on this topic.

**2. It is idolatry.** The word "sodomite" in the Old Testament is the word "qadesh" which means "male temple prostitute". The female counterpart to that (the word "qēdeshah") is often translated as "harlot" or "whore". Some say that God only disapproved of this act as it related to temple prostitution. **Yet, the act itself is an act of idolatry no matter who performs it. One does not have to be a temple whore of Baal for the act to be sinful. On the contrary, one becomes a temple whore of Baal by doing the act.**

Holding true to the definition of the word sodomy, these temple prostitutes would perform homosexual acts on anyone, regardless of gender. **The act itself was the means by which the participants were joined to or became one with Baal; the act itself was the means of worship by which Baal was sought to cross over and indwell the participants.**

Today, music performers entice young and old in the practice of the worship of Baal-Peor with their lyrics, subliminal videos and images. Remember: the act itself was the means by which the participants were joined to or became one with Baal; the act itself was the means of worship by which Baal was sought to cross over and indwell the participants. This is what the children are indoctrinated in public schools today.

**3. The marriage bed should be kept in honor** – (Hebrews 13:4). Some assert that there is an anything goes mentality to intimacy in marriage because "the marriage bed is undefiled." However the Bible prefaces that text by saying that marriage is first honorable. The text also states that fornication and adultery defiles the marriage bed. The word for fornication is the Greek word porneia which means illicit sexual intercourse. So sex acts that God deems as illicit are not acceptable just because it is practiced in the confines of a marriage. It defiles the marriage bed which should be held in honor. The question then becomes are acts of sodomy illicit?

- God gives us GOOD gifts - (James 1:17). God does not give us gifts that would cause us harm. Therefore, we can look at the function, purpose, and design of certain acts to determine whether or not these would be considered natural in God's eyes. If a sexual act is ordained by God (i.e. it is natural), then it would have certain inherent protections for the participants in the act.

- Design - The woman and man are given sexual parts that physically correlate to and fit each other. They are designed to meet together naturally, without forced manipulation.
- Protection - God designed protections into the body for this interaction. The lining of the uterus is designed to prevent the semen from entering into the blood stream of the woman. God does not provide the same protections for acts of sodomy. These acts can disrupt normal bodily functions and cause damage to bodily systems. There is also an element of danger involved in the act oral sex performed on women that can lead to death. It is not a protected act (in terms of the body's design) the way that sexual intercourse is.
- Union - Man and woman being joined together sexually become one flesh only occurs during sexual intercourse.
- Procreation - Children can only result during sexual intercourse. We can see by its design, function, and purpose that sexual intercourse between a man and woman is a natural use of sex. All of these elements work together to provide a safe, enjoyable, and purposeful interaction. The same cannot be said for acts of sodomy.

**4. It is uncleanness.** Apart from the physical uncleanness of the act, there is also a spiritual component. Romans Chapter 1 describes man's degradation into reprobation. Man doesn't just wake up one day reprobate, but there are a series of steps man takes further and further into sin. The sin immediately preceding homosexuality is men and women dishonoring their bodies between themselves with uncleanness. The word for "dishonor" in that text is a derivative of the word "honorable" in the Hebrews 13:4 text about marriage. This refers to all heterosexual sexual sin (oral copulation, anal copulation, bestiality, etc.).

**5. It is an "unnatural use".** Romans 1:26 states, "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature." The word "use" is the Greek word "chrēsis" which refers to use of the sexual parts of the woman. Note that there is a "natural" use and an "unnatural" use. What the women were doing with each other sexually was an **unnatural use** of that part of their bodies.

Similarly, we are told in Romans 1:27 that the acts performed between the men was likewise unnatural. "And likewise also the men, **leaving the natural use** of the woman, burned in their lust one toward another; men with men **working that which is unseemly**, and receiving in themselves that recompense of their error which was meet." Romans 1:26-27 not only condemns the **affections** that draw men and women to the same gender (vile affections), it also condemns the **acts** that they performed as a result of these desires (against nature).

**6. It formats the mind to be asexual.** The act itself is not gender-specific. In an attempt to validate homosexuality as a norm, Jamake Highwater's book *The Mythology of Transgression: Homosexuality as Metaphor* states how the masculine and feminine depiction of Baal-Peor represents a bi-gender nature. He goes on to say: "During the worship of Baal-Peor, priests dressed as women and priestesses dressed as men." The **transgender** cross-dressing is entirely consistent with the asexual nature of the act. Since it can be performed by anyone who has a mouth, gender becomes irrelevant. **It is an intentional blurring of the sexes.** That makes participation in this act a critical step for Satan to use in preparing man's mind for the acceptance of homosexuality. God is able to give husbands and wives a fulfilling, exciting, and pleasurable intimate relationship because that is how He **designed** it to be.

We sometimes forget that sex was God's gift to married people and He knows what He is doing. Yet through the worship of Baal-Peor, Satan was able to ensnare the nation of Israel and he is still trying to do the same today.

**7. Woman ordination** as priestess was not ordained by the Creator. Just like the Sanctuary in the wilderness was to be set up towards the west instead of the east to counteract Sun-worship (as most churches point to today), so is woman ordination forbidden today to counteract female prostitution and lesbianism still found in heathen temples today and modern feminism or cult of the woman. His ways are greater than our ways. His understanding is infinite!



## Part IV.

### **The sexual relationship between these false gods sets the example for unbridled sensuality among their worshipers.**

Anal and oral sex between male and male worshipers (homosexuals) and male and female worshipers (heterosexuals) was viewed as an offering to the goddess.

Could that explain why members of Bohemian Grove (San Francisco, California) purported engage in massive orgies of homosexual sex? The grove is known to bring in paid homosexual male prostitutes to service the moguls. One anonymous former male employee of Bohemian Grove said he was propositioned for sex by one of the moguls attending the club. This and other reports are highlighted in Alex Jones' documentary **ORDER OF DEATH** (2005).

Nearly 2,000 carefully selected government officials, corporate tycoons and other luminaries—men with power to shape the future—assemble privately every July in a redwood forest about 65 miles north of San Francisco. The meeting includes a somber ritual that features the Druidic burning of an effigy on the altar, chants from a robed chorus, and wild drinking and promiscuity. The bizarre Pagan ritual of the *Bohemian Grove*—the *Cremation of Care* ceremony—is practiced by its members (all men).



**Photo to left:** An artist's depiction of a Molech idol. Homosexuality is a horrible, vile, abominable sin in the eyes of God (Romans 1:24-32). The Bible condemns homosexuality in all its form as disgusting and evil. It is against nature and a perverted lifestyle of degradation and debauchery. Anyone who attempts to legitimize homosexuality is the enemy of God (James 4:4). Righteous king Asa drove the wicked sodomites out of the land as God wanted him to do (1st Kings 22:46).

Sodomites today actually attempt to diminish the awfulness of homosexuality on the basis that the Word of God does not make more mention of it as being evil; but may we remind you that the Bible is equally silent about other sins as well. The reason is because it is quite obvious that certain sins are so heinous and evil that nature and conscience itself teach us the truth. The Bible **DOES** condemn homosexuality in numerous places as a sin, such as in Genesis 19:1-11, where the city of Sodom has become so wicked that homosexuals were trying to rape Lot's guests and Lot.

Some 1450 years after Leviticus, the Apostle Paul references pagan worship in Romans 1:26-27, when he blasts the same kind of fertility goddess worship in first century Rome.

The Molech idol was a large, hollow brass statue with the head of a bull and the bulging belly of a man. It was designed like an old fashioned pot-bellied stove, with the belly as the firebox. A child sacrifice laid on the hands, would roll into the fire in the belly cavity. Scripture describes this practice as "*passing through the fire to Molech*", Leviticus 18:21.

Cleitarchus, an ancient historian, around 315 BC, gives this description of a fire god at Carthage. Kronos is the North African name for Molech. "There stands in their midst a bronze statue of Kronos, its hands extended over a bronze brazier, the flames of which engulf the child. When the flames fall upon the body, the limbs contract and the open mouth seems almost to be laughing until the contracted body slips quietly into the brazier."

Diodorus Siculus, 90-30 BC, gives this description of a Carthaginian fire god. "There was in their city a bronze image of Cronus extending its hands, palms up and sloping toward the ground, so that each of the children when placed thereon rolled down and fell into a sort of gaping pit filled with fire."

Plutarch, AD 46-127, senior priest of the oracle at Delphi, gives this description of the fire god. "The whole area before the statue was filled with a loud noise of flutes and drums so that the cries of wailing [of the children being sacrificed] should not reach the ears of the people."

One can readily see why God and Moses called this pagan religious practice and the sexual rites associated with it, abomination. Moloch worship is essentially identical with worship of Chemosh of Moab, Cronos-Kronos of Carthage and Melkart-Melqart of Tyre. The general name, used throughout Palestine and in the Bible, for this type of fire god, was Baal. According to the *Jewish Encyclopedia*, the Hebrews first learned Baal worship from the agricultural Canaanites.

## **Part V. Paying the Price Already!**

Clearly, homosexuality is synonymous with a decadent society. It is not a coincidence in America today that abortion, pornography, casino gambling, drunkenness, prostitution, Communism, Rock 'N' Roll, public nudity, fornication, mini-skirts, witchcraft, feminism, divorce, the lies of evolution, and homosexuality are all LEGAL. In a moral, God-fearing- society none of these things would be allowed.

America's economic demise is happening in direct relation to our moral plunge into unrestrained wickedness. When homosexuals are getting married and adopting children, you know that a nation's freedom and liberty are just about gone forever! If God spared not Sodom, nor the angels that sinned, nor the world before the flood; then **neither will He spare America and the countries who imitate their sins!**

### **Cremation of Care Ceremony**

“The ceremony... involves the burning of an effigy named Dull Care, who symbolizes the burdens and responsibilities these harried Bohemians now wish to shed temporarily. More than 100 Bohemians take part in the ceremony as priests, acolytes, torch bearers, brazier bearers, boatmen, and woodland voices, but despite many flowery speeches, they can't get the fire started . . . the perplexed Bohemians must turn to the mighty Owl for advice: "O thou, great symbol of all mortal wisdom, Owl of Bohemia, we do beseech thee, grant us thy counsel," intones the High Priest. An aura of light creates a glow around the Owl's head, and then the big bird reveals its wisdom. The High Priest must

light the pyre with the flame from the Lamp of Fellowship, located conveniently enough on the "Altar of Bohemia" at the base of the Shrine . . .”

Reference: William Domhoff, The Progressive, January 1981 “Bohemian Bigwigs Perpetuate Canaanite Cult”

### CONCLUSION

It is amazing and sad to see how many of Christians are afraid of exposing every work of darkness as Ephesians 5:11 commands. Most pastors choose to avoid research the occult, having the mindset that we ought not to learn about the workings of Satan. Meanwhile, the same woefully ignorant pastors are allied with the government through **501c3 state- licensing**, and many pastors are even signing up now with the government's treasonous **Clergy Response Teams**, and other pastors who have forsaken the inspiration of the Bible are now praising the wicked. Christians, especially Christian leaders, ought to research and know what their nation's leaders are involved with, because it affects us in every way.

If we as born-again believers do not stand up against the wicked, then who will? There is a preponderance of verifiable, documented evidence to expose these criminals. President John F. Kennedy publicly **spoke out against Secret Socialites** and yet the average Christian leader who despises Kennedy's openly immoral lifestyle is woefully ignorant of the Depths of Satan which Kennedy warned us about. It is an alarming paradox in our nation.

Genuine man and woman of God are truth seekers and expose the work of darkness!

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Researched and Prepared by: Odette Boily  
Way of Life School of Health December 29, 2015  
[numbers1317@gmail.com](mailto:numbers1317@gmail.com)

Because We Care for Souls!

# **CLONING: WONDER OR ABOMINATION**

## **INTRODUCTION**

This research on the cell and cloning combines excerpts and adaptation of the book "The Genetic Revolution" written by Patrick Dixon, MD., and the whole concept of the Brain Nerves as presented by Numbers 1317.

## **PURPOSE**

To prove without a shadow of a doubt that the Creator of man and every living things, is the perfect **Genetic Engineer**. Any attempt to imitate or clone His magnificent work is a base crime of the worst kind.

## **WARNING**

Could it be that the history of this century's holocausts is repeated under our very eyes but under more sophisticated appellations: GENETIC ENGINEERING, CLONING, FETAL TRANSPLANTS, SCIENTIFIC RESEARCH, FOOD ENGINEERING.

We would do well to remember Hitler "pure blond race" and dwell on these dramatic words written under inspiration:

**"But if there was a sin above another which called for the destruction of the race by the flood, it was the base crime of amalgamation of man and beast which defaced the image of God and caused confusion everywhere.... Every species of animal which God created was preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood. Since the flood, there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men." Spirit of Prophecy, Volume 1 page 69 and 78.**

**"The brain nerves that connect with the whole system are the only medium through which heaven communicates with man and affects his inmost life." Education p. 209.**

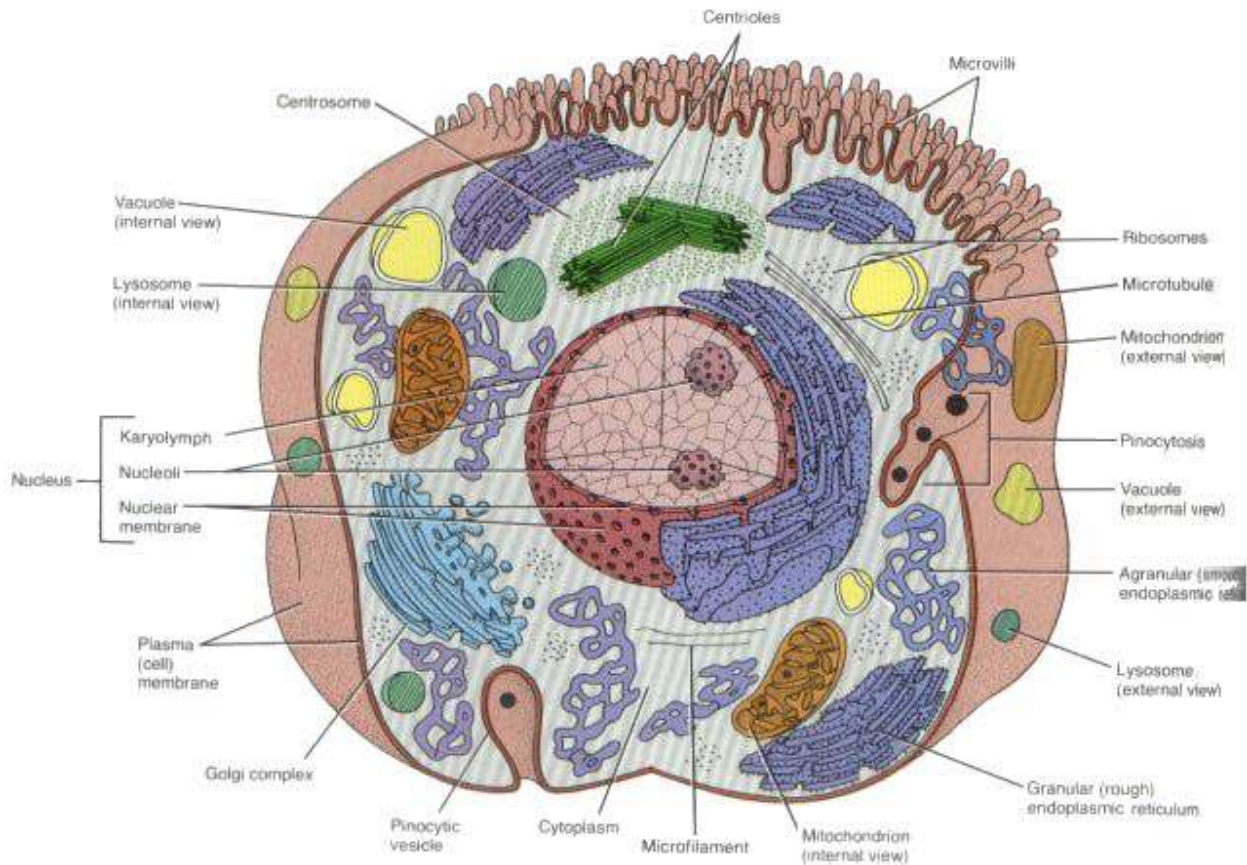
## **IN THE BEGINNING**

### **LAST "FIXED" GENETIC CODE**

From the most ancient times, generations have come and gone: individuals have formed relationships, married, conceived and brought up children

quite literally in the image of themselves. Out of this experience of oneness (however transient) has come with conception a unique historical event: a fusion of their two lives and individuality to form a brand new mix of them both as a new child is born. Yet for the generation born this year, or next, it could be the end of the line.

The generation being born now may well be the last to have a "fixed" genetic code, inherited universally in a conventional way. As we will begin to see, there may be few alive in 30 years time who have not had the genetic code of at least some of their cells reprogrammed away from what they naturally inherited. For some, they will acquire genetic changes which will outlast their own lives because they will be passed on to their children, their grandchildren and their great grandchildren. Subsequent generations will have to judge whether this is a blessing or a biological curse.



**PART 1**  
**THE BOOK OF LIFE**

The quite extraordinary thing about the code of life is that it is so constant: the smallest most primitive living organism to the largest has a book of life written in exactly the same language and structured in an identical way. For

evolutionists this comes as no surprise, neither does it to those who believe the Genesis account as truth and that when God spoke the language of creation he spoke in the language of life, or genetic code.

This mystery of life itself is about to be broken, in the test tube of the laboratory and in the brain of the desktop microcomputer. It is happening right now in front of our eyes yet few have seen it happening or understood the consequences. What about the consequences, and how we respond to them?

For centuries, people have dreamed of being able to alter themselves, or each other or of being able to produce "clones". More recently parents have thought not only of choosing the sex of their children but also of being able to influence the development of their children to produce high intelligence, attractive personality, healthy constitution, athletic body, musical ability and maybe even an obedient nature!

Farmers have dreamed of low fat cows, non-bruised tomatoes, cold-resistant bananas, corn which comes up year after year without seeding and other strange creations.

Parents of children with inherited diseases such as cystic fibrosis, where the lung problems are a result of faulty genetic code have dreamed of a day when doctors might be able to program the faulty gene back.

Those with AIDS have dreamed of a cure for HIV infection, reversing the damage done to cells by the virus called HIV, which programs white cells to produce more viruses instead of fighting infection.

To say that all these things are already possible would be a gross exaggeration. However, as we will see, the machinery and knowledge is already here and the experience will be before long. But before we look at what is happening now we need to see the "genetic revolution" in an historical context.



## **PART 2**

### **THE THIRST FOR KNOWLEDGE**

Man's greatest discoveries have often happened by accident or curiosity. Great social change has often followed useful ones. It was by accident that ancient man found metal in the fire after heating earth, and glass after heating sand. The first steam engines in 1698 led to a massive demand for coal and the rapid industrialization of England. Life would never be the same again.

Then came the discovery of electricity in 1820 and the means of storing it in a battery in 1836, together with the means of generating it using magnets and massive coils of wire turning at high speed by 1850, with industrial power generation by 1880.

The petrol engine invented in 1885 also had a massive impact which continues today. Radio transmission started in 1901 as yet another curious experiment before leading to television broadcasts in 1936 and today's satellite technology.

Often the work of the inventor is hijacked by urgent need; the second world war accelerated work on penicillin, aircraft engines and rockets, radar and of course, nuclear energy.

The continued arms race in the cold war of the 50's and 60's together with the American space program goal to walk on the moon led to a massive search for ways to reduce weight of electronic equipment. Bulky glass valves using technology dating from earlier this century used a lot of heat, took time to warm up, were unreliable, and heavy. A rocket full of glass was unlikely to go far.

### **THE SILICON CHIP**

Laboratory discoveries of silicon's remarkable ability to allow electricity to flow well at times and badly at others, produced a replacement for valves. The age of the transistor dawned. By the 1960s transistor radios were proudly displayed in every High Street. Their main distinguishing feature printed boldly on the box was the number of transistors they contained.

Thirty years ago, scientists found ways to produce larger sheets of silicon onto which could be built not two or three but millions of transistors, each vastly smaller than a pinhead. A computer occupying a room 200 feet by

100 feet and with its own generator could now be compressed into a metal box the size of a briefcase, running on batteries.

In 1980, people were predicting that by 1990 every person in the West would own things containing these "silicon chips": in cars, washing machines, radios, electric mixers or calculators to name but a few. In 1980, this looked a little far-fetched. By 1988, it was already a reality. By the mid 1980s, most shops had converted to electronic cash registers, most banks were using electronic cash dispensers and it had become impossible to buy a transistor television, except in a junk shop.

Most of these discoveries were made by inventive, curious people interested in solving puzzles and finding out more about the world we live in. Most of these people were already searching for a particular answer to a particular problem. Few realized at the time how big an impact their own discoveries would have. As we will see, the same has been true of genetic engineering.

### **FASTER AND FASTER**

Every ten years, our total scientific knowledge is doubling: we knew twice as much about the world in 1950 than in 1940, four times as much by 1960, 8 times as much by 1970, 16 times as much by 1980 and by 1990, we knew over 30 times as much scientifically as 50 years previously. By now, count on 60 to 100 times as much as we did then.

The pace of discovery is increasing so fast that human brains cannot understand it all. We are already beginning to see major problems with equipment we make such as computers because there is not one brain in the world capable of understanding the whole machine. When unexpected things happen, it can be extremely difficult to understand why, and how to solve the problem.

Even if no new progress is made in computer design, it will probably take programmers at least another 10 years from now to get to grips with what these early 1990's machines are really capable of. At the top end, scientists are making huge advances every month in making faster, more powerful electronic brains while at the bottom end, we are struggling to keep the electronic brains we now have busy for more than one per cent of their working lives.

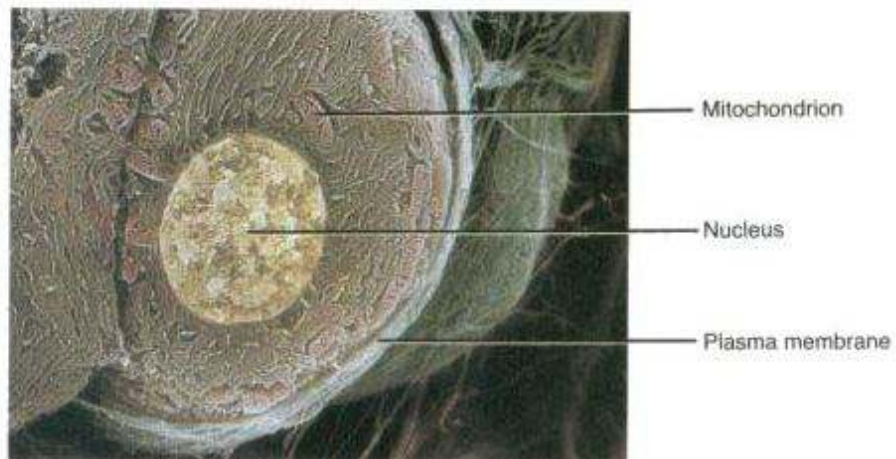
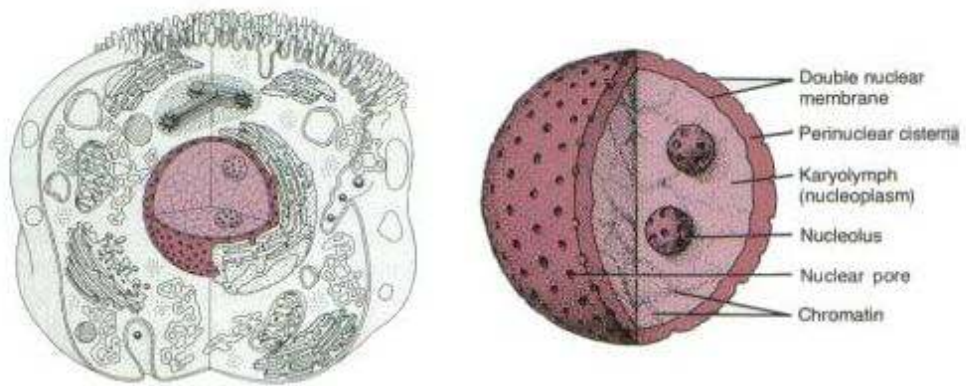
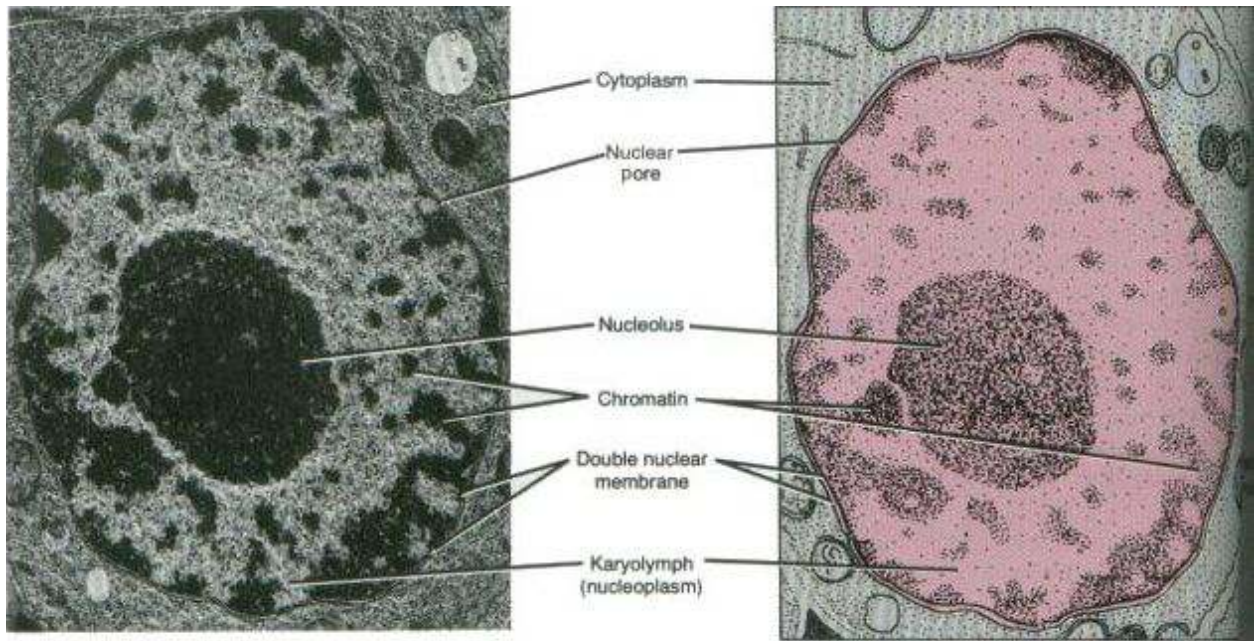
Such is the pace of change in computers that the model bought today is guaranteed to be prehistoric within 6 years. Because it can take up to a hundred man or woman years of labor to produce a good program say for accounting all new machines have to be able to run old programs. Bigger and bigger brains are running systems designed originally for tiny, slow electronic brains over 10 years ago and are working less and less efficiently.

These points are emphasized because unless we understand what is happening in electronic programming now, we will not fully understand the impact of genetic programming in the future, where, once again, the tools and equipment available is developing enormously faster than our thinking about how to use them. However there is one big difference: computers may make people redundant in many jobs but they do not alter life itself. Genetic engineering on the other hand by definition alters the very substance on which life is based.

### **THE NEW INDUSTRIAL REVOLUTION**

So, into this new computerized age, we now add the age of the gene, with greater potential to help than the microchip, and possibly (if the technology is used unwisely for peaceful or military purposes) the power to harm of a dozen nuclear reactors or atomic bombs.

The Bio-revolution is being developed under exactly the same pressures as the computer revolution or any other of the major discoveries this century: it is driven by curiosity, together with commercial interest built on urgent human need. So what are the human needs? It is also built on the discoveries of the past, in particular the progress in computer technology.



## **PART 3**

### **PLEASURE TODAY; NIGHTMARE TOMORROW**

In this new millennium, we are faced with a series of nightmares that are so hellish that most of us manage to avoid thinking about them. Global warming is one among others such as:

#### **1. Energy Shortage:**

One-third affluent world will largely have burnt out all the main sources of oil and gas in this generation. Coal will remain but will be scarce and expensive. How are we going to keep warm or powered up in tomorrow's world?

The world population is growing faster than ever and that many two-thirds world cities are mushrooming chaotically in size and problems. The great majority of the world's growing population live in towns or cities. A new wave of industrialization must follow to improve standards of living and provide jobs for the millions.

#### **2. Materials shortage:**

Industry uses power, iron ore, aluminum, plastics from oil, stone, wood, gold, silver, diamonds. The resources will run out faster. Scarcer resources carried further at greater cost will create further hyper-inflation in many countries, and possibly bankruptcy for some of the most vulnerable..

#### **3. Oxygen Shortage:**

Then there is the problem of food - or rather also the problem of oxygen. Global warming happens when the carbon dioxide we breathe out, also released by burning fuels, rises in the atmosphere, trapping the heat of the sun. Carbon dioxide rises as oxygen falls.

Plants and trees breathe in carbon dioxide and when in sunlight they use it to build fiber or wood, releasing precious oxygen back into the atmosphere. Trees are cut down for fuel in some countries like Africa for example. Without fuel, you cannot boil water or cook meals. Trees are also cut down for building materials. In South America, trees are cut down to grow food. We need to realize that most of the UK was cleared of ancient woodlands in a short time: for burning, for building houses or ships or furniture and to make suitable land for sowing crops.

If the pressure on land is too great to permit vast forests as giant "lungs" breathing out oxygen, then how will tomorrow's world be supplied with oxygen? We used to think plankton in the oceans produced much of the world's oxygen. We now know not much is produced this way. If it were, the ocean-beds would be covered with a layer some meters thick of black carbon deposits from remains of dead plant matter. Ocean-beds are relatively clear except near the coast from rivers.

#### **4. Massive Epidemics:**

There is another historic fact which tends to follow a higher density of people - especially where population or cities have grown fast: epidemics of disease or plagues.

By the mid 1980s, there was hardly a country in the world not admitting it had been hit by new worldwide plague, spreading faster than scientists had the techniques to monitor it. Known as the silent killer, it had the capacity to destroy countries for some 10 to 20 years before the devastating effects were fully seen: the disease AIDS which is a result of infection by a virus called HIV for up to 20 years prior to obvious disease and subsequent death.

This virus has already infected 10 million worldwide. The death toll from AIDS has already exceeded double that from the Vietnam War, with a total of almost a million infected and likely to need care in the future. In Africa, a silent holocaust has already taken place among the young, with a million deaths already of which a great number have been children or babies infected through the womb. In some areas one adult in three is already infected. At least one country is giving reliable test survey figures showing infection levels as high as one adult in eight throughout the entire population, including the most inaccessible rural areas.

AIDS is a late twentieth century problem: it is mainly a heterosexually spread disease worldwide (over 70% of total world infections currently, expected to rise soon to 80% of total). The rapid spread of HIV is part of a massive global epidemic of a number of other sexually transmitted diseases, related to an increase in the number of sexual partners per average adult in the course of a lifetime. This has been accompanied also by a huge increase in mobility as the petrol engine and low-cost of jet

transport have enabled millions to move from town to town or from continent to continent each year.

Syphilis was also known as a plague in previous centuries: until the 1940s, there was no cure; it killed after 10 to 20 years, it was spread sexually and children were infected at birth.

These are just a few of the problems we will be confronted with. Progress measured by the microchip, the petrol engine, the discovery of antibiotics, burning earth to make steel, burning coal to make power - none of these society changing discoveries bring any answers. In fact, these discoveries have simply added to the growing problems of increasing consumption of resources, and increasing population as general health rises and child mortality falls.

Please do not misunderstand: we should not for a moment say that we should wind back the clock. We should not express regret for any of these previous discoveries; on the contrary, we experience their benefits every day.

But we are seeing an unprecedented series of local and global problems which will ultimately affect life on this planet as we know it. The result is a new massive surge of resources, time, money and organization into the new revolution that, it is believed, could hold the keys to some solutions, and maybe also open the doors to new unimaginable disasters.

So what can the genetic engineer possibly hope to contribute towards such a world as we face tomorrow? It is believed that re-designed organisms could offer us new ways to convert scarce sources of energy including coal and industrial wastes to substances we can use to make recyclable plastics. New organisms could provide new food sources, while new ultra efficient plants and trees could be part of the world lungs of the future. Finally altered microbes could offer complete cures for diseases such as AIDS and malaria.

## **PART 4**

### **THE RULE OF LIFE**

From the most ancient times a rule of life has been seen to be true: insects breed insects, birds breed birds, cows breed cows and humans breed humans. If you take acorns from an oak tree and plant them the result is

more oak trees. Creatures and plants remain true to type, faithfully passing on their characteristics from generation to generation. Where there are slight variations, for example in skin pigmentation or in the coloring of flowers, then these too can usually be traced down the generations. The basis of life has been remarkably stable considering its complexity.

The basis of this inheritance was not understood however. An understanding of how organisms are built out of cells only emerged with the invention of the first light microscope by Robert Boyle in the eighteenth century. It was many decades later before we began to understand how the cell works. Most of the structures in a cell could only be seen with the high power of the electron microscope. However, for many centuries experiments were already taking place with cross-breeding, the earliest technique of genetic engineering.

### **AN AUSTRIAN MONK**

In order to understand the mechanism of inheritance, we need to start in an Austrian monastery around 1760, in the potting sheds of a gardener called George Mendel. This monk was curious to know what would happen if he took pollen from one type of plant and used it to fertilize another. Would the pollen be accepted? Would it succeed in fertilizing the plant? If it did, would seed result which would germinate? Finally, when it germinated, what kind of plant would grow?

For thousands of years previously such attempts had been made with animals. For instance, in the time of Jesus, it was common to allow a horse to mate with a donkey: the result was a cross-fertilized egg which went on to develop into a rather strange-looking creature at birth. The creature had some of the best characteristics of both parents and was known as a mule. This new species had one important drawback: you could not breed from it because it was always sterile.

Hundreds of others examples could be given over previous centuries of selective breeding - indeed Jacob in the Old Testament seemed to know what he was doing in selectively breeding white and black sheep to produce a herd entirely colored as he wanted, at a time when sheep ownership was being determined solely by coloring of their woolen coats.

The process of inheritance has been well understood by families who observe - say -grandpa's orange hair through to a grandchild or other



family likeness. However, the mechanism has only relatively recently been fully understood. Why was it that dark hair parents could occasionally produce a fair-haired child?

## **CROSS-FERTILIZATION**

Mendel was interested in all this. Moreover the monastery stood to gain from improved strains of cereal plants. Mendel found that when he cross-fertilized closely related plants with obvious differences, he got neither a mix nor equal numbers of a each type. Instead he found a curious pattern. After a while he found he could predict in advance not only what variations he would see, but also how many of them. He realized that in each seed there was a lot more information stored than would ever be used to form the new plant.

Some of this information it seemed was hidden away in many plants and only expressed when cross-fertilization took place. It seemed like each plant had its own strong and weak features. Weak features only came to the surface under certain circumstances. These strong features have become known as "dominant" while those which tend to be hidden away are called "recessive".

This same information and understanding is used daily in dozens of genetic engineering laboratories all over the world. When he cross-fertilized tall and short varieties of the same plants he found he always landed up with seeds that produced plants in a fixed ratio of three tall to one short. From this he proposed a theory which was to revolutionize our thinking about breeding.

He came to the conclusion that each plant must have two sets of instructions for each part of its structure. Therefore each plant had two set of instructions for height. However if the plant had a mixture, then the tall one was always dominant.

You can see how this works in figures below. When sperms or eggs are made - or their equivalent in plants - the original cells divide into two, with only half the full set of instructions needed for life in each half. So parents with a mixture of tall and short instructions in their cells will produce sperm or eggs with either one or the other.

Fertilization happens when pollen and ova meet, (or sperm and eggs in animals). When this happens, the new composite cell has a complete set of

instructions and is able to start forming a new plant. Clearly four types of plants could result: one type where both pollen and ova have provided tall instructions, another where both are short, and two where there is a mix. Three of these out of four will be tall. The only plant type that will turn out short will be the one where both sets of instructions are short, because both parent plants passed on the recessive gene.

**FIGURE 1**

|  |        |                     |
|--|--------|---------------------|
| Mother   | Father | (T: TALL; S: SHORT) |
| T S  | T S    |                     |
| Both these plants have a tall gene in the pair so both are tall. |        |                     |

**FIGURE 2**

|   |               |        |
|---|---------------|--------|
| 1 | Mother        | Father |
|   | T             | T      |
|   | A tall plant  |        |
| 2 | Mother        | Father |
|   | T             | S      |
|   | A tall plant  |        |
| 3 | Mother        | Father |
|   | S             | T      |
|   | A tall plant  |        |
| 4 | Mother        | Father |
|   | S             | S      |
|   | A short plant |        |

So in his classic experiment: two tall plants cross-fertilized produced short plants one time in four. Interestingly, if short plants are only fertilized by other short plants then you can see that no more tall plants will ever be produced. A new strain will have been created.

Simple methods like this have been widely used by gardeners and horticulturists for over a hundred years: selective breeding from plants showing the characteristics you want to encourage. The development of pedigree dogs is an ancient art which has worked on the same principle: only allowing dogs to mate that have the right characteristics.

Incidentally you can see straight away a major problem: if you go on inter-breeding from just one small group, then more and more recessive genes may emerge. Some may have hidden dangers for the animal. Take dogs again as an example: in the wild they breed widely producing a group of fairly even appearance. If bad traits emerge, they tend to be eliminated because these dogs do not survive long enough to breed or because the recessive traits are covered up by dominant genes from others in the group. However in domestic breeding, the dominant genes are being deliberately trimmed out. The result is a beautiful breed but one which may be susceptible to a high rate of blindness, tumors or hip problems for example. There are many inherited disorders in humans that can arise in a similar way.

### **HEMOPHILIA AND HUMAN INHERITANCE**

Take hemophilia for example: hemophilia is a disease where blood does not clot properly so people can in severe cases bleed to death. In the last century hemophilia was known as the Royal Disease because it was so common in the Royal Family. The reason for this was of selective breeding. The gene causing the problem is recessive and emerged when members of the European Royal Families continually inter-married.

The result was a "pedigree" with the same kind of problems as in over-bred animals. There is then a biological basis for the Biblical injunction against close relatives marrying. Cross-fertilization is needed to keep us all healthy.

In those with hemophilia the substance which is missing is called Factor 8 - a substance which is found in normal blood and which is one component of the clotting mechanism. Factor 8 can be extracted from blood donated for blood transfusion, although the process is complicated and expensive. If someone with hemophilia is bleeding uncontrollably from a cut an injection of Factor 8 stops it very well.

## **PART 5**

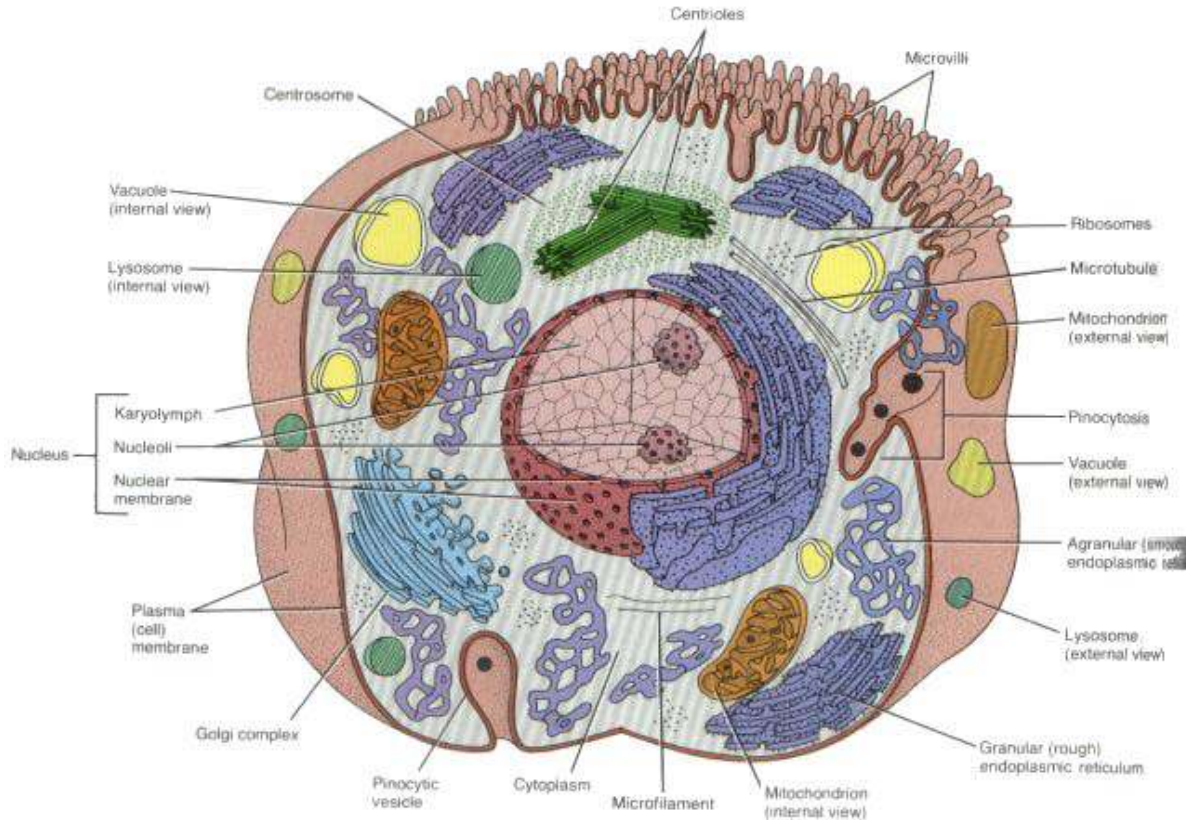
### **GENES AND CHROMOSOMES**

All the genes or sets of instructions in a human are contained in just 46 chromosomes, each of which exists as one of 23 pairs. Chromosomes can be seen under the microscope and most look quite similar. However, there is an obvious difference between men and women: women have a pair of chromosomes shaped like two Xs while men have one X chromosome and another shaped like a Y. The Y is dominant so a single Y produces a boy and suppresses a single X. The hemophilia defect is on the X chromosome so women never get the disease although they can be carriers, with their second normal X chromosome dominating over the abnormal one.

### **GENES AND CELLS FACTORIES**

So now we understand what genes are and how they are inherited we can begin to see where scientists can start to make changes and how scientists can make artificial chromosomes (strings of genes). There is one further thing we need to understand. While every human cell (except red blood cells and sperm or eggs) contains a full set of chromosomes with all the genes for the whole person, each cell only uses a minute fraction of the information.

One of the greatest puzzles in medicine is how a kidney cell knows it is a kidney cell and not a piece of skin for example. The chromosomes are the same. The genes are the same. The full genetic code is the same. We need first to understand how a cell works: each cell in the body has a similar structure. Incidentally you will find an almost identical structure in the cells of every living creature. Cells are tiny. Around a million will just about cover a square measuring one centimeter by one centimeter. Each of these cells is basically a chemical factory with three parts: a brain (nucleus), cell fluid (cytoplasm) and a cell wall to keep it all together.



## 1. Cell Wall

All cells are like tiny balloons or bags. The bag itself is made of a special membrane which functions like the wall of a fortified city: it keeps things in and others out. There are gates in the wall which open or close at various times to take in food or dispose of manufactured goods.

There are also pumps in the wall which push substances in or out. These pumps are like air conditioning units in an office building. They keep the internal environment constant, whatever is happening outside. The water inside may need to be kept saltier for example, or there may even be a need for an electrical charge to be stored inside the cell like a tiny battery. This means that when the cell wall gates are suddenly opened, a current can flow: this is how nerve cells conduct electrical impulses.

If cell walls are exposed to various chemicals, they become leaky, not only allowing unusual substances out but also allowing all kinds of things to drift inside the cell from the surrounding fluid. This is very important for the genetic engineer. A favorite trick is to place cells in a liquid containing fragments of genetic code and make the cells leaky so they can move inside.

## **2. Nucleus**

Inside the cell there is a bag within a bag. This second bag is much smaller but has a similar function. This bag keeps all the chromosomes together inside the cell. Every instruction the cell needs is in the nucleus. The nucleus is the equivalent of the cell brain, or the controller of a factory.

## **3. Cytoplasm**

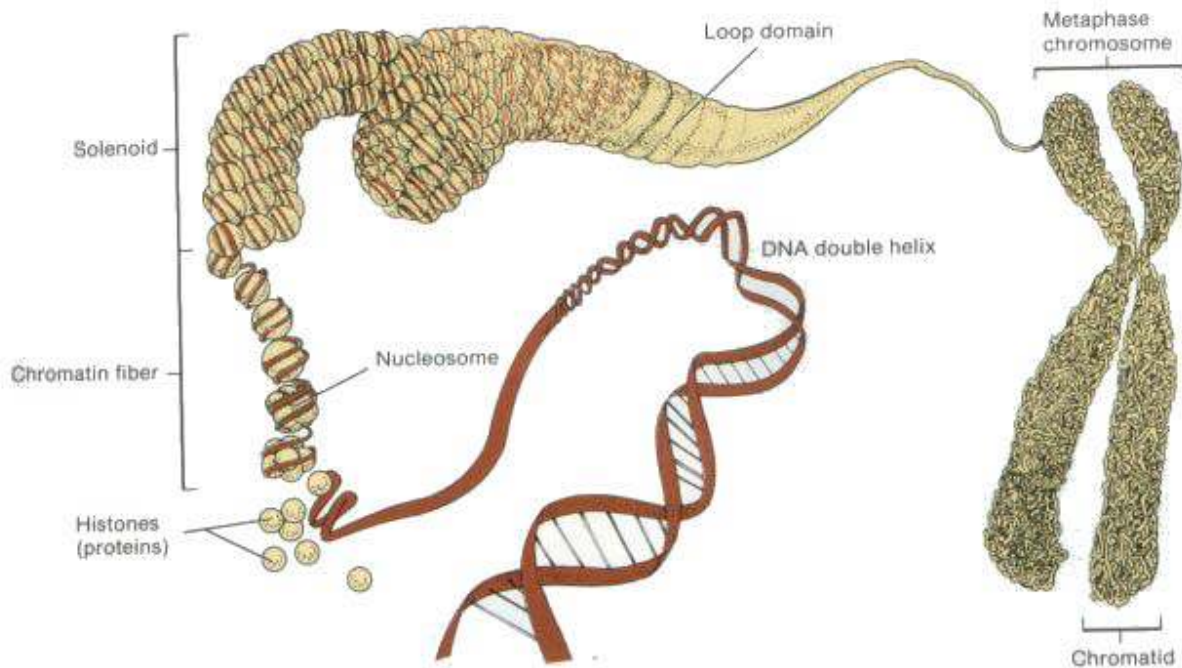
Outside the nucleus, the rest of the cell is far from empty: the space is stuffed full of a maze of tubing, called endoplasmic reticulum, as well as factory assembly units called ribosomes and power supply units called mitochondria.

Since chromosomes and their genes never leave the cell nucleus, how do the ribosome units know what to make and when? There is a special communication system which takes messages from the inside of the nucleus to the ribosome's assembly lines. It works on the same principle as a fax machine or a photocopier and courier service. These very same principles are used by genetic engineers all the time to copy instructions. But first we need to understand a little more about how a chromosome stores its vital information.

## **HOW CHROMOSOMES STORE INFORMATION**

If you take a chromosome apart into its tens of thousands of genes and take each gene apart one by one, you will find each one is made up of a long string of building blocks or molecules. There are around 300,000,000 building blocks used in every human cell. These special strings of them are called nucleic acids, because they are chemically slightly acidic and they are used in the nucleus of a cell. The nucleic acids themselves are called DNA (or deoxyribonucleic acid). DNA is built up of only four different building blocks known as bases.

These form a four letter "alphabet" formed from the different shapes of the four structures: Adenine, Thymine, Guanine and Cytosine, or A,T,G and C for short. Assembled DNA consists of two strands that look a little like the model railway track in our home. Each rail is a long string of the four bases in a special language sequence - ATGCCTA for example. These chemicals operate in reverse pairs so that if - say - A is one side of the track, T is always on the other; G always pairs with C and the other way round is also true. The pairs are joined together like the sleepers of a railway track.



## **BUILDING BLOCKS OR BASES FORMING NUCLEIC ACID (DNA)**

There is one other curiosity: when the double track is formed, it has a natural coil to it so it circles round and round like a spring. This spring shape is called a double helix. This coiled structure was first discovered by James Watts and Francis Crick who won a Nobel Prize for it in the 1950s. The 3,000,000,000 pairs of basis are held in groups of 100,000 genes or packets of instructions.

## **THE LANGUAGE OF LIFE**

When a gene is dismantled, you can write out the order of bases as a code or language - even with punctuation marks. Typing out the full language from all your own genes would fill more than a whole book of 100 of pages. In fact, the lists of instructions are extremely long and detailed - probably enough to fill the entire Encyclopedia Britannica. There is a lot of information which is repeated twice and many pages which are "spare" filled with a jumble of words and phrases not being used currently at all.

Each cell in your body contains the full encyclopedia but only uses a few pages. All the other genes are "turned off" or deactivated. To put it another way, the other volumes of the encyclopedia are in the bookshelf unopened.

One feature of cancer cells is that the wrong volume of the encyclopedia is open and the wrong genes are active, sending "correct" but inappropriate instructions to cells to grow and usually to become less specialized.

## **MESSENGERS OF LIFE**

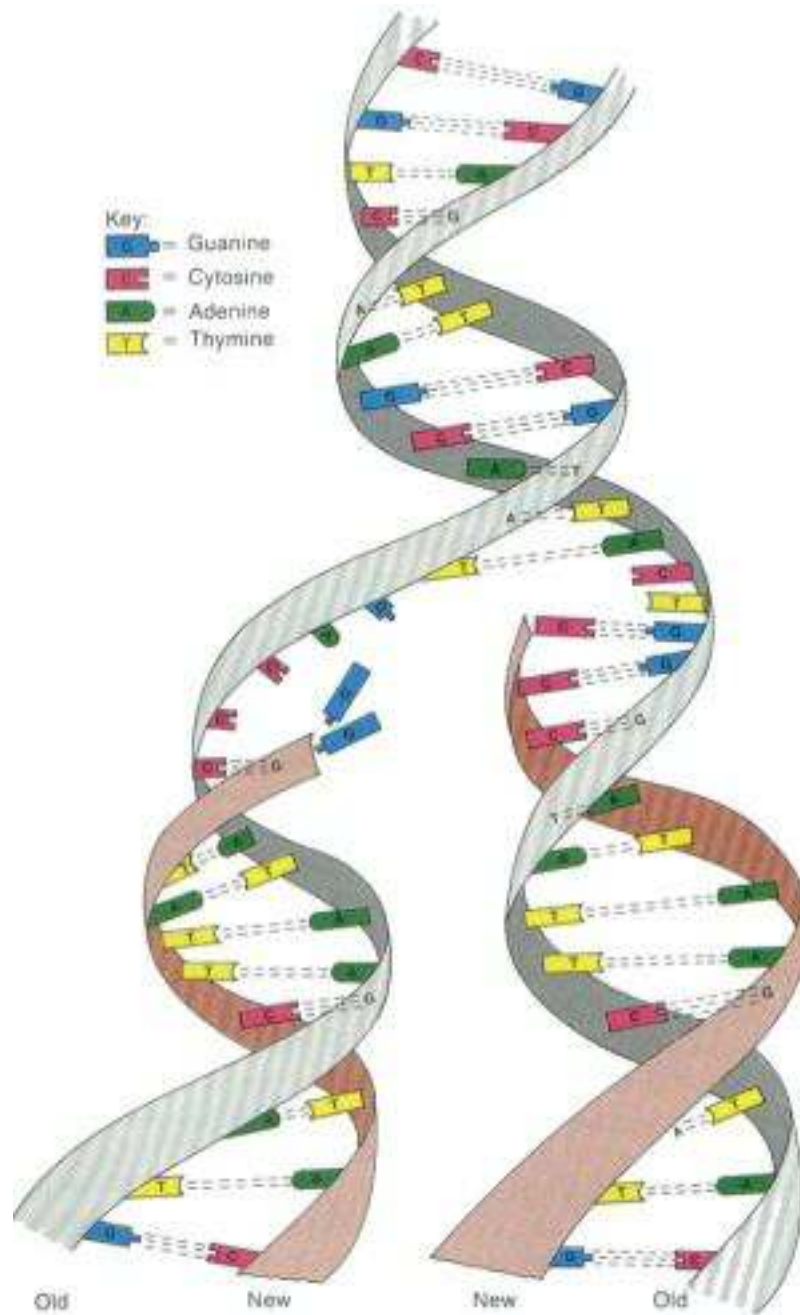
So how exactly are these instructions sent? The cell uses a second form of genetic code called RNA (or ribonucleic acid) to make a precise copy of just one strip of code. The RNA is written also in a four letter code, the only difference being that it uses Uracil or U instead of Thymine or T. Once this messenger RNA has been printed off the DNA using it as a template, it passes through the wall of the nucleus and is carried through the cytoplasm until it finds a ribosome factory. And then the real action begins.

Every structure in the human body is built out of twenty different building blocks called amino acids. Each is the equivalent of as differently shaped piece of lego. The body finds it very difficult to make them which is why we need protein in our diet from meat or plant sources. In the small intestine (mostly in the duodenum and jejunum), proteins are broken down and the amino acids are then absorbed.

There is almost no limit to the shapes that can be built with these amino acids, with a parallel being how many different models can be built with twenty thousand lego bricks of twenty different shapes. The only difference with proteins is that as with DNA they are assembled piece by piece in a long string. However once the string becomes longer, or is completed, the string starts to bend and kink, with curves and straight sections appearing in different places according to which different building blocks are where.

As the folding up continues, building blocks which were in the center of the long string can suddenly find that they are almost touching building blocks near the beginning or the end. Some building blocks tend to pull towards each other as if magnetized, and these "magnets" tend to "glue" the structure together and give it stability. A drawing would look just like a coiled piece of string. This is very misleading because the reality is more that of a string of sausage tangled up and pressed down into a soft round ball.





## HOW 20 AMINO ACIDS IN A STRING FORM STRUCTURES

The coiling is seen only in two dimensions. In real life the coiling also happens towards and away from you in three dimensions. Many such shapes can be seen in Science Museum where they display some of the original models built by scientists to try and work out the structure of proteins.

The ribosome reads the four letter language of the messenger RNA in three letter words. Each of the three letter words is the cells own name for one of the twenty amino acids. The ribosome starts at the beginning of the RNA sequence and reads it triplet by triplet, and as it does so, the factory increases the length of the amino acid chain block by block.

As the chain begins to emerge, it starts to fold up into its correct shape.

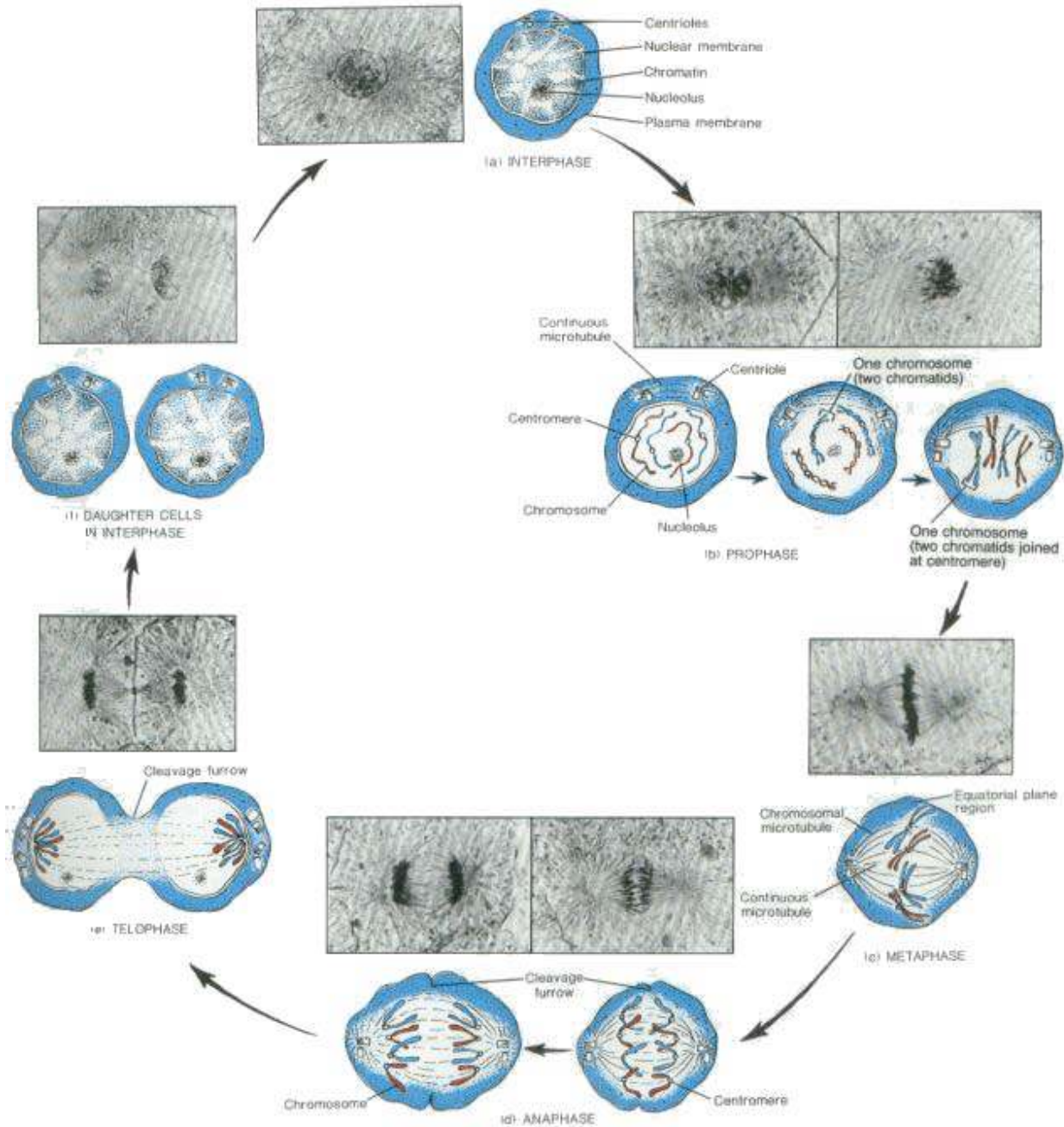
Here the triplet being read is UUU which you see from the cell dictionary, is the code for an amino acid known by human chemists as phenylalanine. The assembly process is entirely automated. There are 61 different transporters or "fork-lift trucks", each of which exactly fits only one of the 61 combinations of three bases used in the cell dictionary. You see that like human language, the cell sometimes has several words that mean the same thing. These are used interchangeably. As soon as the forklift truck latches onto the RNA, an enzyme automatically joins the amino acid to the growing chain and disconnects it from the truck. The process moves along the RNA to the next RNA and repeats until it meets the UAA, UAG or UGA words which are cell language for "stop".

## **PROTEINS, FATS AND SUGARS**

Some very complicated structures are formed from several different protein chains: Insulin for example is formed from two, and antibodies which are immensely important to the genetic engineer in medicine are formed from four.

Structures formed from sugars and fats cannot be programmed directly by the nucleus as ribosome can only handle amino acids. To make these other things the nucleus tells the ribosome to produce particular proteins which are themselves part of a new production line. These special proteins are called "enzymes" and they repeatedly carry out simple joining up or splitting of identical units in identical ways.

Having looked around inside a living cell and caught a glimpse of the huge range of activities going on, we can begin to understand why it is so attractive an idea to be able to control a cell for ourselves, and take over these amazing ribosome assembly lines for our own purposes. We can also begin to understand how we could do it. After all, all we have to do is get the right message to a ribosome by fixing the nucleus exactly how we want it to work.



## DIVIDING CELLS - DUPLICATING GENES

There is one other thing we must understand before we can go any further in moving from a single cell under our control to a massive chemical production factory using billions of these cells: how do cells divide, and how do they keep their genetic code the same each time?

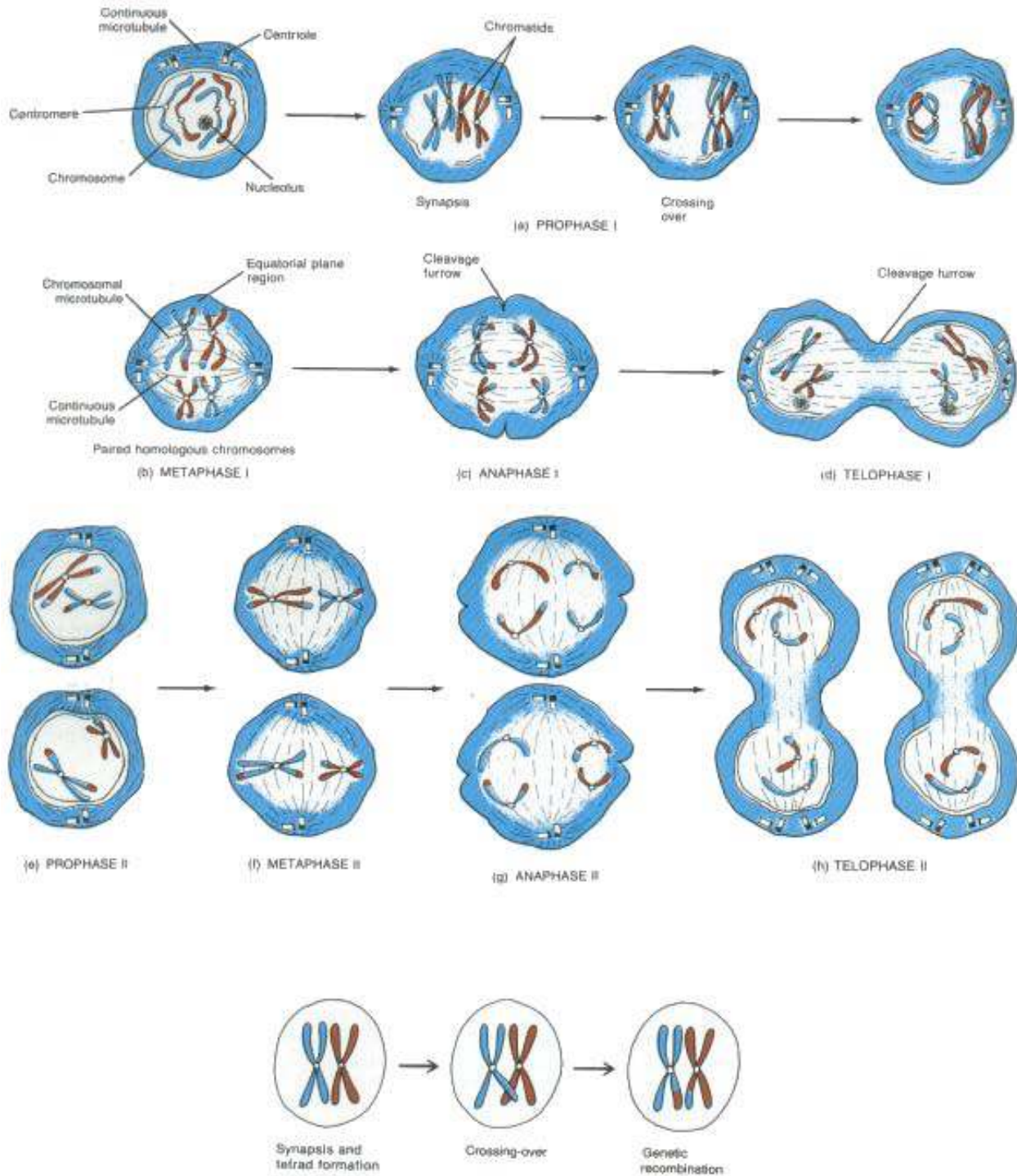
The process is similar to what happens when messenger RNA is formed from DNA. The coiled structure of the DNA first has to straighten out. Next it is unzipped by an enzyme running from top to bottom. All the natural joins are broken.

### **HOW DNA IS UNZIPPED TO ALLOW THE CELL TO DIVIDE**

As the DNA unzips, loose bases in the liquid of the nucleus get attracted to their opposite numbers and the result is two new double strands, each identical to the one before. The cell is very vulnerable to interference at this stage and mistakes can happen in the copying process. If they do occur the result is a mutation although the effects may be so slight as to be unnoticeable. Many mutations are lethal to the cell and the cell dies or gets stuck mid-division. Other mutations may trigger off unwanted effects, for instance damaging that part of the genetic code that enables the cell to understand where it is in the body from interpreting chemicals released by it's neighbors. The result is that cells go on dividing to form benign tumors if the growth is slow and localized, or cancers if the growth is faster with cells breaking of to grow elsewhere.

Cancer chemotherapy hits cells at this vulnerable stage of chromosome duplication, by jamming the dividing mechanism. This can be done by giving someone a slightly altered base as a medicine. The base is used to build new DNA but the process halts when an incorrectly shaped building block is used.

Radiotherapy also attacks dividing cells - this time by firing atomic particles at high speed, from a radioactive source, into a mass of dividing cells. The atomic particles knock out bases from the growing sequence, damaging the cell so it cannot divide properly and dies. The same treatment can of course increase the risks of cancer developing in normal cells, but rather less so.



## REORGANIZING THE BODY

So now we understand how cells work and divide, how is it that cells turn out so differently in the body if all start off with the same genetic code?

Usually, cells in the body become specialized before birth: This process is called differentiation. For example, a nerve cell will always be a nerve cell. In other words, the destiny of each cell is determined in the womb. Cells influence each other by complex signals which are often using chemicals so that cells landing up in a certain position in a developing embryo are influenced in the way they develop. These chemical signals lock away huge sections of genetic code permanently; not only does information come out of the nucleus in the form of messenger RNA, but also the part of the genetic code copied in RNA is influenced by messages from the outside of the cell.

It is essential to remember here the difference between "somatic cells" which are fixed for a lifetime in one place or at one job, with a complete set of genes, and "germ" cells (sperm and eggs) which have half of each unzipped chromosome without duplication. Germ cells therefore have 23 half chromosomes and cannot divide until the other halves are provided at fertilization.

The genetic engineer has two choices: he can alter somatic cells so, for example liver cells in a diabetic start to produce Insulin, or he can alter germ cells so that every cell in the new embryo is reprogrammed. These changes will be passed on from generation to generation for ever or until further reprogramming is done. Laboratories all over the world are already trying out a wide range of such experiments on animals. Many scientists accept that with current rates of progress it will only be a matter of time before human germ cells are being reprogrammed routinely. This raises huge ethical problems.

However before we go to all the bother of altering genetic code, how about simply copying it to produce an identical clone or perfect twin; this technology is already widely used in animal breeding, so could it be done with humans?

## **PART 6**

### **PLAYING GOD**

#### **CLONING ANIMALS IS A ROUTINE**

A science fiction nightmare has been giving people the power to create carbon copies or identical twins of themselves. The technology is already here and so are growing concerns about its use. It is in fact far easier to just copy all the genetic code of a cell than it is to rewrite it. Even easier

than copying is to get the body to do the copying for you. Since all cells in the body except red blood cells and germ cells have an identical nucleus containing all the individual's genes, we have an unlimited source of complete chromosome set we can use. Even simpler, we could transplant the entire nucleus from one cell into another using a microfine glass. For many years, we have been able to clone animals including pigs, sheep, rabbits, cows and chickens. In fact we seem able to clone just about any mammal we have turned our energies to cloning.

To produce a clone, we need to be able to get hold of a complete set of chromosomes and put them into an egg and see what happens. A frog's egg is easy to do this on because the nucleus, seen as a black dot, in unfertilized eggs in fresh frogs' spawn is so large. As we have seen, the nucleus removed contains only a half set of chromosomes of course and would not give instructions to divide until the half is provided by a sperm at fertilization.

## **CLONING TECHNIQUES**

However, with somewhat greater difficulty, we can borrow a complete set of chromosomes by taking a whole nucleus out of a skin cell. The skin nucleus is very small and the procedure is not easy. If we now inject the skin nucleus into an egg (nuclear transplantation) then a remarkable transformation happens: the nucleus wakes up to the fact that it is no longer in a determined cell, and pulls all the volumes of the encyclopedia off the shelf at once. The nucleus instructs the cell to divide and divide again repeatedly until the call of the cell starts to influence itself with each cell touching other cells beginning to fix its role for the future according to its position.

Interestingly, if you want to save all the fuss and bother, you can make yourself a cheap cloning system by separating individual cells off before the big ball develops. If you do, each single cell taken away will carry on as if it is the only cell in the world and will go on dividing like a brand new fertilized egg. This technique is called: blastomere separation.

Robbing early dividing groups of cells to produce clones has worked well recently for a variety of animals, especially cows and sheep. Why bother to mate a magnificent prize cow with a bull which will add extra genes you may not want? Why not just clone the freak high output high meat yield cow and insert these egg-like dividing cells into dozens of other cows to act as

surrogate mothers for the clones? Why not indeed? Farmers have felt there are so many good reasons in favor that cloning is now set to become a standard breeding technique.

The days of prize bulls or stallions mating or even donating sperm may be numbered. Any animal can in theory be cloned this way. Obviously, it takes a lot of skill to detach healthy dividing cells after fertilization and insert them into wombs at the right time and there is a limit to the number of clones you can make for each fertilized egg. We used to be able to work this method only up to the eight cell stage in mammals, but the limit is growing all the time. The reason is that until the developing ball of cells has properly implanted, each time the cells divide, they tend to get smaller, with less food reserves remaining in each. Taking one cell out of the ball to form a new ball is going to result in a smaller second ball of cells and a weakened embryo which may not be viable. Many of the techniques being used here - for example invitro fertilization and embryo replacement, have been routine in infertility clinics and in farming for a number of years.

### **WHAT ABOUT CLONING HUMANS?**

So what are the practicalities of cloning humans? A scientist claiming he has already cloned a human embryo, found his embryos were dying very early - it is suspected that he was using animals as surrogates and the surrogates were rejecting human embryos.

So is there a market for human clones? Deliberately laying aside any ethical considerations for the moment, the question is important at every level of genetic engineering. If there is a market then it will happen somewhere. Legislation, as we will see, may not protect unless it is effective and global. If there is no market it may still happen, but probably on a more experimental scale limited only by the conscience of the experimenter.

Unfortunately, global experience in war and peace shows us that such vast cultural and individual differences exist in world view and personal ethics between individuals and nations that it is inevitable that somewhere at some time scientists will pursue what is physically possible. To some extent such exploration will be for its own sake but no doubt driven by whatever are their own moral, philosophical, religious or political persuasions.



The market for human clones could be huge - especially if they can be frozen (and they can) and only produced some years after the death of the clone donor.

## **PART 7**

### **A CHILD WITH BUILT IN GUARANTEES**

After all - and that is being deliberately provocative - if couples can opt for a donated egg and sperm from parents with known characteristics to be inserted into the mother's womb, why not cut out the uncertainties and go for a child with a set of guarantees?

guaranteed intelligence,  
guaranteed free from genetic diseases,  
guaranteed abilities in other areas.

You could even have a photograph showing what the child would look like aged 2 and 6 years old. The only thing that would not be guaranteed would be the right environment for the child so that his or her genetic potential could flourish best. However, we could also describe a guaranteed environment as one which has tended to produce excellent results with this set of genes in the past.

Dictators in the past wishing to guarantee the survival of some aspect of their own personality have only been able to resort to conceiving a large number of children. Cloning could be very appealing - possibly "irresistibly" tempting to a dictator wanting a son and heir worthy of his destiny. For someone possessed with a sense of his own self, it could indeed be a fascinating adventure to watch himself grow up again in a different situation.

Let us argue for the sake of exposing the controversy that it is in fact no different from having a child who seems to have naturally inherited vastly from one parent: "He is the spitting image of his father".

### **WHAT IS SO UNNATURAL ABOUT TWINS?**

Here is another thought: would you be able to spot a clone if you met one? The answer is probably not unless you are a member of the same family and have access to the photograph album. It should be pointed out here that identical twins of course have a totally identical, genetic code and are clones of each other.

Triplets are also natural clones. In our example of adult cloning, the only thing that makes it unnatural is that the identical embryos are not born at the same time but possibly fifteen, twenty or even fifty years apart. The other difference is that they would be born with different parents - or apparently so.

It could be argued that since environment does have such a huge influence on development, the only identical-ness would be in appearance at each stage compared to old photographs of the clone donor. In fact, due to age differences, donor and clone will probably never even look identical. Even if they are similar in age and look and sound the same one might ask what is so unnatural anyway about twins? Natural clones exist therefore in virtually every family tree.

Unless we understand the ways these issues are likely to be presented then we will be wholly unprepared to meet the issues of tomorrow's world - a world approaching faster than we ever realized. Genetic engineers are swift to point out technical difficulties but in fact they are no different from the difficulties of cloning any other mammal. However the ethical difficulties are vast.

## **PART 8 NEW PARTS FOR OLD BODIES**

These is another more hideous (yet also potentially lifesaving) aspect of cloning: using a clone to manufacture a new organ. Earlier we saw that cells in an embryo quickly sense their position in the body and become more and more specialized. In theory it should be possible to take a semi-specialized cell developed from a fertilized egg and treat it in the laboratory so that it reacts to form, say, a perfect replacement kidney. A simpler approach already being used in medicine is to collect aborted fetus in a bucket in an operating room and then surgically remove various organs and tissues for transplanting into people who need them. Needless to say the practice, although common, has not been widely publicized.

### **WHY IS THERE A DEMAND FOR FETAL OR CLONE TRANSPLANTS?**

Spare part surgery only works if spares are available, and if spare parts work after replacement. Unfortunately for many who die each year of kidney, heart or other organ failure, not only are spares often not available but they also often fail to work.

Spares are often unavailable because tissues or organs need ideally to be moved instantaneously from one living body into another. The nearest we get to this is the living donor: a parent who donates a kidney to a child for example. In these cases, two surgical teams operate at the same time on donor and recipient in adjacent operating rooms.

In many cases, where an organ could be donated, death has occurred with loss of circulation and accumulation of poisonous substances before tissues can be removed. In the case of donated corneas or skin grafts the timing is not critical. Corneas survive body death for a number of hours.

Their need of food and oxygen is low and transplants are relatively straightforward. Kidneys however work extremely hard at all times in the body, purifying the blood. Kidney cells are damaged permanently in half an hour unless the kidney is rapidly chilled after removal by storage in an ice box. Kidney donors tend therefore to be accident victims where massive brain destruction has occurred, the person is effectively deceased but the heart, lungs and kidneys are all still functioning, with machines artificially maintaining the body in the twilight zone between life and full death. Kidney donation is therefore accompanied by a temptation to turn off a life-support machine. The numbers of kidneys available fell dramatically recently after a series of television programs which caused great public uncertainties about whether or not such accident victims were truly dead. Fears that pressures to transplant could over-ride a small chance of recovery led to many relatives refusing to give permission and to large numbers of people tearing up their kidney donor cards. There is still an acute shortage.

However, even if sufficient organs are available, there is often a further major limitation of spare part surgery: compatibility of tissues between donor and recipient.

As we have seen, each person's set of genes is a quite unique combination of tens of thousands of individual messages. Just as each person's facial features are different, so also are the surface features of each cell in the body. The area where we are most familiar with this is that of blood group: there are several main blood groupings, each of which is incompatible with the others. For this reason blood type of both donor and recipient are always checked before transfusion. However, even if you are the same blood group as me, and were to donate to me a kidney, my body would almost certainly regard it as a foreign germ and try to destroy it. Very

occasionally, you find two people whose cell features are so similar that a transplant would be accepted well. Finding these matches between all organ donors and people needing them is therefore extremely complicated and explains why organs are often flown great distances to find the person with the best "match". It also explains why commercial pressures have resulted in buying and selling kidneys, and in paying non-relatives to donate them. Genetic engineering is contributing to our understanding of these cell differences and how to overcome them.

Badly matching organs usually fail rapidly although some help can be given by giving high doses of steroid and other treatments to try and persuade the body's defenses from attacking the transplant so vigorously.

So spare parts are often not available and often do not work as well as we would like after a transplantation. Having said this, we are seeing great improvements with more sophisticated treatment after transplantation and a great many alive today owe their survival to organ donation. The two which perhaps do best are kidneys where kidney failure itself poisons the body's defenses so transplant rejection is often less and cornea transplants where the body's defenses seem to tolerate new eye coatings very well.

### **SPARE PART PRODUCTION USING NEW TECHNOLOGY**

Having decided there could be a big market in self-grown replacement organs, how would it be done?

First we have to look at what has already been carried out in animals or using animals. In 1984 there was a huge outcry when a surgeon in Southern California removed the beating heart from a baboon and transplanted it into a baby known as "Baby Fae". For reason which are obvious from what we have just seen, the heart was rejected and the baby died. However we are now seeing similar experiments in reverse: organs removed from late human fetus that have just been aborted, and inserted into animals.

These experiments are being carried out in Palo Alto Mexico by a company called Systemix backed by a \$10 million investment. They are using mice bred without any natural immune system to fight either infection or transplants from humans. They are kept in a strictly germ free environment. Then they receive human tissue - for example thymus, lymph node or liver cells. With these transplants the mouse develops a human style immune

system. The mouse can then be infected with the AIDS virus (HIV) or with other viruses which also fail to grow well other than in humans. The mice can then be used to test potentially hazardous new treatments. These humanized mice are big business but may be flawed because mice still do not produce disease like we do.

Incidentally, there is another more serious problem: trying to infect mice with HIV could lead to a mutation producing an even more dangerous version of HIV. This could happen if mouse viruses combined in some way with HIV. It has even been suggested by some scientists that such inter-species virus experiments could conceivably have led to the emergence of HIV in the first place. Although the evidence appears to be stacked against this alarming suggestion, the fact that it can even be made shows some of the problems that can emerge. Experimental viruses have combined unexpectedly with each other in animals in the past, becoming more dangerous as the new strain emerged.

### **FETAL TRANSPLANTS FOR HUMANS**

We can reverse this method to treat humans: how about taking organs or tissue from animal fetus and transferring them into humans? Such transplants will be as surely rejected as the monkey heart in the earlier example. But what about removing tissue from an aborted human fetus and using that instead? Such an idea is abhorrent to most of the population but is it being done?

For several years now tissue from aborted fetus has been used to treat patients with "severe combined immuno-deficiency disease". Unlike AIDS this is an inherited condition affecting all the immune system rather than just one part. The tissues transplanted are pieces of liver and parts of the bone marrow. In another related disease called the Di George syndrome, the tissue transplanted is from the Thymus gland. Other types of immuno-deficiency, disorders of red blood cell production and disorders of metabolism can also be treated in this way.

Interestingly, although the fetal tissue is completely incompatible and would normally have been rejected - no matching takes place between fetal donor and recipient - these transplants seem to work. Other uses are likely to be made of fetal transplants in the future. Over the last ten years a number of experiments have been carried out in animals using fetal tissue transplants to cure brain damage. Such experiments are an extension of nerve tissue

transplants that have been studied for around 100 years. If these latest experiments prove successful then we can expect to see fetal brain or spinal cord transplants in humans. The hope would be to try and overcome a big problem in damaged human brains. Unlike the situation in the developing embryo, once a baby is born the nerve cells seem to stop dividing and their response to injury is unlike other parts of the body. By using primitive brain cells we might be able to allow a certain amount of repair of the brain to take place.

## **PART 9**

### **SO WHAT ABOUT THE FUTURE?**

Let's take the case of a dying prize winning musician. He needs a kidney and none is available. He gives a blood sample and is told to come back in about eight to ten months' time for a transplant. He pays a very large sum for the privilege. The transplant is entirely successful. The only complication is that it takes quite a while to get going fully.

Without realizing it, he has just paid a private clinic for a cloned kidney. A nucleus was taken from a white blood cell in the sample he gave, and it was then inserted into a human egg, which in turn was implanted into a surrogate mother's womb. After nine months, a cloned baby was removed by Cesarean section. Shortly after birth one kidney was removed and inserted into the professor. The baby was adopted 24 hours later by doting new parents believing that the child had been born naturally but with a defective kidney that had now been removed.

Fact or fiction? As we have seen the cloning technology is all there. The demand is certainly there. For the present there are two blocks: the first is obtaining a surrogate mother. However that is becoming easier in the West if the right story is told and is difficult to prevent commercially in the two-thirds world. A mother could be offered the equivalent of ten years wages by an agent. The second larger block is that a newborn baby kidney is much too small and immature to help a full-grown adult much. However, other tissues might do rather better, in particular bone marrow and other rapidly dividing organs such as skin to cover grossly disfiguring burns for example.

Perhaps having at least formed a complete baby kidney we will in the future be able to accelerate its growth in the laboratory using new growth hormones while connecting it to an artificial blood supply.

The skin example is an interesting one because we are able in this case to clone skin directly from skin cells - without having to create a whole new human being. Skin cells can be stimulated to grow and divide. They can be tricked into thinking that they are on the edge of the wound. In the laboratory large sheets of skin can be grown quite rapidly from just a few sample pieces of skin. These can then be returned to the donor. We are also able to clone cells successfully from bone marrow as a routine part of medical treatment in those with leukemia.

## **PART 10**

### **FARMING IS A HIGH RISK BUSINESS**

The genetic engineer is already making huge changes to the way farmers are growing food. Farming has never been riskier or more competitive than today. In many countries food production is artificially stimulated or destroyed by large fluctuations in market prices. Some of these fluctuations are natural due to variations in crop yields from year to year for example. Others are due to systematic rigging of the markets through governments guaranteeing minimum prices. These steps were designed to prevent the boom and bust effect from year to year and to guarantee regular farming income. However they have led to situations where at a time of mass starvation in Africa, farmers are paid to produce more non-transportable food than we need (milk, butter, beef). European and American farmers are now to be paid instead not to farm their land - maybe to plant trees instead.

Dumping subsidized food onto the world market - during famine, dumping free food can become disguised or re-labeled as "aid" - also has massive effects on small two-thirds world farmers who can find the value of their produce disappear overnight.

For a Western farmer high yield for low cost is always the key factor: more crops per acre, lower seed cost, lower wastage from disease, greater resistance to frost, heat and drought, quicker ripening time, and less need for fertilizers or pesticides.

A difference of five to ten percent in yield makes all the difference between catastrophic loss and a reasonable return.

So what can the genetic engineer offer the farmer? Large manufacturers of pesticides, fertilizers and seed suppliers might look at it all another way.

What could the genetic engineers of a rival company come up with that might damage sales?

Four huge areas lie waiting for the farmer of cereal crops:

1. better seed - greater yield
2. lower need for pesticides
3. lower need for fertilizers
4. biological warfare against pests

In fact the last two could be dealt with by getting the genetic code right in the first place. At least 27 of the world's largest chemical companies are attempting to change the genetic code of cereals to produce a new product they can sell. As long ago as 1985 a company in the US successfully took out a patent on one of the first newly "invented" cereals: this was to protect the creation of a new type of maize with high loads of a substance called tryptophan.

### **LOWER NEED OF FERTILIZERS**

Taking the issue of fertilizers first: there are some bacteria which take nitrogen out of the atmosphere - it is the major gas we breathe - and turn it into nitrates which are the chemicals plants use to grow, because they are needed to form amino acids, used as building blocks in making proteins. Nitrates are artificially applied in fertilizers. Some plants such as carrots and turnips have self-fertilizing factories in nodules attached to their roots. They create homes for these special bacteria who produce nitrates just where they are needed, at the roots of the plants. These plants tend to leave more nitrates in the soil at the end of the year than there were at the beginning. So much so in fact that before the widespread use of fertilizers farmers would often sow one of these types of plants into each field roughly every third year to restore the exhausted soil.

The farmer's dream would be to take genetic code for these roots and add them to the genetic code of cereals. Attempts are currently under way to do this. If successful, the turnover of many large chemical companies would be damaged overnight which is why so many are locked in a genetic-engineering race, expecting to switch production from chemical fertilizers to genetically engineered products soon.

A further dream would be to grow crops containing their own fungicides and pesticides - substances made inside the cells of each plant instead of being



absorbed artificially through spraying. Clearly these substances would need to be non-toxic to humans or at least not find their way through the sap into the harvested seed. The dream is becoming reality with viruses already modified to infect and transform plants giving them insect and disease resistance and weed-killer (herbicide) tolerance. Such steps also could have alarming implications for pesticide manufacturers.

## **INSECTICIDES AND PESTICIDES**

It is interesting that one company (Calgene) is now marketing a new genetically engineered seed which gives resistance to damage from a powerful applied weed-killer - it just happens to be specific protection to the weed-killer produced by the same company. Pesticides or insecticides themselves can also be produced by genetic engineering - programming bacteria to produce them. This approach guarantees sale of expensive super-seed and own-brand chemicals. Work is continuing on cotton, tomatoes, rape seed, potatoes and sugar beet.

At first, "green" consumers may be misled into thinking that new crops grown without pesticides or fertilizers are more ecologically sound. However they may soon be wondering what the side effects are of eating vegetables or other crops programmed to fill themselves with home-made poisons.

At the moment there is no legislation to protect consumers from such crops. If the substances are produced within a plant then the plant is deemed as safe and as wholesome as it's original ancestor. Nor does there have to be any indication in the shop. Safety testing is being carried out but in almost every country of the world there is no regulatory authority for genetically created foods.

You have probably already eaten your first genetically engineered food without even knowing it - after all it is hardly something shops want to shout about, and manufacturers are keeping a very low profile for the same reasons. It could be the quickest way to kill sales by causing anxiety in shoppers in our supermarkets.

## **PART 11**

### **RAPID PRODUCTION OF NEW SEEDS**

Genetic engineering also allows us to produce new strains of seed more quickly. Usually a single cross-bred cereal plant has to be bred from seed

through several generations over several years to produce enough seed to sell and be able to produce more.

Incidentally there are huge commercial advantages in selling genetically engineered seed with all advantages but producing sterile seed. In other words the farmer having lost the need to buy pesticides and fertilizers now has to buy new seed at inflated prices each year where previously he would have kept some of the harvest back for next year's sowing.

Here is the simple answer to raising millions of seeds from just one genetically engineered plant in just twelve months: plant cloning. Hundreds or even thousands of identical growing plants from just one original. The result is fields ready for harvesting by summer, to produce a massive crop of commercial seed for sale. Plant cloning is of course a well established practice. A type of plant cloning is taking cuttings and transplanting them. This has been a standard procedure commercially for decades.

### **GERM WARFARE PROTECTS PLANTS**

Progress is also being made in designing new plants which are virus-resistant. Another option for the farmer is to use germ warfare against insects which eat his crops. Research is going on to develop insect viruses which can either be sprayed onto crops or which will be released into the sap by plant cells. In one experiment, a new insect virus was developed which when injected into silkworm larvae caused an overdose of a particular insect hormone to be produced by the silkworm.

The new virus was 20% more lethal than the original. Other types of laboratory made viruses have also been developed recently by using genetic code for poisons produced by bacteria and inserting it into viruses. The end result was the same as in silkworms, with the insect larvae infected beginning to produce minute doses of the insecticide themselves in their own body cells.

However this has more implications for human safety. Do we want to eat genetically engineered plant viruses with our fresh salad? If we turn from cereals to vegetables we find genetic engineers have already left their mark. Unlike cereals which have a long shelf life when dried, vegetables quickly decay due to their high water content.

## **NEW FRUITS AND VEGETABLES**

Many vegetables are also soft and susceptible to bruising especially if ripe. Farmers are faced with a stark choice: either harvest unripe crop and hope it softens in the supermarket, or harvest it ripe - heavier and better quality- but with a risk of severe damage by the time it reaches the wholesalers.

The tomato is a high value vegetable (some would say it is a fruit) that has been studied carefully by genetic engineers. Small adjustments have been made to produce a "non-bruising" tomato. It looks good, survives travel well but some say it's taste is strange or inferior. Recent advertisements in Sunday newspapers in the UK were promoting a genetically engineered strain of tomato bush, guaranteed to grow without support in any soil, producing huge tomatoes up to 12-15 inches in circumference.

Horticulture Research International is a British company making big strides forward in this area. In 1986 the company bred a new apple called "Fiesta". They are now working on genetic markers which will tell them when the new genes for pest and disease resistance have successfully "taken". They are still at the stage of having to plant trees and watching an orchard develop over a number of years. The company has also produced a new type of mushroom with better storage qualities and double the shelf life after harvest. The Company was funded by the Government but this has stopped now that commercially viable products are resulting. The government now expects industry to provide all the investment.

There are some foods that we will never see in the West unless genetic engineering provides some answers. Only visitors to Africa know what bananas are supposed to taste like. Supermarket bananas have been picked very early when they are small and have a low sugar content. Locally picked ripe bananas taste like supermarket ones mashed up with brown demerara sugar.

There are other kinds of bananas in Africa that do not even survive air-travel well. These will never be eaten in quantity abroad - without a genetic refit. The strawberry is another obvious target for genetic changes as a high value for weight food. The farmer is faced either with going for good taste but lower yield, or high yield with poor flavor and all the same problems about ripeness and bruising.

## **PART 12**

### **FASTER GROWING ANIMALS**

Genetic engineering has much to offer farmers looking for higher animal yields - of meat or milk for example. There does not need to be a change in the genetic code of the animal itself: we can use genetically engineered bacteria to produce hormones to drive the bodies of animals as hard as they can go for maximum profit. This is a similar approach to using insulin as a genetically engineered medicine in humans. One example of such an application has resulted from the discovery of the genetic code for growth hormone in chickens. This could soon be used to produce larger chickens faster. Other experiments on chickens are using viruses to program germ cells, with the aim of producing chicks which hatch out with a built in resistance to chicken viral disease.

The company Monsanto has just applied to the European Commission for a license to use a genetically engineered drug on cows called bovine somatotrophin .This artificially stimulates extra milk production producing the same yield with 30% fewer cattle. The Commission has approved the drug use but the Council for Veterinary medicinal Products has not reached a verdict. In the meantime a ban was applied in the European Community until the end of 1991 while it considered a whole range of similar biotechnology products.

However despite the great debates, milk from cows treated with genetically produced bovine growth hormone has been drunk by the British public since 1986 - from ten test farms. Although some farmers are opposed to this farming method because they fear bankruptcy if the price of milk falls as a result, environmentalists also question the need for it when Europe already overproduces milk. As we saw earlier, farmers are already being encouraged with financial incentives to take land out of farm production because it is cheaper than caring for butter mountains.

In early 1991 the British Veterinary Product Committee recommended that the British government should refuse a license to the two companies wanting to market the drug. The grounds for objection were not risks to humans or the environment, but concern for the welfare of the over-stimulated animals .However other scientists in the US also query human safety - small amounts of an insulin-like substance seem to be secreted into the milk of treated cows. Some are also concerned about a possible

new milk allergy in humans as a result. The hormone does increase the incidence of udder infection (mastitis) and the treatment involves giving cows painful injections.

In November 1990 new evidence was emerging of other problems, possibly including increased miscarriages in pregnant cows being treated. These new findings have led the US Food and Drugs Administration (FDA) to say that the drug was unlikely to be licensed for use in the US "for some time".

With a ban already announced by German Parliament, the strength of the "caution" lobby is growing. Meanwhile in the US alone, four companies hope to market the drug and have already spent hundreds of millions of dollars in research and development. We can also use genetic engineering to produce vaccines against animal diseases such as foot and mouth disease.

### **NEW "SUPER-ANIMALS"**

However as we have already seen, the biggest stakes of all are in genetically engineered farm animals or "super animals". We have already seen how the sex of embryos can be determined using genetic techniques, and how a whole new herd can be created in months by cloning. But how about genetically altering the first animal before we begin?

In 1987 a scientific paper said that "within the foreseeable future it will be possible to add foreign genes to the genetic composition of animals in order to transfer disease resistance, rapid growth, fertility and efficient use of foodstuffs to their offspring." Patent protection has been available on newly created animals as well as plants under US law since a historic decision by the US supreme court in 1987. The test case involved polyploid oysters. In fact the first gene transfers in mammals happened in mice over 26 years ago in 1976.

Food fads come and go. Doctors are still unable to agree about the relationship between high levels of animal fat in the diet and heart disease. What seems likely is that a small proportion of the population is sensitive to the damaging effect of animal fats while for the rest of us the advice is probably irrelevant. We can probably detect who needs to be on low fat diets through family history of heart disease or strokes, by testing blood cholesterol levels - and in the future by inspecting the genetic code because such sensitivity seems to be inherited.

## **NEW PIGS**

However the public perception of the dangers in eating animal fats is now firmly rooted and the demand for low fat meat is therefore growing. In 1987 a new kind of "trans-genic" pig was created for the first time with lower than normal body fat. Fertilized eggs from pigs were injected with a strip of genetic code formed from two fragments, one from a human with the instructions to produce human growth hormone, and the other from a mouse with instructions to activate the gene. The technology for injecting a single microscopic cell has been well established for many years. The middle of a hollow piece of glass tubing is heated in a flame while pulling at both ends. As the glass softens the two ends suddenly shoot apart. The middle becomes thinner and smaller until finally it is hundreds of times thinner than a human hair and snaps. It is fascinating to watch it happen. You are left with two pieces of glass tubing which taper off at one end to microscopic size. The tubing is then attached to a microscope with special controls so it can be precisely positioned in an individual cell.

Once injected the injected cells were returned to the womb to develop. Out of 341 pigs that resulted, 31 were reprogrammed. They developed as a new species containing pig, mouse and human genetic code. The human growth hormone production in the animals lowered body fat, and stimulated mammary development (milk production). Moreover, the new species gave birth to identical offspring five out of six times.

## **NEW SHEEP**

The same experiments were also repeated using fertilized eggs from sheep with less success - only three of 111 lambs born were a new creation. However, as long as you can reproduce from the new stock, you only need to have a one in a thousand success rate or less to make the effort worthwhile. After all, how much will a company pay for the first of a new super-breed of cow, likely to become a new world class breed?

## **NEW COWS**

Other methods of reprogramming fertilized eggs include infecting them with genetically engineered virus. This is fast becoming a standard technique. The demand is also rising for skimmed milk. What do you do with all the cream when you cannot sell it as cream or as butter?

The udders of cows have been particular targets for the genetic engineer: here is a massive chemical factory producing very large amounts of complex proteins. We can either try to adjust the composition and flavor of the milk in some way, or program the udders to manufacture completely new substances which we can later extract from the milk to use as medicines. Such milk would be unlikely to be suitable for drinking, even after extraction of the medicine.

Mothers are also being increasingly driven again to old fashioned breast feeding of their babies as more and more evidence grows of the long term damage to some through early feeding on cow's milk - even in modified powder form.

A first immediate challenge has been to reprogram the udders of a cow by inserting the human genes a mother's breast cells use to make the special formula for human breast milk. This has been done in cow embryos and the reprogrammed cows are now growing up fast. We can expect to see human breast milk substitute bottled direct from cows in the near future.

The next problem is to alter the metabolism of animals so they grow more flesh faster and less bone or fat. This is just an extension of selective breeding which as we have seen is centuries old. A genetic engineering company called Granada Genetics in Texas said recently that: "The concept of producing large numbers of genetically identical embryos, frozen, sexed, screened for economic traits and produced inexpensively from slaughterhouse by-products is within our grasp....all...have already been demonstrated. What will happen to protein production when commercial cow herds can be made up of one or two female clone lines mated to bulls of the same clone? The obvious answer predictability of performance to a magnitude never before achieved in agriculture".

Rapid progress is being made. It is even possible that we may see new animals emerging although one suspects consumer pressure will mean they will still be called by familiar names to avoid anxieties being raised. Would you buy geep meat at 40p a pound less than lamb - combined goat and sheep?

## **NEW FISH**

New species of fish are also being made. Rainbow trout have been reprogrammed by taking fertilized eggs and adding a second copy of the

gene for Rainbow trout growth hormone attached to a mouse gene designed to activate it artificially. In 1990, of 3,104 eggs treated in this way, 25% - 783 - hatched out of which 4% were of the new species. Of 180 hatching, 35 survived as adult fish. Two were of the new species (trans-genic). The new species gave rise also to offspring with the same genetic characteristics.

The list of transformed creatures is huge - even rabbits have been changed. Once a trans-genic animal has been made, very large numbers of others can be created by cloning, well established as we have seen for duplicating sheep and cattle embryos. These are produced by separating cells at the earliest stage after fertilization. However nuclear transplantation will open the way for cloning on a much larger scale.

The Department of Meat and Animal Science at Wisconsin University in the US published a paper in 1990 which said:

"Efficient in vitro systems for maturing oocytes and capacitating spermatozoa, for fertilizing and developing the embryos have resulted in commercial...production of embryos. Cloning of embryos by nuclear transfer has been accomplished for sheep, cattle, pigs, and rabbits, with nuclear material sullied by embryos as late as the 120 cell stage in sheep. Embryos have been re-cloned....Research is needed .....so that the number of clones may be increased to thousands or millions.

"Trans-genic embryos or offspring have been produced for mice, rats, rabbits, chickens, fish, sheep, pigs and cattle. ...badly needed efforts to map the genome of domestic animals. "These and other new technologies promise to change livestock breeding drastically over the next decade"

## **FOOD FROM MICROBES**

The trouble with animals is that they are inefficient: almost everything a cow eats is turned into heat keeping warm, energy in moving around, and cells for tissues wearing out such as gut lining shed into cow dung, or skin and hair. Some of the rest is excreted as dung although cows are much more efficient than horses which excrete huge amounts of undigested cellulose in food.

If people could eat grass, straw, hay or protein from bacteria or yeast , our food bills would be much lower. However even plants are not always as



efficient as you might think in trapping solar energy and using the power to make proteins, sugars or fiber.

Basically all we eat is solar powered directly or indirectly. The solar energy is stored, converted or transferred in one way or another. How about using another form of stored energy to fuel human beings with good food for us to burn inside our bodies?

Bacteria already exist which eat oil and grow to produce protein which we could use as food. What about bacteria that burn hydrogen to produce energy? Nuclear power or hydroelectric power can be used to make electricity. Electricity can be used to turn water into oxygen and hydrogen - the same chemical reaction that happens when car batteries are recharged. Hydrogen can be fed to bacteria which use it as fuel to grow. Here then is a potential way of producing food from nuclear power.

Because energy itself is at a premium, we will always find our best results will come from new plants producing most of our dietary needs from sunlight and soil rather than through bacteria directly or through the unnecessary wasteful intermediary of a farm animal.

In the meantime yeast are also being genetically engineered as future food sources. When the world's oil supplies have nearly run out - less than a generation away - there will be a huge drive to produce low cost alternatives to petrol for cars. One well proven alternative is ethanol or alcohol. New ways are being tried to program Ecoli bacteria to produce ethanol.

Having considered some of the range of ways genetic engineering is having an impact on what we eat, we now need to look at the most important areas of all: genetic engineering for maximum health, using genes in medicine.

## **NEW MEDICINES FOR A NEW WORLD**

Genetic engineering is beginning to revolutionize medical and surgical practice. However as soon as we put genetic engineering and medicine together we need to make a big distinction between techniques designed simply to selectively identify and abort fetus simply on the basis of their genetic problems (e.g. Downs babies) and techniques designed to produce cures or treatments for conditions.

Although much embryo research has been labeled as assisting in the prevention of many inherited diseases we have to be honest with ourselves and say that this is only being achieved by mothers consenting to abortions if doctors suspect that the developing child may have an inherited disease. This is "prevention by elimination" or "birth denial" rather than prevention through counseling, education, treatment or cure.

Our understanding of human genetic code means that a vastly increased range of predictions can be made about what an embryo will turn out to be like. In the past such genetic tests were confined to gross problems like Downs Syndrome, where an entire chromosome has been added to the basic number of 46. The defect is obvious with simple observation down the microscope using special techniques. Incidentally, taking a sample from a developing fetus is not without its hazards. The rate of spontaneous miscarriage following the procedure can be as high as one in ten. It is a procedure to be considered very carefully - whatever your position on abortion - especially where the mother is in her late thirties or early forties and the couple have taken some years to conceive. In this situation it is a particular tragedy to discover after a doctor-induced miscarriage that the baby developing was completely normal. It may be the only pregnancy the woman will ever have.

Incidentally, one wonders about this conflict between the rights of the mother to have a healthy child, and the right of a child with medical problems to be born - whatever the religious or philosophical persuasions of the parents.

A large number of other genes are being pinpointed. For example the gene causing neurofibromatosis which at its most extreme form produced the Elephant man. A milder form affects one in 3000 of all babies born. The gene causes symptoms ranging from brown patches on the skin ("cafe au lait") to multiple benign tumors arising from the sheaths of nerves.

Another example is breast cancer which kills 15,000 women a year as the commonest cancer in women, and between five and ten out of a hundred of all cases are inherited. Women with a mother and a sister with breast cancer have more than eight times the risk of developing it themselves. Women with relatives who developed breast cancer after the menopause have only slightly increased risk. The Human Genetics Resources Laboratory in Hertfordshire believes it has located two faulty genes on

chromosome 17 - a chromosome already highlighted as suspect by American researchers. Researchers are very close of finding genetic markers so that high risk of breast cancer can be detected in the womb or after birth. Examples of such medically important genes are increasing almost every week. A recent addition to the list as we saw in an earlier chapter has been the discovery of the fragile X gene which causes mental handicap.

Although there are a large number of genetic diseases where the problem is entirely a result of faulty genetic code, it is also emerging that the commonest killers of all: heart disease and other similar problems, also have a genetic component. Doctors have known this for a great many years which is why family history is so important. Doctors in hospital will always ask if your parents are still alive and if not, what they died from. An example is heart disease: a man who's grandfather and father all died before the age of 60 from heart attacks is at high risk for developing diseased coronary arteries. The genetic engineer should be able to help us confirm who in the general population is likely to become ill from particular diseases.

For the last ten years we have recognized that if 10,000 adults eat a diet high in animal fats - especially cholesterol - then the number with heart disease is likely to rise. The huge marketing campaigns by margarine manufacturers have been built on this fact. However what is becoming clear is that for the great majority of the population, fat intake is probably almost irrelevant compared to a minority who have a genetic problem which means animal fats in their diet tend to produce damaging changes in the body.

Genetic cures or treatments are a massively growing area and fall into several groups:

1. Programming bacteria, fungi or mammalian cells to produce missing hormones or other substances including complex chemicals. This has been recognized as an area of major importance for many years.
2. Growing white cells (soldier cells used to fight infection) to harvest special "monoclonal antibodies" to attack things like cancers. This is a form of human cloning.
3. Growing skin, bone marrow or other cells as a form of cloning.
4. Producing vaccines.

5. Reprogramming human cells - for example to cure HIV infection and AIDS.
6. Reprogramming genes in an embryo to cure genetic diseases.

## **CONCLUSION**

### **HOW TO RESPOND**

Now we have seen what the new technology can do and what it is likely to be able to do in the future we are now in a position to consider urgently some of the issues involved.

There are two main questions we need to apply to each area of genetic engineering and to each technique used. Firstly is it safe, and secondly is it right? Having done this and decided what regulations are necessary we need to see them introduced in every country of the world, otherwise scientists and factories will simply relocate and set up elsewhere.

### **Is it safe?**

There is a real danger of an instant response to the possible dangers of genetic engineering based on emotion and fear rather than reason. The first thing that is obvious is that there are a number of aspects of genetic engineering which are merely direct extensions of long established practice. Cross-breeding and propagating plants using cuttings are but two examples.

However as we have seen there are a large number of new areas where massive strides forward are being made with very little control particularly in the areas of food production, environmental release of altered species, viral contamination and spread, and biological warfare research.

### **Public needs to be informed**

Most people have little idea of what is really going on. Even when reports appear, they can be confusing to the non-expert and be hard even for scientists in unrelated specialties to understand.

### **The truth may not be told**

Almost the only sources of information about the new technology from the very people who have the most to lose from regulations, not just in limits on research, but also because an increasing number of genetic engineers have large commercial interests in the application of their technology,

particularly in the US. It is inevitable that risks will be played down, that accidents will be kept very quiet and experiments likely to trouble the public conscience will continue to be done quietly, without necessarily publishing results.

### **Lessons from the food industry**

The food industry is an example where there is great consumer sensitivity - especially in the West with an increasing emphasis on "natural" foods. An example was the huge consumer reaction seen recently over the proposed introduction of food irradiation. The technique involves blasting pre-packaged foods with a large dose of radiation using X-rays. The doses used are enough to kill any bacteria so the food inside the sealed packet becomes effectively sterile. At first there were natural anxieties about whether any surviving organisms might be likely to mutate into a more dangerous form. That fear has been largely laid to rest by extensive tests which show these germs cannot survive the process. The next fear was that the treatment would be used to sterilize decaying or contaminated food which would then be sold in supermarkets having been passed as safe.

### **Public fear leads to caution**

However the biggest problem has been that people are afraid of radiation following such things as the contamination of Welsh sheep by the Chernobyl nuclear disaster in the Soviet Union. Radiation to the public means one thing: contamination with invisible particles which can be absorbed into the body and which can cause cancer in the future, for which there may be no cure.

Irradiation of food is probably completely safe, and would probably have been in wide use by now if food manufacturers had been able to introduce the technique without any publicity. Instead, after big media coverage, manufacturers were forced to indicate on the labeling if radiation was used. The regulation killed the process stone dead as far as many suppliers were concerned.

Unless there is a regulation, you and I will discover we have been buying genetically engineered foods after we have eaten them rather than before. Who wants to advertise the fact and risk a massive loss in sales?

## **So what response should there be?**

Firstly we have to be realistic: although I am very doubtful about the ability of any single government or group of governments to control this technology effectively - even if they agree to do so, and how to do it - nevertheless I think it is important to think through what should happen, and highlight the biggest problems.

### **a) Food production safety**

1) The government should set up a licensing authority to approve genetically engineered foods for human consumption, including those derived from plants and animals. The license should cover not only where germ cells have been reprogrammed but also where the organism contains a subgroup of infected cells. Particular attention needs to be paid to the possibility of introducing substances into the human diet on a large scale which could turn out to have cancer inducing, fetus damaging or other toxic effects. Genetically engineered foods should therefore be subject to a rigorous chemical analysis to determine what new or unfamiliar compounds may now be contained in the food. The amount of analysis needed will depend on the degree of reprogramming.

2) Genetically engineered foods should be labeled clearly as such so that consumers can make a choice.

### **b) Environmental release of new organisms**

The government should introduce strict regulation of the environmental release of new organisms. In some countries such controls already been in existence for some time, albeit as part of a voluntary code of practice. These controls should apply especially to micro-organisms, to plants, fish, birds and animals which could survive quite easily if they escaped from a contained area on a farm. Controls do not need to be so strict with conventional farm livestock although such stock should be indelibly marked in such a way as to make their origin and nature instantly recognizable. Breeding of fish in a confined pond with no water outlet from it might be a borderline area.

### **c) Viral contamination controls**

Viral spread outside the laboratory as a result of genetic research is a serious possibility - whether spread of plasmids, of plant viruses, of animal viruses or of viruses infecting humans. In the absence of effective anti-viral cures we have to recognize the great vulnerability humans have to a

second plague like AIDS, but this time maybe of an even worse nature, spread - say - by respiratory droplets rather than by sexual intercourse or through the blood, and killing people in weeks or months rather than years.

We need to acknowledge that many countries of the world do now have all the resources to make by laboratory accident even more dangerous viruses than HIV.

All procedures involving the reprogramming or reassembling of viruses should therefore be strictly controlled. In particular there should be some kind of licensing authority for experiments where animals or plants are being infected by synthetic viruses. Less controls are needed for test-tube infections except where infected cells are replaced in plants or animals. It should be recognized that there is already evidence that genetically engineered viruses given to animals have the potential to mix uncontrollably with other viruses already present with unpredictable and possibly disastrous effects.

#### **d) Ban on biological warfare research**

There should be an immediate world ban on developing biological weapons of any kind. All biological weapons stations owned by the military or by secret services in different countries should be closed and their supplies destroyed.

#### **e) World monitoring of code of practice**

At the moment it is too easy for those wishing to avoid any controls to move the base of their operations from one country to another. There needs to be a global consistency in the regulations applied from country to country. The World Health Organization might be the appropriate vehicle to do this.

### **2) Is it right?**

Having considered some urgent issues relating to safety of this new technology we now need to turn to the more subjective area and look at where some of the most difficult **ethical issues** are. Broadly speaking they seem to fall into two groups:

- those concerned with the development of humans from egg to embryo to birth
- and those concerned with the radical changing of species.

Each of us has a view of the world which will color our response to these issues. However it is helpful first to establish a few common principles that

a large number of people would probably accept. The first principle is an aesthetic dislike of creating the grossly unnatural, or monsters. In the traveling fairs of some countries, for a small charge you can enter a tent and see some of the strange wonders of the world: animals with two heads stuffed in a glass box, or a baby with two heads and four arms. The Elephant man of the last century was not a loved or popular public figure. Going to the zoo to see cages full of animals mutated beyond all recognition is hardly likely to be a money spinner for the owners.

### **What is a human being?**

The second principle is a strong sense of what a human is - we recognize other human beings instinctively without necessarily being able to analyze all the reasons why. Our whole civilization rests on social interaction and respect between individuals and groups of other people.

Therefore a language speaking chimpanzee with reasoning powers, will, personality and artistic ability, is likely to be disturbing to most - especially if the chimpanzee talks fluently, with a large vocabulary, dresses in human clothes and adopts human mannerisms.

When it is realized that the cause of this genius is that the human genetic code for the brain's development was programmed into the developing embryo there may well be some who begin to wonder if the creature is not in fact more human than animal. After all, many owners of pets have similar feelings of identity with their dogs or cats for example.

There is a natural curiosity about such possibilities but a revulsion against having to live with the consequences on a daily basis.

### **FINAL WARNING AND CONCERN:**

**"The brain nerves that connect with the whole system are the only medium through which heaven communicates with man and affects his inmost life." Education p. 209.**

**"But if there was a sin above another which called for the destruction of the race by the flood, it was the base crime of amalgamation of man and beast which defaced the image of God and caused confusion everywhere.... Every species of animal which God created was preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood.**



Since the flood, there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men." Spirit of Prophecy, Volume 1 page 69 ,78.

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