

# The Law in Colossians

**Colossians 2:14-17**

# More light? Is it really possible?

“We must not for a moment think that there is no more light, no more truth, to be given us. We are in danger of becoming careless, by our indifference losing the sanctifying power of truth, and composing ourselves with the thought, “I am rich, and increased with goods, and have need of nothing.” [Rev. 3:17.] While we must hold fast to the truths which we have already received, we must not look with suspicion upon any new light that God may send.” [311] {GW 310.4}

— E. G. White —

*Gospel Workers (1915) / Chap. 8 - Dangers*

# How to test new light?

“Our brethren should be willing to investigate in a candid way every point of controversy. If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us; for if it is truth, we need it. We are all under obligation to God to know what He sends us. He has given directions by which we may test every doctrine,-- "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." [Isa. 8:20.] If the light presented meets this test, we are not to refuse to accept it because it does not agree with our ideas.” {GW 300.4}

— E. G. White —

*Gospel Workers (1915) / Chap. 8 - Dangers*

# We need Prayer to Study

- Let us pause a moment for a word of prayer...
- Now we may begin....

# Colossians 2:14-17 (KJV)

- <sup>14</sup> Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;
- <sup>15</sup> *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.
- <sup>16</sup> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*:
- <sup>17</sup> Which are a shadow of things to come; but the body *is* of Christ.

# What was nailed to the cross?

- It is on the basis that “handwriting of ordinances” refers to the Law of Moses that leads most of modern Christianity to conclude that the law, in part or in full, has been done away with and nailed to the cross.
- Here are some examples of conclusions from different sources:

# 10 Commandments done away?

- “Jesus removed the ordinances, so we need not keep the laws regarding foods, holy days, or the *Sabbath* (Col. 2:16). But the Sabbath was one of the Ten Commands. Hence, all the Old Testament laws were removed, including the Ten Commands and the Sabbath..”  
- Gospelway.com – “Old Testament Laws”

# The 7th-day Sabbath done away?

- *“The Sabbath commandment was stated to be abolished in Col 2:14-16. This means that under the New Covenant law, 9 of the 10 commandments have been carried forward and one is abolished.”*

- Bible.ca – “Sabbath Keepers Refuted”

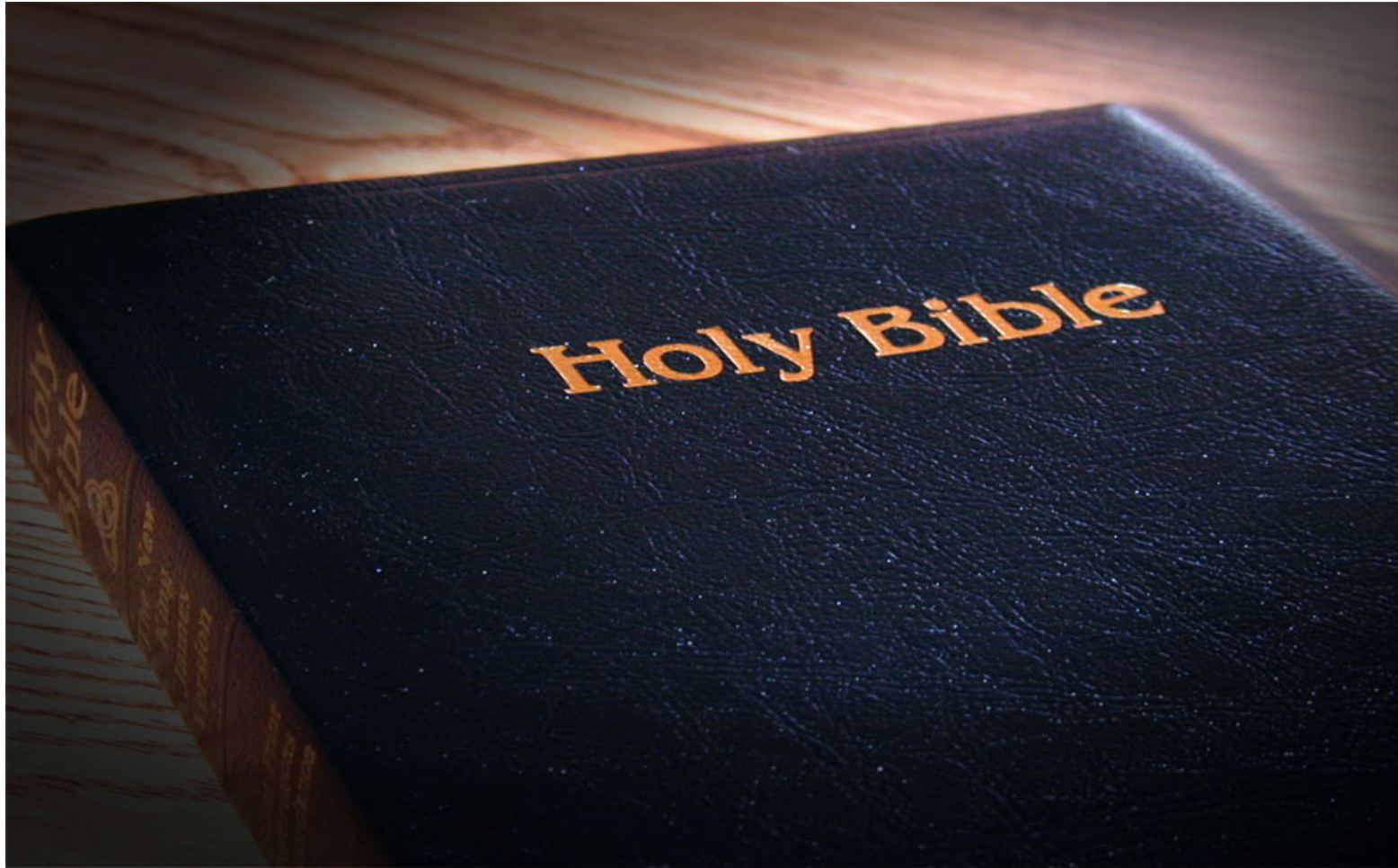


# Yearly Ceremonial Sabbaths?

- ***“Sabbath days cannot refer to the weekly Sabbath, designated by the fourth commandment, but must indicate the ceremonial rest days.”***

*- SDA Bible Commentary,  
Volume 7, page 205.*

# What does the Bible say?




# How to study the Bible?

“The student of the Bible should be taught to approach it in the spirit of a learner. We are to search its pages, not for proof to sustain our opinions, but in order to know what God says.” {Ed 189.1}

– E. G. White – *Education (1903) /*  
*Chap. 20 – Bible Teaching and Study*

# “Sabbath Days” in the Bible

- “Sabbath days” appears **nine** times in the KJV of the Bible.
- Let us make a comparative analysis of these nine verses to see how it is used in each case.

KJV Concordance for -"Sabbath Days"-	
Primary Results	Secondary Results
<p>(<i>"Sabbath Days"</i>) occurs in 9 verses in the KJV Page 1 / 1 (Mat 12:5 - Col 2:16)</p> <p>SHOW STRONG'S <input checked="" type="checkbox"/> </p>	
Mat 12:5	Or [2228] have ye [314] [0] not [3756] read [314] (5627) in [1722] the law [3551], how that [3754] on the <b>sabbath days</b> [4521] the priests [2409] in [1722] the temple [2411] profane [953] (5719) the sabbath [4521], and [2532] are [1526] (5748) blameless [338]?
Mat 12:10	And [2532], behold [2400] (5628), there was [2258] (5713) a man [444] which had [2192] (5723) [his] hand [5495] withered [3584]. And [2532] they asked [1905] (5656) him [846], saying [3004] (5723), Is it lawful [1487] [1832] (5748) to heal [2323] (5721) on the <b>sabbath days</b> [4521]? that [2443] they might accuse [2723] (5661) him [846].
Mat 12:12	How much [4214] then [3767] is a man [444] better than [1308] (5719) a sheep [4263]? Wherefore [5620] it is lawful [1832] (5748) to do [4160] (5721) well [2573] on the <b>sabbath days</b> [4521].
Mar 3:4	And [2532] he saith [3004] (5719) unto them [846], Is it lawful [1487] (5748) to do good [451] (5656) on the <b>sabbath day</b> [4521]

# Matthew 12:5 (KJV)

- <sup>5</sup> Or have ye not read in the law, how that on the **sabbath days** the priests in the temple profane the sabbath, and are blameless?
- Or [2228] have ye [314] [0] not [3756] read [314] (5627) in [1722] the law [3551], how that [3754] on the **sabbath days** [4521] the priests [2409] in [1722] the temple [2411] profane [953] (5719) the sabbath [4521], and [2532] are [1526] (5748) blameless [338]?

# Matthew 12:10 (KJV)

- <sup>10</sup> And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the **sabbath days**? that they might accuse him.
- And [2532], behold [2400] (5628), there was [2258] (5713) a man [444] which had [2192] (5723) [his] hand [5495] withered [3584]. And [2532] they asked [1905] (5656) him [846], saying [3004] (5723), Is it lawful [1487] [1832] (5748) to heal [2323] (5721) on the **sabbath days** [4521]? that [2443] they might accuse [2723] (5661) him [846].

# Matthew 12:12 (KJV)

- <sup>12</sup> How much then is a man better than a sheep? Wherefore it is lawful to do well on the **sabbath days**.
- How much [4214] then [3767] is a man [444] better than [1308] (5719) a sheep [4263]? Wherefore [5620] it is lawful [1832] (5748) to do [4160] (5721) well [2573] on the **sabbath days** [4521].

# Mark 3:4 (KJV)

- 4 And he saith unto them, Is it lawful to do good on the **sabbath days**, or to do evil? to save life, or to kill? But they held their peace.
- And [2532] he saith [3004] (5719) unto them [846], Is it lawful [1832] (5748) to do good [15] (5658) on the **sabbath days** [4521], or [2228] to do evil [2554] (5658)? to save [4982] (5658) life [5590], or [2228] to kill [615] (5658)? But [1161] they held their peace [4623] (5707).



# Luke 4:31 (KJV)

- <sup>31</sup> And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.
- And [2532] came down [2718] (5627) to [1519] Capernaum [2584], a city [4172] of Galilee [1056], and [2532] taught [1321] (5723) them [846] [2258] (5713) on [1722] the sabbath days [4521].

# Luke 6:2 (KJV)

- <sup>2</sup> And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?
- And [1161] certain [5100] of the Pharisees [5330] said [2036] (5627) unto them [846], Why [5101] do ye [4160] (5719) that which [3739] is [1832] [0] not [3756] lawful [1832] (5748) to do [4160] (5721) on [1722] the sabbath days [4521]?

# Luke 6:9 (KJV)

- ⁹ Then said Jesus unto them, I will ask you one thing; Is it lawful on the **sabbath days** to do good, or to do evil? to save life, or to destroy it?
- Then [3767] said [2036] (5627) Jesus [2424] unto [4314] them [846], I will ask [1905] (5692) you [5209] one thing [5101]; Is it lawful [1832] (5748) on the **sabbath days** [4521] to do good [15] (5658), or [2228] to do evil [2554] (5658)? to save [4982] (5658) life [5590], or [2228] to destroy [622] (5658) [it]?

# Acts 17:2 (KJV)

- <sup>2</sup> And Paul, as his manner was, went in unto them, and three **sabbath days** reasoned with them out of the scriptures,
- And [1161] Paul [3972], as [2596] his manner was [1486] (5756), went in [1525] (5627) unto [4314] them [846], and [2532] [1909] three [5140] **sabbath days** [4521] reasoned [1256] (5711) with them [846] out of [575] the scriptures [1124],

# “Sabbath Days” = Weekly Sabbath?

- In these past eight verses, the word “Sabbath Days” is, without exception, the same Greek word Sabbaton (Strong’s #4521) for all eight verses.
- In EVERY case, without exception, the word “Sabbath days” (Sabbaton) is referring to the weekly Seventh-day Sabbath for all eight verses.

# Colossians 2:16 (KJV)

- <sup>16</sup> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the *sabbath days*:
- Let [2919] [0] no [3361] man [5100] therefore [3767] judge [2919] (5720) you [5209] in [1722] meat [1035], or [2228] in [1722] drink [4213], or [2228] in [1722] respect [3313] of an holyday [1859], or [2228] of the new moon [3561], or [2228] of the *sabbath* [4521] [days]:

# “Sabbath Days” = Sabbaton (#4521)

4520	σαββατισμος sabbatismos <i>sab-bat-is-mos'</i>	from a derivative of σαββατον - sabbaton 4521; a "sabbatism", i.e. (figuratively) the repose of Christianity (as a type of heaven):--rest.
4521	σαββατον sabbaton <i>sab'-bat-on</i>	of Hebrew origin (shabbath 7676); the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension, a se'nnight, i.e. the interval between two Sabbaths; likewise the plural in all the above applications:--sabbath (day), week.
4522	σαγηνη sagene <i>sag-ay'-nay</i>	from a derivative of satto (to equip) meaning furniture, especially a pack-saddle (which in the East is merely a bag of netted rope); a "seine" for fishing:--net.

- Sabbaton (#4521) in the Greek refers to the weekly Seventh-day Sabbath.

# “Sabbath Days” = Sabbaton (#4521)

Lexicon Results for sabbaton (Strong's 4521)	
Greek for 4521	
σαββατον	
Pronunciation Guide	
sabbaton {sab'-bat-on}	
TDNT Reference	Root Word
TDNT - 7:1,989	of Hebrew origin 07676
Part of Speech	
n n	
Outline of Biblical Usage	
<p>1) the seventh day of each week which was a sacred festival on which the Israelites were required to abstain from all work</p> <p>a) the institution of the sabbath, the law for keeping holy every seventh day of the week</p> <p>b) a single sabbath, sabbath day</p> <p>2) seven days, a week</p>	
Authorized Version (KJV) Translation Count — Total: 68	
AV - sabbath day 37, sabbath 22, week 9; 68	
Thayer's Lexicon (Help)	
<p>σαββατον, -ου, τό, (Hebr. שַׁבָּת), found in the N. T. only in the historical bks. exc. twice in Paul's Epp.; <i>sabbath</i>; i. e. 1. the seventh day of each week, which was a sacred festival on which the Israelites were required to abstain from all work (Ex. xx. 10; xxxi. 13</p>	
<a href="#">MORE (145 KBytes)</a>	

- Sabbaton (#4521) in the Greek is found 68 times in the Greek New Testament.
- All of them refer to the weekly Seventh-day Sabbath.



# Sabbath [*Days*] in italics?

- “The King James translators had a simple goal: to communicate God's words in the English language. They were quite honest. When the word they needed to communicate the Greek or Hebrew sentence into English was missing, they wrote the word, but in italics.”  
  
- David W. Daniels
- The word “*days*” in italics was added by the translators of the KJV and was not in the original text.
- If you remove the word “days” from “Sabbath days” as in the original text, you are left with only “Sabbath”.
- “Sabbath” then would clearly be referring to the weekly Sabbath.

# “Sabbath Days” = Weekly Sabbath?

- The word “Sabbath” or “Sabbath *Days*” in Colossians 2:16 is the same Greek word Sabbaton (#4521) that is used in previous 8 verses we read.
- In the previous 8 verses, the Greek word Sabbaton was referring to the weekly seventh-day Sabbath every single time without exception.

# Rocket Science Update!!!

- Thus it is reasonable and logical to conclude, regardless of your I.Q., that the Greek word Sabbaton in Colossians 2:16 also refers to the weekly Sabbath.
- This is the conclusion of every single bible commentary known to man. With only a few exceptions, including the SDA bible commentary.

# Sequential Grouping

- There are several texts in the Bible that have this sequential grouping.

- Holy Days
- New Moons
- Sabbath Days

KJV Concordance for -new moons sabbaths-	
Primary Results	Secondary Results
(new AND moons AND sabbaths) occurs in 9 verses in the KJV Page 1 / 1 (1Ch 23:31 - Hsa 2:11)	
SHOW STRONG'S <input checked="" type="checkbox"/>	
1Ch 23:31	And to offer <sup>05927</sup> all burnt sacrifices <sup>05930</sup> unto the LORD <sup>03068</sup> in the <b>sabbaths</b> <sup>07676</sup> , in the <b>new moons</b> <sup>02320</sup> , and on the set feasts <sup>04150</sup> , by number <sup>04557</sup> , according to the order <sup>04941</sup> commanded unto them, continually <sup>08548</sup> before <sup>06440</sup> the LORD <sup>03068</sup> ;
2Ch 2:4	Behold, I build <sup>01129</sup> an house <sup>01004</sup> to the name <sup>08034</sup> of the LORD <sup>03068</sup> my God <sup>0430</sup> , to dedicate <sup>06942</sup> [it] to him, [and] to burn <sup>06999</sup> before <sup>06440</sup> him sweet <sup>05561</sup> incense <sup>07004</sup> , and for the continual <sup>08548</sup> shewbread <sup>04635</sup> , and for the burnt offerings <sup>05930</sup> morning <sup>01242</sup> and evening <sup>06153</sup> , on the <b>sabbaths</b> <sup>07676</sup> , and on the <b>new moons</b> <sup>02320</sup> , and on the solemn feasts <sup>04150</sup> of the LORD <sup>03068</sup> our God <sup>0430</sup> . This [is an ordinance] for ever <sup>05769</sup> to Israel <sup>03478</sup> .
2Ch 8:13	Even after a certain rate <sup>01697</sup> every day <sup>03117</sup> , offering <sup>05927</sup> according to the commandment <sup>04687</sup> of Moses <sup>04872</sup> , on the <b>sabbaths</b> <sup>07676</sup> , and on the <b>new moons</b> <sup>02320</sup> , and on the solemn feasts <sup>04150</sup> , three <sup>07969</sup> times <sup>06471</sup> in the year <sup>08141</sup> , [even] in the feast <sup>02282</sup> of unleavened bread <sup>04682</sup> , and in the feast <sup>02282</sup> of weeks <sup>07620</sup> , and in the feast <sup>02282</sup> of tabernacles <sup>05521</sup> .
2Ch 31:3	[He appointed] also the king's <sup>04428</sup> portion <sup>04521</sup> of his substance <sup>07399</sup> for the burnt offerings <sup>05930</sup> , [to wit], for the morning <sup>01242</sup> and evening <sup>06153</sup> burnt offerings <sup>05930</sup> , and the burnt offerings <sup>05930</sup> for the <b>sabbaths</b> <sup>07676</sup> and for the <b>new moons</b> <sup>02320</sup> and for the solemn feasts <sup>04150</sup> .

# 1 Chronicles 23:31 (KJV)

- <sup>31</sup> And to offer all burnt sacrifices unto the LORD in the **sabbaths**, in the **new moons**, and on the **set feasts**, by number, according to the order commanded unto them, continually before the LORD:

## 2 Chronicles 2:4 (KJV)

- <sup>4</sup> Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the **sabbaths**, and on the **new moons**, and on the **solemn feasts** of the LORD our God. This is an ordinance for ever to Israel.

## 2 Chronicles 8:13 (KJV)

- <sup>13</sup> Even after a certain rate every day, offering according to the commandment of Moses, on the **sabbaths**, and on the **new moons**, and on the **solemn feasts**, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

## 2 Chronicles 31:3 (KJV)

- <sup>3</sup> He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the **sabbaths**, and for the **new moons**, and for the **set feasts**, as it is written in the law of the LORD.



# Nehemiah 10:33 (KJV)

- <sup>33</sup> For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the **sabbaths**, of the **new moons**, for the **set feasts**, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.

# Isaiah 1:13-14 (KJV)

- <sup>13</sup> Bring no more vain oblations; incense is an abomination unto me; the **new moons** and **sabbaths**, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.  
<sup>14</sup> Your **new moons** and your **appointed feasts** my soul hateth: they are a trouble unto me; I am weary to bear them.

# Ezekiel 45:17 (KJV)

- <sup>17</sup> And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the **feasts**, and in the **new moons**, and in the **sabbaths**, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

# Hosea 2:11 (KJV)

- <sup>11</sup> I will also cause all her mirth to cease, her **feast days**, her **new moons**, and her **sabbaths**, and all her solemn feasts.

# Holy Days, New Moons, Sabbath Days

- 3 Categories of celebrations:
  - Annual -> Holy Days or Feasts
  - Monthly -> New Moons
  - Weekly -> Sabbaths or Sabbath Days
- In the past 8 verses the Annual, Monthly and Weekly celebrations are always grouped together.

# Colossians 2:16 (KJV)

- <sup>16</sup> Let no man therefore judge you in meat, or in drink, or in respect of an **holyday**, or of the **new moon**, or of the **sabbath days**:

# Yearly, Monthly, Weekly Pattern

Various Examples	Yearly	monthly	weekly
1 Chronicles 23:31	fixed festivals	new moons	Sabbaths
2 Chronicles 2:4	appointed feasts	new moons	Sabbaths
2 Chronicles 8:13	annual feasts	new moons	Sabbaths
2 Chronicles 31:3	fixed festivals	new moons	Sabbaths
Nehemiah 10:33	appointed times	new moon	Sabbaths
Isa 1:13-14	Appointed feasts	New moon	Sabbath
Ezekiel 45:17	appointed feasts	new moons	Sabbaths
Hosea 2:11	festal assemblies	new moons	Sabbaths
Colossians 2:16	holyday	new moon	Sabbath days

# Rocket Science Update #2!!!

- Thus it is also reasonable and logical to conclude that the sequential grouping in Colossians 2:16 also refers to the Yearly, Monthly, Weekly Sabbath celebrations as noted in the other 8 verses.
- Therefore, textually and contextually, “Sabbath *Days*” in Colossians 2:16 refers to the Weekly Seventh-day Sabbath.



# “From Sabbath to Sunday”, P.359

- “The SDA bible commentary interprets the Sabbaton (Sabbath Days) as a reference to the annual ceremonial Sabbaths and not to the weekly Sabbaths. It is linguistically impossible to interpret Sabbaton as a reference to any other ceremonial Sabbaths. The cited commentary rests its interpretation however, not on the grammatical and linguistic use of the word Sabbaton, but rather on a theological interpretation of the Sabbath as related to ‘shadow’ in Colossians 2:17. The theological interpretation which the Adventist commentary gives to the Sabbath is hard to justify.”

- Dr. Samuele Bacchiocchi, SDA author & Theologian

# Ministry, May 1997, P.15

- “The implication is that the Sabbath being described [in Col. 2:16] is the weekly Sabbath. When Paul here refers to Sabbaths, if he meant the ceremonial Sabbaths, he was needlessly repeating himself.”

- Dr. William Richardson, chair of the  
dept. of religion at Andrews University

# Paul needlessly repeating himself?

- <sup>16</sup> Let no man therefore judge you in meat, or in drink, or in respect of a **yearly ceremonial Sabbath**, or of the new moon, or of the **yearly ceremonial Sabbaths**: (Colossians 2:16, NRPV)

NRPV = Needlessly Repetitive Paul Version

- *Don't laugh, this is what we (SDA's) believe*

# Only One Logical Conclusion

- <sup>16</sup> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the *sabbath days*: (Colossians 2:16)
- “Sabbath days” in this verse is referring to the Seventh-day weekly Sabbath!

# What you're thinking right now..

- How is this even possible?
- What does this mean for us?
- Is the Sabbath really nailed to the cross?
- Are the Sunday-keepers right?
- There's only one way to find out:
  - Let's keep searching the Scriptures!

# What was nailed to the Cross?

- Seventh-day Adventists and the rest of Christendom agree that the “Handwriting of ordinances” in Colossians 2:14 is the law.
- Seventh-day Adventists, however, cleverly divide the law into two parts: Moral and Ceremonial.

# Ceremonial vs. Moral Laws

## MOSES' LAW

Called "the law of Moses" (Luke 2:22).  
Called "law ... contained in ordinances" (Ephesians 2:15).  
Written by Moses in a book (2 Chronicles 35:12).  
Placed in the side of the ark (Deuteronomy 31:26).  
Ended at the cross (Ephesians 2:15).  
Added because of sin (Galatians 3:19).  
Contrary to us, against us (Colossians 2:14).  
Judges no one (Colossians 2:14-16).  
Carnal (Hebrews 7:16).  
Made nothing perfect (Hebrews 7:19).

## GOD'S LAW

Called "the law of the Lord" (Isaiah 5:24).  
Called "the royal law" (James 2:8).  
Written by God on stone (Exodus 31:18; 40:12).  
Placed inside the ark (Exodus 40:20).  
Will stand forever (Luke 16:17).  
Points out sin (Romans 7:7; 3:20).  
Not grievous (1 John 5:3).  
Judges all people (James 2:10-12).  
Spiritual (Romans 7:14).  
Perfect (Psalms 19:7).

- *AmazingFacts.org* - Study Guide #6

# Ceremonial Law

- The assumption is made that since Moses wrote the mosaic law on paper, in a book, along with the other ordinances, including the feasts and placed it in the side of the Ark. Then it was the mosaic or ceremonial law that was done away with or nailed to the cross and not the 10 commandments or the moral law.
- Imagery:
  - Moral Law written in Stone – it is permanent and everlasting
  - Ceremonial Law written on Paper – it is only temporary



# Moral and Ceremonial Laws

- Seventh-day Adventist reasoning claims that since the Moral Law cannot be nailed to the cross.
- Therefore it is the ceremonial laws that are nailed to the cross.
- Thus, saving the Seventh-day Sabbath (which is part of the 10 Commandments) from being done away with.

# Problems with this theory?

- We ignore the grammar
- We ignore the linguistics
- We ignore the context
- We ignore the Greek
- We ignore the Bible
- All in the favor of a theological assumption

# Consequences of this?

- These theological assumptions blind us from the reality of the linguistics and the literal meaning of this text.
- We refuse to accept the clear letter of scripture.
- Which leads Sunday keepers to say things like “Logic has never been a strong point with Seventh-day Adventists!” - *Bible.ca*

# We need SOUND arguments!

“Agitate, agitate, agitate! The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny.”

{GW 299.3}

— E. G. White —

*Gospel Workers (1915) / Chap. 8 - Dangers*

# What do we do now?

- From the evidence we have seen so far, can we safely say that we have *wholly sound arguments*? I'm afraid we don't.
- We need sound, logical arguments!
- Can we save the weekly Sabbath from being nailed to the cross and not suffer from biblical blindness at the same time?
- Let us investigate further.

# Handwriting of Ordinances

- The theological premise for this whole argument rests on the meaning of the phrase “handwriting of ordinances”.
- Can we prove from the Bible that the handwriting of ordinances is, in fact, the ceremonial law?

# Cheirographon Tois Dogmasin

- Handwriting of Ordinances in Greek is “Cheirographon Tois Dogmasin”
- Cheirographon = Handwriting
- Dogmasin (Dogma) = Ordinances (KJV)
- Now, we just need to prove that this is referring to the Ceremonial Law.
- But how do we find a Greek word in the Old Testament that is written in Hebrew?

# The Septuagint = Greek OT

- We simply need to use the scriptures that the Apostle Paul and the Greek speaking Jews were using.
- They were using the Septuagint.
- The Septuagint (LXX) is the name given to the Greek translation of the Jewish Scriptures (the Old Testament).



# NT writers quote the Septuagint

- “The New Testament writers also relied heavily on the Septuagint, as a majority of Old Testament quotes cited in the New Testament are quoted directly from the Septuagint” - Septuagint.net  
“Influence on Christianity”
- Paul was not an exception. He frequently quoted the Septuagint in many of his writings.

# Logical Thinking...

- If Paul truly meant to say that the Ceremonial Law was done away with
- And he was referring to it with the phrase “Handwriting of Ordinances”
- Then he should be referencing that law in the Torah (5 books of Moses / Genesis-Deuteronomy) because that’s where the Ceremonial Law is defined.

# Logical Thinking Continued...

- Paul wouldn't just invent random words for the law. If he's talking about a law found in the Torah, he would use the terms for that law as found in the Torah.
- However, the words "Dogmasin" or "Dogma" do NOT even appear once in the Greek version of the Torah.
- The word for law found there is **Nomos**.

# Greek Word for Law = Nomos

- The Greek word for law is **Nomos** (#3551)
- It appears 197 times in the New Testament
- Interestingly enough, the word nomos does NOT appear even once in the book of Colossians

Lexicon Results for <i>nomos</i> (Strong's G3551)			
Greek for G3551			
νόμος			
Transliteration		Pronunciation	
nomos		no'-mos (Key)	
Part of Speech		Root Word (Etymology)	
masculine noun		from a primary nemo (to parcel out, especially food or grazing to animals)	
TDNT Reference	Vines		
4:1022,646	<a href="#">View Entry</a>		
Outline of Biblical Usage			
1) anything established, anything received by usage, a custom, a law, a command			
a) of any law whatsoever			
1) a law or rule producing a state approved of God			
a) by the observance of which is approved of God			
2) a precept or injunction			
3) the rule of action prescribed by reason			
b) of the Mosaic law, and referring, acc. to the context, either to the volume of the law or to its contents			
c) the Christian religion: the law demanding faith, the moral instruction given by Christ, esp. the precept concerning love			
d) the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT			
Authorized Version (KJV) Translation Count — Total: 197			
AV — law 197			

# What does this mean?

- So where did Paul get the expression “Handwriting of Ordinances” and what does it mean?
- It doesn't have any clear reference to any sort of law in the Old Testament
- Let's go back to the Colossians text and read it in context. Maybe that will give us a clue as to what Paul's talking about

# Colossians 2:11-14

- <sup>11</sup> In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:
- <sup>12</sup> Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.
- <sup>13</sup> And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, **having forgiven you all trespasses**;
- <sup>14</sup> Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

# Metaphors in Colossians 2

- Paul uses Metaphors in Colossians 2
- A Metaphor is defined as a direct comparison between two or more seemingly unrelated subjects
- They usually have no meaning outside the culture to which they belong
- The Metaphor “Couch Potato” doesn’t make much sense in other cultures

# Metaphors in Colossians 2

- Circumcision made without hands  
(willingness to do God's will)
- Putting off the body of flesh  
(resisting temptation & fleeing from sin)
- Buried with him in baptism  
(baptism = a washing away of sin)
- The context is of being **forgiven our trespasses** and being a new creature!



# Metaphors in Colossians 2

- What about Blotting out the handwriting of ordinances?
- Is that a Metaphor as well?
- Let's see what we can find.
- “Cheirographon Tois Dogmasin”
- Cheirographon = Handwriting
- Let's look deeper into this handwriting

# Handwriting = Cheirographon

## Lexicon Results for *cheirographon* (Strong's G5498)

Greek for G5498

χειρόγραφον

Transliteration		Pronunciation
cheirographon		khā-ro'-grä-fon (Key)
Part of Speech		Root Word (Etymology)
neuter noun		from a compound of G5495 and G1125
TDNT Reference	Vines	
9:435,1309	<a href="#">View Entry</a>	

### Outline of Biblical Usage

- 1) a handwriting, what one has written by his own hand
- 2) a note of hand or writing in which one acknowledges that money has either been deposited with him or lent to him by another, to be returned at the appointed time

# Handwriting = Cheirographon

## Authorized Version (KJV) Translation Count — Total: 1

AV — handwriting 1

## Thayer's Lexicon (*Help*)

**χειρόγραφον**, -ον, τό, (χείρ and γράφω), *a handwriting; what one has written with his own hand* (Polyb. 30, 8, 4; Dion. Hal. 5, 8; al.); spec. a note of hand, or writing in which one acknowledges that money has either been deposited with him or lent to him by another, to be returned at an appointed time (Tob. v. 3; ix. 5; Plut. mor. p. 829 a. de vitand. aere al. 4, 3; Artem. oneir. 3, 40); metaph. applied in Col. ii. 14 [(where R.V. *bond*)] to the Mosaic law, which shows men to be chargeable with offences for which they must pay the penalty.\*

# Where did this item come from?



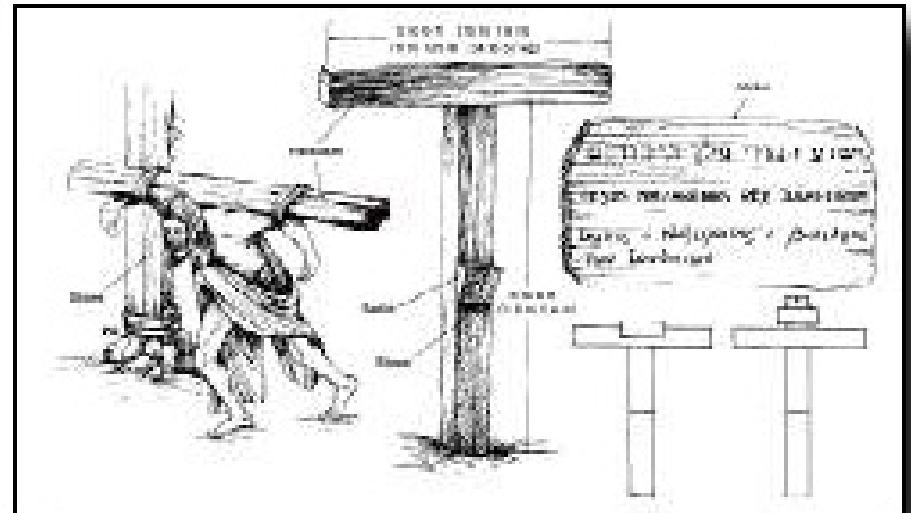
- A Receipt Spike
- Originated from the practice of canceling debts by driving a spike through the certificate of debt, after which it could no longer be held against the debtor.

# Elements of Crucifixions

- “Roman crucifixions consisted of 3 basic elements, all perfectly described in the account of the crucifixion of Christ- first, the scourging; then the carrying of the crossbeam by the condemned to the site; and finally the nailing or binding of the condemned to the cross-beam and then attaching this beam onto the upright post and setting it up.” (continued...)

# Elements of Crucifixions

“But another element was also involved. In order to be a deterrent, the CRIME of the victim had to be posted in clear sight of the passers-by. For this purpose, they used a board covered with gypsum inscribed with black letters called a titilus. This was usually carried ahead of the victim on the way to the crucifixion, and then posted above the cross in clear sight.”



# The Wages of Sin is Death

- If Jesus wouldn't have died for our sins, then we would have to hang on the cross
- And guess what they would write on the sign hung above us on the cross?
- That's right! Our SINS!!! Wow... wouldn't that be a huge sign indeed!
- They would nail our sins to the cross

# Record book of sins?

- The “Handwriting of Ordinances” is not the law, but the **record book of our sins**.
- It is our indebtedness to the law.
- That is what is against us!
- That is what was nailed to the Cross!
- It was the record book of our sins that He blotted out by nailing it to the cross.



# Metaphors in Colossians 2

- **Blotting out the handwriting of ordinances** is a legal term whose meaning and application is from the system of jurisprudence or law used in the Greco-Roman legal system
- Paul is using legal terminology to show how God has legally dealt with our sins, not how God has dealt with the law.

# Way = Mesos = Middle?

Blotting out [1813] the handwriting [5498] of ordinances [1378] that was against [2596] us [2257], which [3739] was [2258] contrary [5227] to us [2254], and [2532] took [142] it [846] out of [1537] the **way** [3319], nailing [4338] it [846] to his cross [4716]; **(Col. 2:14)**

Lexicon Results for <i>mesos</i> (Strong's G3319)		
Greek for G3319		
μέσος		
Transliteration		Pronunciation
mesos		me'-sos (Key)
Part of Speech		Root Word (Etymology)
adjective		from G3326
TDNT Reference	Vines	
n/ a	<a href="#">View Entry</a>	
Outline of Biblical Usage		
1) middle 2) the midst 3) in the midst of, amongst		
Authorized Version (KJV) Translation Count — Total: 61		
AV — midst 41, among 6, from among + 1537 5, midnight + 3571 2, misc 5		
Thayer's Lexicon (Help)		
μέσος, -η, -ον, [fr. Hom. down], <i>middle</i> , (Lat. <i>medius</i> ,		

# Why is the middle important?

- “Recent studies have shed light on the meaning of cheirographon which occurs only once in the scriptures (Col 2:14). Its usage in apocalyptic literature indicates that cheirographon is the record book of sins or a certificate of sin indebtedness, but not the moral or ceremonial law. This view is also supported by the clause 'and this he has removed out of the middle'.”

# Why is the middle important?

- “ (continued...) The middle was the position occupied at the centre of the court or assembly by the accusing witness. In the context of Colossians, the accusing witness is the record book of sins, which God in Christ has erased and removed out of the court. (continued...)”

# Why is the middle important?

- “We conclude then that the document nailed to the cross is not the law in general or the Sabbath in particular, but rather the record book of sins. Any attempt to read into it a reference to the Sabbath or to any old testament ordinance is unwarranted gratuitous fantasy.” - Dr. Samuele Bacchiocchi from his book *The Sabbath in the New Testament*, p.111

# Bible Translations for Col 2:14

- “He canceled the record of the charges against us and took it away by nailing it to the cross.” (New Living Translation)
- “God wiped out the charges that were against us for disobeying the Law of Moses. He took them away and nailed them to the cross.” (Contemporary English Version)
- “having canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross.” (Today's NIV)
- “He did this by erasing the charges that were brought against us by the written laws God had established. He took the charges away by nailing them to the cross.” (God’s Word)

# Context of Colossians 2

- Paul here is talking about circumcision and baptism to show us how they represent the cleansing and forgiveness of our sins.
- He is telling the Colossians (who were being misled by heretics) that they don't need to submit themselves to these ridiculous rules and regulations to gain salvation, because God has forgiven them.
- How can Paul, in this context, be speaking about the law or any part of the law as being done away with. We are not forgiven by doing away with the law. The abolishing of the law doesn't make us sinless.

# “Let no man judge you...”

- “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*” (Col 2:16)
- Most scholars make the assumption that Holydays, new moons and Sabbath days are the false teachings that Paul is combating.
- They assume that the gentile Colossians were not keeping these days but that only the heretics were.



# A few points discredit this theory

- First of all, Paul calls these false teachings the **commandments and doctrines of men** (vs. 22).
- Paul was a Jew of Jews, a Pharisee of Pharisees; never in a million years would he refer to the law (Torah) as the commandments and doctrines of men. It is UNTHINKABLE!
- The Holydays, new moons and Sabbath days are clearly defined in the Torah as being commandments of the LORD ALMIGHTY.
- Not even a Bad Jew would refer to the Torah as the commandments and doctrines of men.

# “Let no man judge you...”

- Several scholars (non-SDA) came together and wrote a book called “From Sabbath to the Lord’s day”<sup>1</sup> which is similar to Dr. Samuele Bacchiocchi’s book “From Sabbath to Sunday” and they all agree with regards to the meaning of “*Let no man judge you...*”

<sup>1</sup> [Donald A. Carson, ed., *From Sabbath to the Lord's Day, A Biblical, Historical, and Theological Investigation*, Zondervan, 1982]

- “No no no! It’s not a Pauline condemnation, but a Pauline approbation.”
- They agree that Paul is NOT doing the judging. The ones doing the judging are the false teachers (the heretics) for not observing their man-made rules.

# “Let no man judge you...”

- The false teachers (the heretics) were telling them **HOW** to do these things.
- They were saying: “if you really want to be saved, you have to eat *a certain way*, drink *a certain way*, and observe the Holydays, new moons and Sabbath days *a certain way*”
- “Touch not; taste not; handle not” (vs. 21)

# “Let no man judge you...”

- Paul is saying: “Let no man judge you” or “Let no man dictate to you, how to eat, drink or observe the Holydays, new moons and Sabbath days”
- Paul is NOT doing the judging
- Paul is **not** condemning these 5 practices of eating, drinking or observing the Holydays, new moons and Sabbath days
- He approves them. (Pauline approbation)

# “A Shadow of things to come...”

- “Which are a shadow of things to come; but the body *is* of Christ.” (Col 2:17)
- Notice that the word “is” is in italics.
- That means it was not in the original text and that the translators put it in.
- Why would the translators put that in there?

## “but the body *is* of Christ”

- “Which are a shadow of things to come; but the body of Christ.” (Col 2:17 without “is”)
- Most people connect the two parts of this verse to form a complete sentence.
- This sentence makes absolutely no sense whatsoever, so the translators thought it would make more sense if they put the verb “is” in there.
- To me, it still doesn’t make much sense.

# “A Shadow of things to come...”

- <sup>16</sup> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: <sup>17</sup> Which are a shadow of things to come;
- The Holydays, new moons and Sabbath days are the shadows of things to come.
  - Notice though that it says they are (**not were**) a shadow of things to come.
  - “For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one **new moon** to another, and from one **sabbath** to another, shall all flesh come to worship before me, saith the LORD.” (Isaiah 66:22-23)

# What about the Body of Christ?

- And he is the head of the body, the church (Col 1:18)
- his [Christ] body's sake, which is the church (Col 1:24)
- The Body of Christ is the church!
- The last part of verse 17 relates to verse 16
- <sup>16</sup> Let no man therefore judge you...[in these matters] but the body of Christ [which is the church].
- In other words, Paul is telling the Colossians that no one should be judging them on these matters but the church.



# Colossians 2:14-17 (KJV)

- <sup>14</sup> Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;
- <sup>15</sup> *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.
- <sup>16</sup> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*:
- <sup>17</sup> Which are a shadow of things to come; but the body *is* of Christ.

# Recap...

- Paul (in Colossians 2) is not focusing on the law. But rather, he is focusing on God's forgiveness and the completeness in Christ.
- We CAN save the Seventh-day Sabbath and not have to ignore all the Biblical evidence and be called illogical.
- We just have to get our facts straight and use only wholly sound arguments.

# Recap...

- The law was not nailed to the cross
- What was nailed to the cross was the record book of sins which was against us
- Paul did NOT do away with any laws
- “Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.” Paul says in Acts 25:8

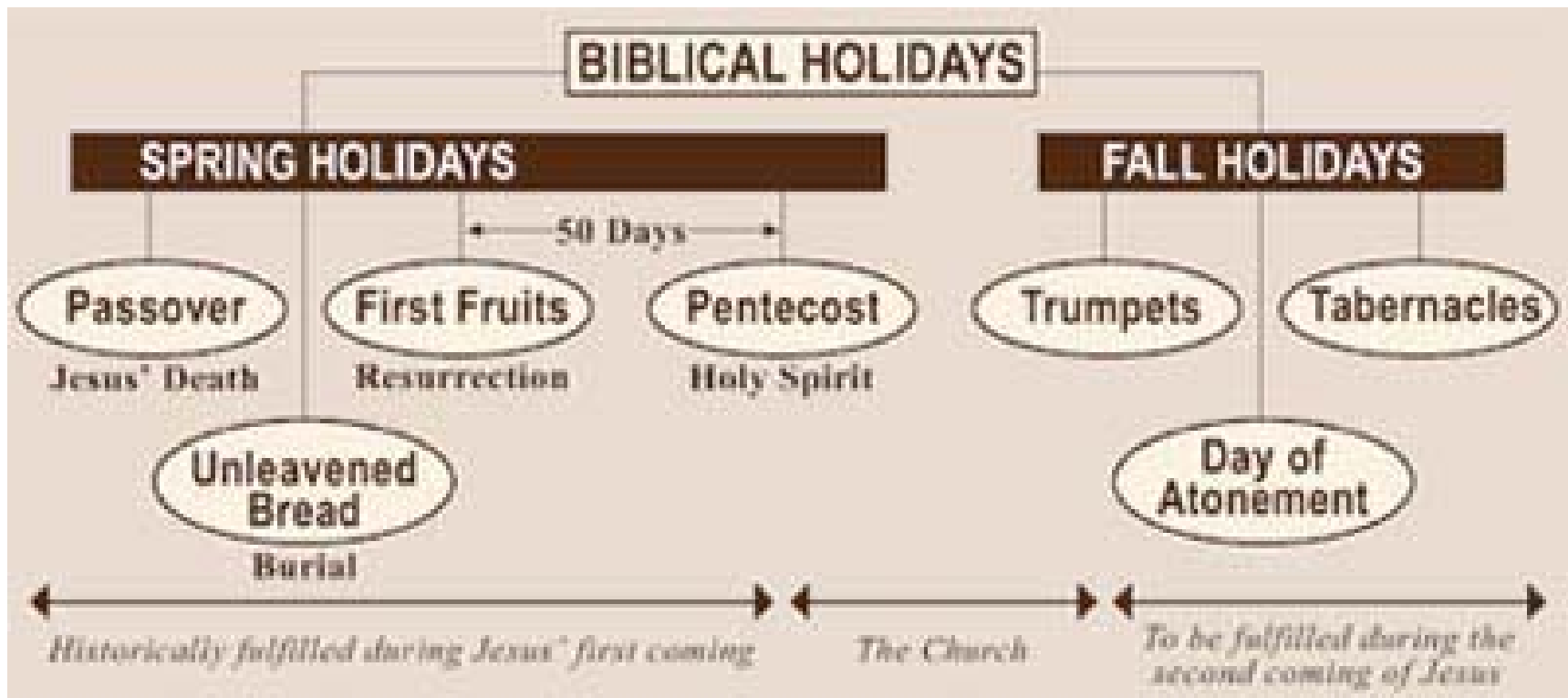
# Recap...

- We have been forgiven our sins and trespasses, therefore let no man judge you, but rather be subject to the judgement of the body of Christ, which is the true church according to the righteous standard, which is the Word of God.
- If you get a speeding ticket and someone pays your fine, does that abolish the speed limit law? Or your debt for the ticket? Only your DEBT!
- Jesus did not come to abolish the law, which is righteous and Holy, but to blot out the transgression of the law which is our sin.

# Intermission... (version 2.1 upgrade)

- Break Time!
- Take a minute to:
  - Get up and stretch
  - Get a glass of water
  - Etc...
- Now, let us continue...

# The Annual Feasts of Leviticus 23...



- In case you're not familiar with the Feasts...
- You can read about them in Leviticus chapter 23

• Image courtesy of [biblicaltholidays.com](http://biblicaltholidays.com)

# Shocking Fact #1

"<sup>2</sup> 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**. <sup>3</sup> 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." (Leviticus 23:2,3 KJV)

- **The seventh day Sabbath is a Feast Day.**
- **If you nail the Feast days to the cross, you nail the seventh day Sabbath to the cross as well.**

# Some might be thinking...

- The Annual Sabbaths or Feasts were for sacrificing animals...
- Don't mix the Weekly Sabbath in there...
- We don't need to sacrifice animals anymore, so we don't need to celebrate the Annual Sabbaths either...



# Shocking Fact #2

- "⁹And on the **sabbath day** two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: ¹⁰This is the burnt offering of every **sabbath**, beside the continual burnt offering, and his drink offering." (Numbers 28:9,10 KJV)
- Some argue that the annual Sabbaths were abolished because sacrifices were performed on those days. However, the verses above show that sacrifices were also performed on the 7th day Sabbath, yet we don't consider that to be a reason to abolish the 7th day Sabbath. Therefore it is not a reason to abolish the annual Sabbaths either.

# Some might be thinking...

- Well... it doesn't really make a difference anyway because the Annual Sabbaths were only for the Jews...
- The Weekly Sabbath is the Sabbath of the LORD, it's for everyone, but not the Annual Sabbaths...
- Those were just Feasts of the Jews...

# Shocking Fact #3

- the feasts **of the LORD** (Lev. 23:2)
  - these are **my** [the LORD's] feasts (Lev. 23:2)
  - the feasts **of the LORD** (Lev. 23:4)
  - the **LORD's** passover (Lev. 23:5)
  - the feasts **of the LORD** (Lev. 23:37)
  - the feasts **of the LORD** (Lev. 23:44)
- 
- Some argue that the annual Sabbaths were just Jewish feasts.
  - The Bible clearly states that they are feasts of the LORD.

# God does not change!

- “He who is the Glory of Israel **does not lie or change his mind**; for he is not a man, that he should change his mind.” (1 Samuel 15:29 NIV)
  - “For I am the LORD, **I change not**” (Malachi 3:6 KJV)
  - “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is **no variableness, neither shadow of turning.**”  
(James 1:17 KJV)
- 
- If the Annual Sabbaths were God’s Feasts in the Old Testament and **God does not change**, then wouldn’t the Annual Sabbaths still be God’s Feasts today?
  - Absolutely! It is clear that they are still God’s Feasts!

# Some might be thinking...

- Ok.. Fine. They are God's Feasts too...
- But weren't they given to  
Israel at Mount Sinai?
- There is no record of anyone keeping the feasts before Mount Sinai. So, they must have been only for the Jews...

# Before Mount Sinai...

- "³Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. ⁴For this was a statute for Israel, and a law of the God of Jacob. ⁵This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not" (Psalm 81:3-5 KJV)
- Joseph kept the Feasts before Mt. Sinai

# Way Before Mount Sinai...

- "Because that Abraham obeyed my voice, and kept my charge, my commandments, **my statutes**, and my laws" (Genesis 26:5 KJV)
- The feasts are part of God's statutes
- Looks like Abraham kept the feasts too
- "And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them **a feast**, and did bake **unleavened bread**, and they did eat." (Genesis 19:3 KJV)
- Lot had a feast with unleavened bread

# Some might be thinking...

- I'm not too sure about those verses...  
They seem pretty inconclusive....
- I'm still thinking that the feasts were given to Israel at Mount Sinai. Thus they were only for the Jews... and not for us....
- The Seventh Day Sabbath on the other hand, that was given at creation, so it's for everybody, not just the Jews...



# On the 4<sup>th</sup> day of Creation...

- "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for **seasons <4150>** , and for days, and years:" (Genesis 1:14 KJV)
- "He [the LORD] appointed the moon for **seasons <4150>** : the sun knoweth his going down." (Psalm 104:19 KJV)

# Mo'ed <4150>

The word  
**seasons <4150>**  
in the previous  
two texts is  
translated from  
the Hebrew word  
**Mo'ed <4150>** or  
**Mo'edim** (plural)  
which means  
**Appointed Times**

Lexicon Results for <i>mow`ed</i> (Strong's H4150)	
Hebrew for H4150	
מוֹעֵד	
Transliteration	Pronunciation
mow`ed	mo·ād' (Key)
Part of Speech	Root Word (Etymology)
masculine noun	from H3259
TWOT Reference	
878b	
Outline of Biblical Usage	
1) appointed place, appointed time, meeting a) appointed time 1) appointed time (general) 2) sacred season, set feast, appointed season b) appointed meeting c) appointed place d) appointed sign or signal e) tent of meeting	
Authorized Version (KJV) Translation Count — Total: 223	
AV — congregation 150, feast 23, season 13, appointed 12, time 12, assembly 4, solemnity 4, solemn 2, days 1, sign 1, synagogues 1	

# Some might be thinking...

- I'm still not convinced...
- Just because God created the moon for Mo'edim or "Appointed times", what does that have to do with the Feasts?
- Surely these Mo'edim or "Appointed times" can simply mean months...
- God created the moon so we can tell when a month goes by, right?

# Season <4150> = Appointed time

- "Thou shalt therefore keep this ordinance [Feast of unleavened bread] in his **season <4150>** from year to year." (Exodus 13:10 KJV)
- "Let the children of Israel also keep the passover at his **appointed season <4150>** ." (Numbers 9:2 KJV)

# Feasts <4150> = Seasons <4150>

- "These are the **feasts <4150>** of the LORD, even holy convocations, which ye shall proclaim in their **seasons <4150>**." (Leviticus 23:4 KJV)
- In the above verse, words **feasts <4150>** and **seasons <4150>** are both translated from the same word **mo'edim <4150>**.

# In other words...

- "These are the **mo'edim <4150>** of the LORD, even holy convocations, which ye shall proclaim in their **mo'edim <4150>**." (Leviticus 23:4 KJV)
- "These are the '**Appointed Times**' of the LORD, even holy convocations, which ye shall proclaim in their '**Appointed Times**'." (Leviticus 23:4 KJV)

# mo'edim <4150> of the LORD

- the **feasts <4150>** of the LORD (Lev. 23:2)
- these are my **feasts <4150>** (Lev. 23:2)
- the **feasts <4150>** of the LORD (Lev. 23:4)
- the **feasts <4150>** of the LORD (Lev. 23:37)
- the **feasts <4150>** of the LORD (Lev. 23:44)
- Again, the word **feasts <4150>** is translated from the Hebrew word **Mo'ed <4150>** or **Mo'edim** (plural) meaning **Appointed Times**

# “Appointed Times” are the Feasts

- "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for **mo'edim <4150>**, and for days, and years:" (Genesis 1:14 KJV)
- "He [the LORD] appointed the moon for **mo'edim <4150>**: the sun knoweth his going down." (Psalm 104:19 KJV)
- God created the moon so that we would know when to celebrate His **mo'edim <4150>** . His “Appointed Times” or “Feasts”.



# Some might be thinking...

- That's interesting...
- But if this is really the case, then wouldn't Jesus and the Apostles have kept the Feasts too?
- Absolutely! And they did just that!

# Feast of Tabernacles – John 7

"<sup>8</sup>Go ye up unto **this feast**: I go not up yet unto **this feast**: for my time is not yet full come. <sup>9</sup>When he had said these words unto them, he abode still in Galilee. <sup>10</sup>But when his brethren were gone up, then **went he [Jesus] also up unto the feast**, not openly, but as it were in secret. <sup>11</sup>Then the Jews sought him at **the feast**, and said, Where is he? <sup>12</sup>And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. <sup>13</sup>Howbeit no man spake openly of him for fear of the Jews. <sup>14</sup>Now about the midst of **the feast** Jesus went up into the temple, and taught." (John 7:8-14 KJV)

# More Annual Feasts attended

- "In the last day, **that great day of the feast**, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." (John 7:37 KJV)
- "<sup>41</sup>Now his parents went to Jerusalem every year at the **feast of the passover**. <sup>42</sup>And when he [Jesus] was twelve years old, they went up to Jerusalem after the custom of **the feast**." (Luke 2:41-42 KJV)
- "Now when he was in Jerusalem at the **passover**, in **the feast day**, many believed in his name, when they saw the miracles which he did." (John 2:23 KJV)

# Shocking Fact #4

- Although Jesus was a Jew, He did not have to offer sacrifices because he had no sin. But, as our example, He kept both the weekly seventh day Sabbath and the Annual Sabbaths
- Seventh day Sabbath examples:  
Mark 1:21, Mark 6:2, Luke 4:16,  
Luke 4:31, Luke 13:10, etc.
- Annual Sabbaths examples:
  - Tabernacles - John 7:8-14, John 7:37
  - Passover - Luke 2:41-42, John 2:23

# More Annual Feasts...

- "For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem **the day of Pentecost**." (Acts 20:16 KJV)
- "But [Paul] bade them farewell, saying, **I must by all means keep this feast** that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus." (Acts 18:21 KJV)
- "After leaving Corinth, Paul's next scene of labor was Ephesus. **He was on his way to Jerusalem to attend an approaching festival**, and his stay at Ephesus was necessarily brief. {AA 269.1}" - E.G. White  
(Acts of the Apostles, page 269)

# Feast of Unleavened Bread

- "And we sailed away from Philippi after **the days of unleavened bread**, and came unto them to Troas in five days; where we abode seven days." (Acts 20:6 KJV)
- "7Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:  
8Therefore **let us keep the feast**, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Corinthians 5:7-8 KJV)

# The Feast of Pentecost

- "But I [Paul] will tarry at Ephesus until **Pentecost**."  
(1 Corinthians 16:8 KJV)
- "<sup>1</sup>And when **the day of Pentecost** was fully come, they were all with one accord in one place. <sup>2</sup>And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. <sup>3</sup>And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. <sup>4</sup>And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."  
(Acts 2:1-4 KJV)

# Pentecost was fully come...

- “And when **the day of Pentecost** was fully come...” (Acts 2:1 KJV)
- The outpouring of the Holy Spirit happened during the feast of Pentecost long after the death of Jesus on the cross
- The day of Pentecost could **not** have fully come if it was nailed to the cross



# Shocking Fact #5

- The apostles and early Jewish and Gentile Christians kept the Feasts **after** the cross
- **7th day Sabbath** – Acts 13:42, Acts 13:44, Acts 17:2, Acts 18:4, Hebrews 4:4, Hebrews 4:9-11
- **Annual Sabbaths** – Acts 2:1-4, Acts 20:6, Acts 18:21 (Acts of the Apostles page 269), Acts 20:16, 1 Cor 5:7-8, 1 Cor 16:8

# Role Models for us?

- Paul kept the feasts and he writes:
  - “Therefore I urge you, imitate me”  
(1 Corinthians 4:16 NKJV)
- 
- Jesus kept the feasts and Peter writes:
  - “For even hereunto were ye called:  
because Christ also suffered for us,  
leaving us an example, that ye should  
follow his steps” (1 Peter 2:21 KJV)

# Some might be thinking...

- But aren't the Annual Sabbaths or Feasts part of the Ceremonial Law?
  - Weren't those nailed to the cross?
- 
- First of all, the term "Ceremonial Law" is not found anywhere in the Bible.
  - Ellen G. White used the term several times and that is where we get it from.
  - Let's allow her to define this term for us.

# Sacrificial / Ceremonial Law

"God's people, whom he calls his peculiar treasure, were privileged with a two-fold system of law; the moral and the ceremonial. The one, pointing back to creation to keep in remembrance the living God who made the world, whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity. The other, given because of man's transgression of the moral law, the obedience to which consisted in **sacrifices and offerings** pointing to the future redemption. Each is clear and distinct from the other. From the creation the moral law was an essential part of God's divine plan, and was as unchangeable as himself. The ceremonial law was to answer a particular purpose of Christ plan for the salvation of the race. The typical system of **sacrifices and offerings** was established that through these services the sinner might discern the great offering, Christ." (continued...)

# Sacrificial / Ceremonial Law

“ (continued...) But the Jews were so blinded by pride and sin that but few of them could see farther than the **death of beasts** as an atonement for sin; and when Christ, whom these **offerings** prefigured, came, they could not discern him. The ceremonial law was glorious; it was the provision made by Jesus Christ in counsel with his Father, to aid in the salvation of the race. The whole arrangement of the typical system was founded on Christ. Adam saw Christ prefigured in the innocent beast suffering the penalty of his transgression of Jehovah's law. {RH, May 6, 1875 par. 4}”

- Ellen G. White - The Review and Herald -  
May 6, 1875 - The Law of God, paragraph 4

# All sacrificial offerings were to cease

“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.”

- Ellen G. White - Patriarchs and Prophets (1890)  
Chap. 32 - The Law and the Covenants, p.365

# Sacrifices and oblations were to cease

”In the midst of the week He shall cause the **sacrifice and the oblation** to cease.’ In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings, which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the **sacrifices and oblations** of the ceremonial system were there to cease. {GC88 327.3} ”

- Ellen G. White - The Great Controversy (1888)  
Chapter XVIII - An American Reformer – p.327-328

# The Messiah was our Sacrifice

“We have the types and the shadows in the ceremonial laws, and these were to last until they should meet the reality. The **sacrificial offerings** were continually revealing the fact that Christ was coming to our world, and when type met antitype in the death of Christ, then the **sacrificial offerings**, typifying Christ, were no more of any value, but the royal law of God could not be changed.”

- Ellen G. White - The Review and Herald - July 15, 1890 - Obedience to the Law Necessary.



# Sacrifices and oblations were to cease

- “And He shall confirm the covenant with many for one week: and in the midst of the week **He shall cause the sacrifice and oblation to cease.**” (Daniel 9:27 KJV)
- The word *oblation* <4503> means *offering* according to Strong's Concordance. These offerings went along with the sacrificial system (Numbers 28:5,8,9,12,13,20,26,28, etc.).
- The sacrificial system with its sacrifices and offerings were to cease at the cross.
- However, no mention is made of God's Holy Days (Feasts) ceasing at the cross. Neither the Bible nor Ellen White ever say that God's Holy Days were abolished at the cross.
- Over and over Ellen White defines the ceremonial law as the sacrificial system. God's Holy Days are never included in her definition of the ceremonial law.

# What you are thinking...

- What about all those verses Paul wrote in the New Testament?
- Didn't he clearly write that the Feast Days or Annual Sabbaths were done away?
- Not necessarily. People have **interpreted** Paul's writings in so many different ways.
- Not all interpretations claim that the Feast Days are abolished. But, how do we know which interpretation is true?

# Peter's Warning about Paul's Writings

- "15 And account that the longsuffering of our Lord is salvation; even as our beloved brother **Paul** also according to the wisdom given unto him **hath written unto you**; 16 As also in all his epistles, speaking in them of these things; in which are **some things hard to be understood**, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 17 Ye therefore, beloved, seeing ye know these things before, **beware lest ye also, being led away with the error of the wicked**, fall from your own stedfastness." (2 Peter 3:15-17 KJV)

# Paul = Torah Scholar | Peter = Fisherman

- We can relate to Peter's concern. Some of the things Paul writes really are hard to understand. Paul was a Pharisee, he knew and understood the Hebrew Scriptures (Old Testament) inside out; he knew them like the back of his hand.
- On the other hand, most of us are like Peter, the fisherman, and studying the scriptures is not our fulltime job. There are many things in the scriptures in which we are unlearned and unstable.
- Therefore we need to be careful on how we interpret Paul's writings so that we're not wrestling them out of their intended context. But how can we be sure that we're not misinterpreting Paul's writings?

# The Noble Bereans

- We all know about the noble Bereans who searched the scriptures daily to see whether Paul's teachings were true.
- **"<sup>10</sup>And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.  
<sup>11</sup>These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."**

**(Acts 17:10-11 KJV)**

# Searched what Scriptures?

- What scriptures were the Bereans using? The new testament? Nope, because most of it wasn't even written, and that which was written was not considered scripture yet.
- The scriptures they were using to verify Paul's teachings were the Hebrew Scriptures (the Old Testament). The Bereans were noble because they searched to verify that Paul's teachings were in harmony with the Old Testament Scriptures. If Paul's teachings would not have lined up with the Old Testament Scriptures, then they would not have accepted his teachings.
- We need to do likewise.

# תנ"ך - The Hebrew Scriptures (TaNaKh)

## 1. TORAH תורה

Genesis \_\_\_\_\_ בְּרֵאשִׁית  
Exodus \_\_\_\_\_ שְׁמוֹת  
Leviticus \_\_\_\_\_ וִיקְרָא  
Numbers \_\_\_\_\_ בְּמִדְבָּר  
Deuteronomy \_\_\_\_\_ דְּבָרִים

## 2. PROPHETS (Nevi'im)

### נְבִיאִים

#### Early Prophets

Joshua  
Judges  
I, II Samuel  
I, II Kings

#### Later Prophets

3 MAJOR PROPHETS:  
Isaiah  
Jeremiah  
Ezekiel  
  
12 MINOR PROPHETS:  
Hosea  
Joel  
Amos  
Obadiah  
Jonah  
Micah  
Nachum  
Habakkuk  
Zephaniah  
Haggai  
Zechariah  
Malachi

## 3. WRITINGS (Ketuvim) כְּתוּבִים

#### Wisdom Literature

Psalms  
Proverbs  
Job

#### Megillot (Scrolls)

Song of Songs  
Ruth  
Lamentations  
Ecclesiastes  
Esther

#### Histories

Daniel  
Ezra  
Nehemiah  
I, II Chronicles

# The Old Testament Scriptures

- The noble Bereans proved that Paul's teachings **can** and **should** be verified using the Old Testament Scriptures.
- When we find one of Paul's teachings that is hard to understand, we need to line it up with the Old Testament.
- If our interpretation of Paul's (or any New Testament writer's) teaching is not in harmony with the Old Testament Scriptures, then we know that we do not have their writing in its proper context.
- We saw this clearly with the various interpretations of Paul's teaching in our study on Colossians 2:14-17.
- Could there be other texts that experience the same fate? We will look into that soon. First, let us find out what the Old Testament Scriptures have to say about the Law!



# What is the Law <8451> ?

- The following are various verses from the Bible (specifically the Old Testament) that speak of the **Law <8451>**. I have left the Strong's Concordance Number after each instance of the word law <8451> to ensure that it is the same word that is being spoken of in each of these verses.

# The Law/Laws <8451> are True

- Nehemiah 9:13: Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true **laws <8451>**, good statutes and commandments:
- Observation: The Law/Laws <8451> are true. The Judgements are right. The Statutes and Commandments are good.

# The Law <8451> is Perfect

- Psalms 19:7 The **law <8451>** of the LORD [is] perfect, converting the soul: the testimony of the LORD [is] sure, making wise the simple.
- Observation: The Law <8451> is perfect. It is the Law <8451> of the LORD.

# The Law <8451> in one's heart

- Psalms 40:8 I delight to do thy will, O my God: yea, thy **law <8451>** [is] within my heart.
- Observation: The Law <8451> is to be kept within one's heart. This is God's will and should be our delight.

# The Law <8451> is a Blessing

- Psalms 119:1 Blessed [are] the undefiled in the way, who walk in the **law <8451>** of the LORD.
- Observation: Those who obey (walk in) the Law <8451> are blessed. It is the Law <8451> of the LORD.

# Wondrous things in the Law <8451>

- Psalms 119:18 Open thou mine eyes, that I may behold wondrous things out of thy **law <8451>**.
- Observation: There are wondrous things in the Law <8451>, and one should pray to be able to find and understand them.

# The Law <8451> is for ever

- Psalms 119:44 So shall I keep thy **law** <8451> continually for ever and ever.
- Observation: The Law <8451> is something that one should keep continually for ever and ever.

# The Law <8451> is to be obeyed

- Psalms 119:51 The proud have had me greatly in derision: [yet] have I not declined from thy **law <8451>**.
- Observation: The Law <8451> is to be obeyed even though one might get ridiculed for it.



# The Law <8451> is to be obeyed

- Psalms 119:136 Rivers of waters run down mine eyes, because they keep not thy **law <8451>**.
- Observation: One should be sad that people disobey the Law <8451>.

# The Law <8451> is Truth

- Psalms 119:142 Thy righteousness [is] an everlasting righteousness, and thy **law <8451>** [is] the truth.
- Observation: The Law <8451> is the Truth.

# The Law <8451> eases pain

- Psalms 119:153 Consider mine affliction, and deliver me: for I do not forget thy **law <8451>**.
- Observation: Remembering the Law <8451> leads to deliverance. God delivers from affliction those who remember His Law <8451>.

# The Law <8451> brings Peace

- Psalms 119:165 Great peace have they which love thy **law <8451>**: and nothing shall offend them.
- Observation: The Law <8451> brings great peace to those that love it.

# The Law <8451> is Light

- Proverbs 6:23 For the commandment [is] a lamp; and the **law <8451>** [is] light; and reproofs of instruction [are] the way of life:
- Observation: The Law <8451> is Light.

# The Law <8451> is life

- Proverbs 13:14 The **law <8451>** of the wise [is] a fountain of life, to depart from the snares of death.
- Observation: The Law <8451> is a fountain of life and saves one from death.

# The Law <8451> makes one Wise.

- Proverbs 28:7 Whoso keepeth the **law <8451>** [is] a wise son: but he that is a companion of riotous [men] shameth his father.
- Observation: Obeying the Law <8451> makes one Wise.

# The Law <8451> & Prayer

- Proverbs 28:9 He that turneth away his ear from hearing the **law <8451>**, even his prayer [shall be] abomination.
- Observation: Those who don't want to hear and obey the Law <8451>, even their prayers shall be an abomination.



# The Law <8451> brings happiness

- Proverbs 29:18 Where [there is] no vision, the people perish: but he that keepeth the **law <8451>**, happy [is] he.
- Observation: Obeying the Law <8451> brings happiness.

# The Law <8451> is the Word

- Isaiah 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the **law <8451>**, the word of the LORD from Jerusalem.
- Observation: The Law <8451> is the word of the LORD.

# Rejecting the Law <8451> brings Evil

- Jeremiah 6:19 Hear, O earth: behold, I will bring evil upon this people, [even] the fruit of their thoughts, because they have not hearkened unto my words, nor to my **law <8451>**, but rejected it.
- Observation: Evil will be brought upon the people who have rejected the Law <8451>.

# The Law <8451> written on our Hearts

- Jeremiah 31:33 But this [shall be] the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my **law <8451>** in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people.
- Observation: The Law <8451> written on our hearts signifies that we are God's children.

# Forgetting the Law <8451> is not good

- Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the **law <8451>** of thy God, I will also forget thy children.
- Observation: Forgetting the Law <8451> is called a "lack of knowledge" and God's people are destroyed for this.

# The Law <8451> contains great things

- Hosea 8:12 I have written to him the great things of my **law <8451>**, [but] they were counted as a strange thing.
- Observation: The Law <8451> contains great things, but people will think of these things as strange.

# The Law <8451> is knowledge

- Malachi 2:7 For the priest's lips should keep knowledge, and they should seek the **law <8451>** at his mouth: for he [is] the messenger of the LORD of hosts.
- Observation: The Law <8451> is knowledge.

# The Law <8451> is to be remembered

- Malachi 4:4 Remember ye the **law** <8451> of Moses my servant, which I commanded unto him in Horeb for all Israel, [with] the statutes and judgments.
- Observation: The Law <8451> is to be remembered.



# Summary of The Law <8451>

- The Law <8451> is True (Neh 9:13)
- The Law <8451> is Truth (Psa 119:142)
- The Law <8451> is Light (Pro 6:23)
- The Law <8451> is Life (Pro 13:14)
- The Law <8451> is Peace (Psa 119:165)
- The Law <8451> is Perfect (Psa 19:7)
- The Law <8451> is Happiness (Pro 29:18)
- The Law <8451> is Healing (Psa 119:153)

# Summary of The Law <8451>

- The Law <8451> is God's Word (Isa 2:3 )
- The Law <8451> is Knowledge (Mal 2:7 )
- The Law <8451> is Wisdom (Pro 28:7)
- The Law <8451> is a delight (Psa 40:8)
- The Law <8451> is a blessing (Psa 119:1)
- The Law <8451> is to be kept forever (Psa 119:44)
- The Law <8451> is to be remembered (Mal 4:4)
- The Law <8451> is to be written on our hearts  
(Jer 31:33)

# How to test new light?

“Our brethren should be willing to investigate in a candid way every point of controversy. If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us; for if it is truth, we need it. We are all under obligation to God to know what He sends us. He has given directions by which we may test every doctrine,-- **"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."** [Isa. 8:20.] If the light presented meets this test, we are not to refuse to accept it because it does not agree with our ideas.” {GW 300.4}

— E. G. White —

*Gospel Workers (1915) / Chap. 8 - Dangers*

# Here's the Law <8451> again!

- To the **law <8451>** and to the testimony:  
if they speak not according to this word,  
it is because there is no light in them.  
(Isaiah 8:20 KJV)
- The question we've all been waiting for...
- So what exactly is the **Law <8451>** ?

# TORAH!

- The word translated into English as the **Law <8451>** in the KJV of the Bible is the word **Torah**.
- Plain & Simple!

Lexicon Results for <i>towrah</i> (Strong's H8451)	
Hebrew for H8451	
תורה	
Transliteration	Pronunciation
towrah	to·rä' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	from H3384
TWOT Reference	
910d	
Outline of Biblical Usage	
1) law, direction, instruction <ol style="list-style-type: none"> <li>instruction, direction (human or divine) <ol style="list-style-type: none"> <li>body of prophetic teaching</li> <li>instruction in Messianic age</li> <li>body of priestly direction or instruction</li> <li>body of legal directives</li> </ol> </li> <li>law <ol style="list-style-type: none"> <li>law of the burnt offering</li> <li>of special law, codes of law</li> </ol> </li> <li>custom, manner</li> <li>the Deuteronomic or Mosaic Law</li> </ol>	
Authorized Version (KJV) Translation Count — Total: 219	
AV — law 219	

# Torah mistranslated as “Law”

- **"the very word 'Torah', often mistranslated as 'Law', comes from the Hebrew root *yud, reish, hey* [yarah] and means 'instruction' or 'teaching'". - *Interpreting Judaism...* by Steven Kepnes, p.221**
- **“Torah means 'instructions' but is, arguably, mistranslated as 'law' (instead of instructions/directions) in English versions of the 'Old Testament.' ” - *Why Dogma...* by Jason Allen, 4<sup>th</sup> paragraph**
- **"Too often throughout history the word [Torah] has been translated as 'law', when it should actually be translated as 'instruction'. The Torah is God's instructions to the world."  
- *Torah for Dummies* by Arthur Kurzweil, p.53**

# Let's read Isaiah 8:20 again!

- To the **Torah [8451]** and to the testimony: if they speak not according to this word, it is because there is no light in them. (Isaiah 8:20)
- To the **law [8451]** and to the testimony: if they speak not according to this word, it is because there is no light in them. (Isaiah 8:20)

- WOW! That gives a whole new meaning to that verse
- What else can we deduce from all this...

# Summary of The Law <8451>

- The **Torah <8451>** is True (Neh 9:13)
- The **Torah <8451>** is Truth (Psa 119:142)
- The **Torah <8451>** is Light (Pro 6:23)
- The **Torah <8451>** is Life (Pro 13:14)
- The **Torah <8451>** is Peace (Psa 119:165)
- The **Torah <8451>** is Perfect (Psa 19:7)
- The **Torah <8451>** is Happiness (Pro 29:18)
- The **Torah <8451>** is Healing (Psa 119:153)



# Summary of The Law <8451>

- The **Torah <8451>** is God's Word (Isa 2:3 )
- The **Torah <8451>** is Knowledge (Mal 2:7 )
- The **Torah <8451>** is Wisdom (Pro 28:7)
- The **Torah <8451>** is a delight (Psa 40:8)
- The **Torah <8451>** is a blessing (Psa 119:1)
- The **Torah <8451>** is to be kept forever (Psa 119:44)
- The **Torah <8451>** is to be remembered (Mal 4:4)
- The **Torah <8451>** is to be written on our hearts  
(Jer 31:33)

# Abolish the Torah.... WHY?

- Why would we want to abolish the Torah (or parts of it) and miss out on all of these wonderful blessings?
- Could all those Bible verses we just read about the **Torah <8451>** be wrong?
- Or could our interpretations of certain New Testament passages be wrong?
- Let us continue our search...

# Galatians 4:8-10

- "⁸Howbeit then, when ye knew not God, **ye did service unto them which by nature are no gods.** ⁹But now, after that ye have known God, or rather are known of God, how turn ye again to the **weak and beggarly elements**, whereunto ye desire again to be in **bondage**? ¹⁰Ye observe days, and months, and times, and years."  
(Galatians 4:8-10 KJV)
- In this passage, Paul is telling the Galatians not to turn back to the "weak and beggarly elements" which they were observing before they became believers in Jesus, the Messiah. Paul refers to these former things as "bondage". This included observing "days, and months, and times, and years".

# Galatians 4:8-10

- Some will argue that by "weak and beggarly elements", Paul is referring to laws in the Torah and that "days, and months, and times, and years" is referring to the biblical holy days or Feasts of the Lord described in the Torah.
- The believers in Galatia were mostly from a Pagan background, which is why Paul mentions in verse 8 that they "did service unto them which by nature are no gods"
- They were pagan before they were converted which means that they did NOT celebrate the biblical holy days.
- How could they "turn again" or return to celebrating something that they have never celebrated before?
- Therefore, it is hard to believe that "days, and months, and times, and years" that Paul mentioned is referring to the biblical holy days.

# Galatians 4:8-10

- The "days, and months, and times, and years" that Paul is talking about here are not the biblical holy days of Leviticus 23 (which Paul himself also observed), but pagan traditions and holidays. Therefore, the "weak and beggarly elements" is not referring to the Torah, but also to pagan traditions and elements of worship.
- The Torah teaches: "neither shall ye use enchantment, **nor observe times.**" (Leviticus 19:26 KJV)
- The Galatians were falling back into their pagan traditions and forms of worship.
- This makes sense since pagan worship would be considered "Bondage". As opposed to the Torah which contains "right judgments, and true laws <8451>, good statutes and commandments" (Nehemiah 9:13).

# “Elements” = stoicheia <4747>

**"It would seem that in Paul's time . . . stoicheia . . . referred to the sun, moon, stars, and planets—all of them associated with gods or goddesses and, because they regulated the progression of the calendar, also associated with the great pagan festivals honoring the gods. In Paul's view these gods were demons. Hence, he would be thinking of a demonic bondage in which the Galatians had indeed been held prior to the proclamation of the gospel... In the verses that follow, Paul goes on to speak of these three crucial subjects in quick succession: (1) 'those who by nature are not gods,' presumably false gods or demons; (2) 'those weak and miserable principles,' again stoicheia; and (3) 'days and months and seasons and years' (vv. 9, 10). No doubt Paul would think of these demons in ways entirely different from the former thinking of the Galatians . . . Thus, this whole issue takes on a cosmic and spiritual significance. The ultimate contrast to freedom in Christ is bondage to Satan and the evil spirits"**

- The Expositor's Bible Commentary, p. 472

# Galatians 4:8-10

**"The "days and months and seasons and years" of verse 10 do not refer to God's holy days, but rather to **pagan, Gentile holidays** that the Galatians observed before conversion in service to "those which by nature are not gods," as verse 8 says... It becomes very clear that the "elements of the world" and "bondage" of Galatians 4:3 do not refer to the law of God, nor does verse 10. It would be about as close to blasphemy as one could get if a person—in this case, God's apostle—were to call something that God gave, intended to be good and liberating, "weak and beggarly" and tending to "bondage"! Thus, the "days and months and seasons and years" is not something Paul wrote in reference to the law of God or even to Judaism. Instead, they are something apart from both of them."**

**- *The Covenants, Grace and Law (Part 24)*  
by John W. Ritenbaugh**

# Galatians 4:8-10

"It is evident that the "days, months, seasons and years" Paul refers to in verse 10 were the **pagan, idolatrous festivals and observances** that the Galatian Gentiles had observed before their conversion. They could not possibly be God's holy days because these Gentiles had never observed them before being called, nor would Paul ever call them "weak and beggerly." Rather, they were turning back to their old, heathen way of life that included **keeping various superstitious holidays connected to the worship of pagan deities**. Far from doing away with God's holy days, these scriptures show that we should not be observing "days, months, seasons and years" that have their roots in paganism, such as Christmas, Easter, Valentine's Day, Halloween, and any other days that originated from the worship of pagan gods."

- *Does Paul Condemn Observing God's Holy Days?*  
by Earl L. Henn (1934-1997)



# J.N. Andrews on Gal 4:8-11

- **John Nevins Andrews**, an eminent SDA scholar, theologian and former General Conference President, also commented on this Galatians verse. (Note: Andrews University in Berrien Springs, Michigan, is named after him)
- "But if the connection be noted in Gal. 4:8-11, it will be seen that the Galatians before their conversion were not Jews, but heathen; and that these days, months, times, and years were not those of the Levitical law, but those which they had regarded with superstitious reverence while they were heathen."  
- *History of the Sabbath* by J.N. Andrews, p. 210

# Romans chapter 7

<sup>1</sup>Know ye not, brethren, (*for I speak to them that know the law,*) how that the law hath dominion over a man as long as he liveth? <sup>2</sup>For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. <sup>3</sup>So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. <sup>4</sup>Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. <sup>5</sup>For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. <sup>6</sup>But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.”

(Romans 7:1-6 KJV)

# Book of Romans...

- “For not the hearers of the law are just before God, but the **doers of the law** shall be justified.” (Romans 2:13 KJV)
  - “Do we then make void the law through faith? God forbid: yea, **we establish the law.**” (Romans 3:31 KJV)
  - “Wherefore the **law is holy**, and the commandment holy, and just, and good.” (Romans 7:12 KJV)
  - “For sin shall not have dominion over you: for ye are **not under the [penalty of the] law**, but under grace.” (Romans 6:14 KJV)
- 
- Paul would be uber contradicting himself if he is trying to say that the Law is abolished in Romans chapter 7. Just look at the verses above and see that he could not possibly be saying that the Law is being done away with.
  - What is Paul saying in Romans chapter 7, then?

# Book of Romans Study...

- “Here we have yet a group of verses commonly misused (to teach against Torah), due to the lack of knowledge of Paul's Pharisaic mindset and rabbinic technique. As mentioned above, this teaching was directed to those "[who knew the Law](#)," indicating a deep understanding of Torah on the part of the recipient - an understanding that is not part of the Christian mindset of modern times.”

- Book of Romans Study

- “Paul, by using this an example of a widow and remarriage, appeals to a legal principle from Torah. He takes up the point made in 6:14 about "not being under law but under grace," to explain how those trusting in Yeshua are [free from the law's condemnation](#) (NOT "free from obeying God's Torah"). Everything Paul has said previously in this letter, particularly verses 2:13; 3:19-26; 3:31; 4:14; 5:20, 6:2-11, (as well as what he follows up with in 7:5-6 and chapter 8), must be kept in mind when analyzing this section.”

- Book of Romans Study

# Peter and Cornelius

- Acts chapter 10 tells us the story of Peter and Cornelius (if you are not familiar with this story, please read it). The main point of the story comes out in verse 28.
- "And he [Peter] said unto them, Ye know how that it is an **unlawful thing** for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." (Acts 10:28 KJV)

# Peter said what?

- Peter said that it is an “**unlawful thing**” for a Jew to keep company with a non-Jew. Where did he get this idea from? What do the Scriptures say about this?
- **"And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the **strangers** which sojourn among you, that offereth a burnt offering or sacrifice" (Leviticus 17:8 KJV)**
- **"Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the **strangers** in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering" (Leviticus 22:18 KJV)**

# One Law for Israelite and Stranger

- **"<sup>14</sup>And if a **stranger** sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do. <sup>15</sup>One ordinance shall be both for you of the congregation, and also for the **stranger** that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the **stranger** be before the LORD. <sup>16</sup>**One law and one manner shall be for you, and for the stranger that sojourneth with you.**" (Numbers 15:14-16 KJV)**
- **"Thou shalt neither vex a **stranger**, nor oppress him: for ye were strangers in the land of Egypt." (Exodus 22:21 KJV)**
- **"But the **stranger** that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God." (Leviticus 19:34 KJV)**

# The Torah is Stranger-Friendly

- The Torah is clear that strangers (non-Israelites) were not only allowed to be associated with, but they were even allowed to make offerings to the LORD with the Israelites. They were not to be oppressed.
- There is no law in the Torah that forbids Jews from associating with non-Jews. So then where did Peter get this idea from?
- That's right, the Jewish oral law, also known as the traditions and commandments of men.



# Jewish Oral Law distorts God's Law

"Another possibility for why the Jews considered the Gentiles unclean was because of Jewish oral law. In fact, the Old Testament written law never called any human being unclean. Nor did the Levitical law state that ceremonial defilement could be contracted by associating with a Gentile. God actually welcomed Gentiles to worship him at the tabernacle (Nu. 15:14-16). Therefore, the idea that Gentiles were unclean was a distortion of God's law by the Jewish oral law tradition. So what Peter is telling Cornelius is that it was against Jewish oral law, not the true OT law, for him to associate with Gentiles. If Peter had not confused Jewish tradition with God's law, he would not have been hesitant to visit Cornelius in the first place."

- *Love Without Bounds* by Clint Morgan (Feb. 15, 2004)

# Jesus and the Jewish oral law

"<sup>1</sup>Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, <sup>2</sup>Why do thy disciples **transgress the tradition of the elders**? for they wash not their hands when they eat bread. <sup>3</sup>But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? <sup>4</sup>For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. <sup>5</sup>But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; <sup>6</sup>And honour not his father or his mother, he shall be free. **Thus have ye made the commandment of God of none effect by your tradition.** <sup>7</sup>Ye hypocrites, well did Esaias prophesy of you, saying, <sup>8</sup>This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. <sup>9</sup>But **in vain they do worship me, teaching for doctrines the commandments of men.**" (Matthew 15:1-9 KJV)

# Jesus and the Jewish oral law

- “<sup>1</sup>And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.<sup>2</sup>And certain of the Pharisees said unto them, Why do ye that which is **not lawful** to do on the sabbath days?” (Luke 6:1-2 KJV)
- Some claim that in the above verse Jesus is accused of both violating the Sabbath and stealing corn. Once again, however, he is violating the Jewish oral law which in this case was a Pharasaic interpretation of what constituted "work", not an actual OT law, and his picking of corn from the fields of the others is allowed in the OT (Lev. 19:9-10) and is not considered to be stealing.

# Traditions vs. God's Law

- Clearly the Jews had commandments that were "traditions of the elders" and not found in the Torah. These commandments were part of the Jewish oral law (Traditions of men) and not the written Torah (Commandments of God).
- Knowing that the Jews of the time (even some of the apostles) still adhered to some of the Jewish oral law (traditions of men), let us read the controversial text of Ephesians chapter 2.

# Ephesians 2:14-16

- "14For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Ephesians 2:14-16 KJV)
- People argue that Paul is telling us that the enmity was caused by the Torah or certain parts of the Torah, and thus that is what Jesus abolished. Let us see if this is really the case.

# Context of Ephesians 2

**"<sup>11</sup>Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; <sup>12</sup>That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: <sup>13</sup>But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. <sup>14</sup>For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; <sup>15</sup>Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; <sup>16</sup>And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: <sup>17</sup>And came and preached peace to you which were afar off, and to them that were nigh. <sup>18</sup>For through him we both have access by one Spirit unto the Father. <sup>19</sup>Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; "**  
(Ephesians 2:11-19 KJV)

# Talk about a complicated passage

- Peter was right! Paul is hard to understand sometimes.
- From what I can gather, Paul is telling the Ephesians (non-Jews) that before they became believers, they were without Christ, without hope, without God in the world, aliens from the commonwealth of Israel, strangers from the covenants of promise, etc... But now that they are believers, they are drawn close by the blood of the Messiah, which has broken down the "middle wall of partition" separating Jews and non-Jews. Jesus came to reconcile the Jews and non-Jews into one group of people but to do so he needed to put an end to the enmity (hate) between the Jews and non-Jews which was being caused by some "law of commandments contained in ordinances".

## Law of commandments contained in ordinances?

- What could this "law of commandments contained in ordinances" be? The Torah, or any part of the Torah had no laws in it that would cause a separation of Jews and believing non-Jews. As seen previously, the Torah encouraged strangers (non-Israelites) to take part in offerings (Numbers 15:14-16), as well as obeying Torah instructions such as the Sabbath commandment (Exodus 20:10). So was there another "law" that the Jews were adhering to that might have caused enmity or hate between the Jews and the non-Jews?
- Right again! The Jewish oral law, also known as the traditions and commandments of men. Now let us investigate to see if this Jewish oral law is what Paul could have been talking about here in this verse from Ephesians.



# Historian: Flavius Josephus

“The center of the structure was the tallest, with the front wall being built with beams which sat upon interlocking pillars. Highly glossed stones made up this wall, so finely polished that those who looked upon it for the first time marveled at it in amazement. This was the description of the first structure. Located within it, and nearby, were steps which led up to the second structure, which was surrounded by a stone wall used as a barrier, engraved with an inscription not allowing foreigners to enter into it under the penalty of death.”

- *Antiquities of the Jews*, by Josephus, Chapter 15.417

# Wall Separating the Jews and Non-Jews

"During excavations of Jerusalem in 1871, two archaeologists, Clermont and Ganneau, discovered what is known as the Soreg Inscription. Written in Greek, the sign warns non-Jews to keep out of the temple area."

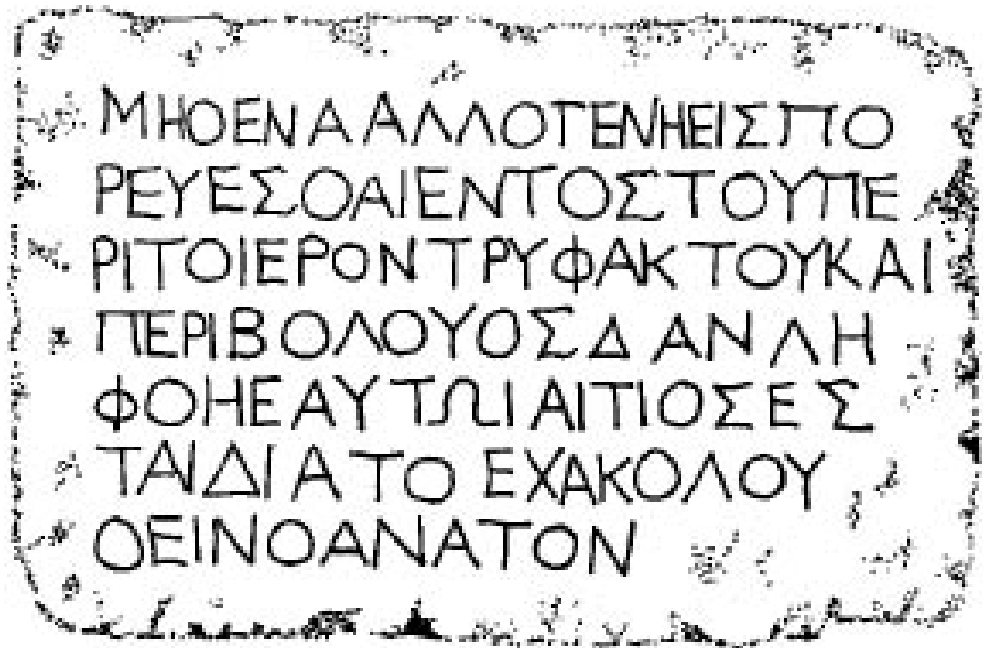
*Bible Believer's Archaeology -  
Vol. 2 The Search for Truth,*  
by John Argubright, chapter 12.



# Soreg inscription says:

“No foreigner is to enter the barriers surrounding the sanctuary. He who is caught will have himself to blame for his death which will follow.”

- *The Stones Cry Out*  
by Randall Price p.317



**Temple Warning Inscription**

**Illustrator: John Argubright**  
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# Middle Wall of Partition

"While Paul was writing the Epistle to the Ephesians at Rome, this barrier in the temple at Jerusalem was still standing, yet the chained prisoner of Jesus Christ [Paul] was not afraid to write that Christ had broken down the middle wall of partition, and had thus admitted Gentiles who were far off, strangers and foreigners, to all the privileges of access to God in ancient times possessed by Israel alone; that separation between Jew and Gentile was done away with forever in Christ."

- *The Middle Wall Of Partition*, by John Rutherford

# Eph. 2:15 Quote and Footnote

**"The barrier that kept the Gentiles away from the temple in first-century Palestine was unbiblical. Such a corruption would be a fitting thing for Jesus to denounce (cf. Matt 23.13), or a disciple to realize is without any basis in God's law.[3]"**

**[3]. Cf. Acts 10. Peter states that it is "unlawful" for "a Jew to associate with a foreigner or visit him," but there is no such law anywhere in the Hebrew Scriptures. Peter must be referring to the oral traditions in which he has been raised. Furthermore, he does not claim that Jesus has now changed the covenantal administration so that a temporary prohibition is now repealed, but rather that the very nature of God means that the "law" (the Pharisaical tradition) was in error all along—"God is not one to show partiality, but in every nation the man who fears Him and does what is right is welcome to Him" (vv. 34b-35; cf. Rom 2.9-11; 3.29-30; 10.12).**

**- *Ephesians 2:15 Exegetical Paper*, by Mark Horne**

(<http://www.hornes.org/theologia/mark-horne/ephesians-215>)

# TNT Revealed Translation

**“<sup>11</sup>Therefore remember, that you, once Gentiles (once people of the nations) in the flesh... <sup>12</sup>that at that time you were without Messiah, being aliens from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and without Yahuweh in this world. <sup>13</sup>But now in the Messiah Yeshua, you who once were far off have been made near by the blood of Messiah. <sup>14</sup>For He Himself is our peace, who has made us one, and **has taken down the partition of the middle wall [the uncommanded wall that the leaders of the time had built on the Temple Mount to separate the Jews from the Gentiles (the people of the nations) on the Temple Mount], <sup>15</sup>having abolished in His flesh the hostility created by this law of commandments contained in civil (manmade) ordinances, so as to create in Himself from the two (peoples), one new man, creating peace. <sup>16</sup>that He might reconcile them both (Jews and Gentiles alike) to God in one body through the execution stake to put to death the bitter opposition (between the two). <sup>19</sup>Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the set-apart ones, and members of the household of Yahuweh.” (Eph. 2:11-19)****

# Jesus rebukes the Religious Leaders

- The "law of commandments contained in ordinances" that Paul is talking about in Ephesians 2:15 is not the Torah in part or in full, but the Jewish oral law (the traditions or commandments of men).
- On numerous occasions, Jesus was accused of sinning by the religious leaders of that time (Matt. 12, John 5, etc.), but He did not sin against the Torah.
- He did however, ignore the Jewish oral law (which were man-made commandments), which was the basis for their accusations, and not the Torah.
- Every time the religious leaders accused Jesus of breaking one of their man-made commandment, Jesus rebuked them.

# Jesus also had this to say:

- <sup>1</sup>Then spake Jesus to the multitude, and to his disciples, <sup>2</sup>Saying The scribes and the Pharisees sit in Moses' seat: <sup>3</sup>All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. <sup>4</sup>For **they bind heavy burdens and grievous to be borne, and lay them on men's shoulders;** but they themselves will not move them with one of their fingers." (Matthew 23:1-4 KJV)
- Jesus is telling the people that when the scribes and Pharisees teach them out of Moses' writings (sit in Moses' seat), that the people should observe and do, but to not feel any obligation to do the things they add to Moses' writings, (which Jesus constitutes as grievous burdens) that they themselves don't even abide by.



# Jesus did not abolish God's Law

- "Whatever I command you, be careful to observe it; you shall **not add to it nor take away from it**" (Deut. 12:32 NKJV)
- It would make sense that if Jesus came to abolish any law, it would be man-made laws or traditions of men that were contrary to the Torah (God's instructions). But He would definitely not come to abolish the law (Torah), the commandments of God, which last for ever.
- “<sup>17</sup> **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.** <sup>18</sup>For verily I say unto you, 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 KJV)

# God's Word stands for ever!

- “The grass withereth, the flower fadeth: but **the word of our God shall stand for ever.**” Isaiah 40:8 (KJV)
- God's Word is His Holy Scriptures
- When this passage was written, the Torah was the only Scriptures they had
- God's Word here is clearly the Torah
- Thus, the Torah will last for ever

# Christ, the True Example

“Christ passed through all the experiences of His childhood, youth, and manhood without the observance of ceremonial temple worship. He held no office, He assumed no rank. He passed through the experience of infancy, childhood, and manhood without a stain upon His character. He consecrated Himself to God that He might benefit and bless others, to show that in every period of life the human agent can do the Master's will.”  
{BEcho, October 31, 1898 par. 7}

- E. G. White – The Bible Echo / October 31, 1898  
– Christ, the True Example.

# Jesus is our Perfect Example

- Jesus obeyed the Torah and did not break any of its commandments, which is why He was perfect and had no sin.
- He kept the Torah perfectly (including the Feasts) without needing to sacrifice any animals, or stoning any sinners to death.
- He lived a perfect sinless life, and is **the perfect example** for us to live by as well.

# Why didn't we ever learn this?

- “Unfortunately, we have inherited and accepted medieval interpretation of this Colossians text based on an anti-Judaic theology of contempt. This becomes evident in the spirit of the council of Nicaea, in AD 325, where Constantine said that we would change the Passover to Easter and the Sabbath to Sunday because quote ‘we must have nothing to do with that detestable Jewish crowd’.”

- Dr. Sidney L. Davis, Jr. from his presentation *The Law in Colossians*, at the “Proclaiming The Sabbath More Fully” Sabbath Conference - Pentecost May 31, 1998

# “Council of Nicaea” - Wikipedia

- *Separation of Easter from the Jewish Passover*

“After the June 19 settlement of the most important topic, the question of the date of the **Christian Passover (Easter)** was brought up. **This feast is linked to the Jewish Passover**, as the crucifixion and resurrection of Jesus occurred during **that festival**. By the year 300, most Churches had adopted **the Western style of celebrating the feast on the Sunday after the Passover**, placing the emphasis on the **resurrection, which occurred on a Sunday**. Others however **celebrated the feast on the 14th of the Jewish month Nisan**, the date of the **crucifixion according to the Bible's Hebrew calendar** (Leviticus 23:5, John 19:14). Hence this group was called Quartodecimans, which is derived from the Latin for 14. The Eastern Churches of Syria, Cilicia, and Mesopotamia **determined the date of Christian Passover in relation to the 14th day of Nisan**, in the Bible's Hebrew calendar. Alexandria and Rome, however, **followed a different calculation, attributed to Pope Soter**, so that **Christian Passover would never coincide with the Jewish observance** and decided in favour of **celebrating on the first Sunday after the first full moon following the vernal equinox**, independently of the Bible's Hebrew calendar.”

- A letter from  
**T. Enright CSSR.**  
St. Alphonsus  
(Rock) Church

- Go to the next  
page for a legible  
copy of the letter



St. Alphonsus' (Rock) Church,  
1118 N. Grand Ave.

St. Louis, June 1 1915

Dear Friend, I have offered & still  
offer \$1000. to any one who can prove to me  
from the Bible alone, that I am bound, under  
grievous sin to keep Sunday holy.  
It was the Catholic Church which made the law  
obliging us to keep Sund. holy. The Church made  
this law long after the Bible was written. Hence  
said law is not in the Bible.  
Christ, our Lord empowered his church to make  
laws binding in conscience. He said to his  
apostles & their lawful successors in the priesthood  
"Whatsoever you shall bind on earth shall be  
binding in heaven." Mt. 16. 19. Mt. 18. 17. Lk. 16. 19.  
The Cath. Church abolished, not only the Sabbath, but  
all the other Jewish festivals.  
Pray & study. I shall be always glad to help  
you as long as you honestly seek the truth  
Respectfully  
T. Enright CSSR

# St. Alphonsus (Rock) Church, June 1905

“Dear Friend, I have offered and still offer \$1000 to any one who can prove to me from the Bible alone that I am bound, under grievous sin to keep Sunday holy. It was the Catholic Church which made the law obliging us to keep Sunday holy. The church made this law long after the Bible was written. Hence that law is not in the Bible. Christ, our Lord empowered his church to make laws binding in conscience. He said to his apostles and their lawful successors in the priesthood “Whatsoever you shall bind on earth shall be binding in heaven.” Matthew 16:19. Matthew 18:17. Luke 16:19. **The Cath. Church abolished not only the Sabbath, but all the other Jewish festivals.** Pray and study. I shall be always glad to help you as long as you honestly seek the truth.”

Respectfully, *T. Enright CSSR.*



# Who will you serve?

- You already know who thinks to “change **times** and **laws**” (Dan 7:25 KJV)
- But now you know to what extent
- The Lord’s Sabbaths are His **appointed times** and the Torah is God’s **Law**
- Now the question is:

**What are you going to do?**

# Bible Translations for Dan 7:25

- “... and think to change the time [of sacred feasts and holy days] and the law” (Amplified Bible)
- “He will try to change their sacred festivals and laws” (New Living Translation)
- “He will try to change God's Law and the sacred seasons” (Contemporary English Version)
- “He will intend to change religious festivals and laws” (Holman Christian Standard Bible)
- “... thinking to change the feast days and the law” (New Catholic Translation)
- “He will try to change their religious laws and festivals” (Good News Bible)

# Every divine institution -> Restored

“In the time of the end **every divine institution is to be restored**. The breach made in the law at the time the Sabbath was changed by man, is to be repaired”

– E. G. White – Prophets and Kings (1917)  
/ Chap. 57 - Reformation p. 678

# Become Familiar with the Levitical law

“We are to become familiar with the Levitical law in all its bearings; for it contains rules that must be obeyed; it contains the instruction that if studied will enable us to understand better the rule of faith and practice that we are to follow in our dealings with one another. No soul has any excuse for being in darkness. Those who receive Christ by faith will receive also power to become the sons of God (Letter 3, 1905).” {1BC 1110.4}

1BC - S.D.A. Bible Commentary  
Vol. 1 (1953) / Leviticus

# Statutes to Guard the Decalogue

“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.”  
{RH, May 6, 1875 par. 10}

– E. G. White – The Review and Herald  
May 6, 1875 – The Law of God.

# Love the LORD thy God...

- “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.” (Matthew 22:37 KJV)
- Here Jesus was quoting the Torah (Deut. 6:5)
- “And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.” (Deuteronomy 6:5 KJV)
- What is the context of this verse?

# They shall be a sign....

- “<sup>1</sup>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: ... <sup>5</sup>And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. <sup>6</sup>And these words, which I command thee this day, shall be in thine heart: <sup>7</sup>And 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. <sup>8</sup>And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.” (Deuteronomy 6:1,5-8 KJV)

# Love the LORD with all your heart

- To love the LORD with all our heart, soul and might (Deut 6:5), we need to put **those words**, that God commanded us that day, in our hearts (Deut 6:6).
- What are those words?
- They are **the commandments, the statutes, and the judgments** that God commanded us (Deut 6:1).
- They are also called a “**sign**” (Deut 6:8).



# The 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 – PERIODICALS – The Signs of the Times / March 21, 1895 Parents are to Teach God's Statutes. Paragraph 1

# Carefully Consider Malachi 4:4

“From the light which God has given me it would be for our advantage to study the directions given to Israel. (Read Malachi 4.) Verse 4 especially has a meaning which all have not comprehended. Let it be carefully considered.” {PH087 8.2}

— E. G. White: Pamphlets - PH087 - Special Testimony to Battle Creek Church (1897).

# The Torah is to be remembered

- Remember ye the **law <8451>** of Moses my servant, which I commanded unto him in Horeb for all Israel, [with] the **statutes** and **judgments**.  
(Malachi 4:4 KJV)

- Remember ye the **Torah <8451>** of Moses my servant, which I commanded unto him in Horeb for all Israel, [with] the **statutes** and **judgments**.  
(Malachi 4:4 KJV)

# Prophecy in Malachi 4:4

"The closing words of Malachi are a prophecy regarding the work that should be done preparatory to the first and the second advent of Christ. This prophecy is introduced with the admonition, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." {SW, March 21, 1905 par. 1}

– E. G. White: PERIODICALS / SW –  
The Southern Watchman - March 21, 1905  
"In The Spirit and Power of Elias."

# Special Light to come...

“Strict integrity should be cherished by every student. Every mind should turn with reverent attention to the revealed word of God. Light and grace will be given to those who thus obey God. They will behold wondrous things out of His law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new.”

– E. G. White – Fundamentals of Christian Education (1923) / Chap. 60 - The Bible in Our Schools p.473

# To come in unexpected ways...

“There was to be special light for God’s people as they neared the closing scenes of this earth’s history. Another angel was to come from heaven with a message, and the whole earth was to be lightened with his glory.. It would be impossible for us to state just how this additional light would come. *It might come in a very unexpected manner, in a way that would not agree with the ideas that many have conceived.* It is not at all unlikely, or contrary to the ways and works of God, to send light to His people in unexpected ways.”

— E. G. White —

*Manuscript Releases Volume Thirteen –  
No. 1061 - Additional Light for God's People p.334*

# Closing Thought....

“When a doctrine is presented that does not meet our minds, we should go to the word of God, seek the Lord in prayer, and give no place for the enemy to come in with suspicion and prejudice. We should never permit the spirit to be manifested that arraigned the priests and rulers against the Redeemer of the world. They complained that He disturbed the people, and they wished He would let them alone; for He caused perplexity and dissension. The Lord sends light to us to prove what manner of spirit we are of. We are not to deceive ourselves.” {GW 301.3}

— E. G. White —

*Gospel Workers (1915) / Chap. 8 - Dangers*

# Study things out for yourself

- Although I tried to include as much as I possibly could in this study, it was impossible for me to include everything there is to know about these topics.
- However, I'm sure you have recieved enough information to think about.
- Now the onus is on **you** to explore these topics further and learn the truth for yourself. Here are some helpful tools:



# Important Study Links

- **Free Online Bible Resource - Various languages and translations to choose from!**

<http://www.biblegateway.com>

- **Free Online Strong's Concordance with Hebrew and Greek Lexicon**

<http://www.eliyah.com/lexicon.html>

- **The Official Ellen G. White Website  
-> The White Estate**

<http://www.whiteestate.org/>

# Links for More Info on the Holy Days

- **Bible Explorations** *(Free downloadable videos)*  
<http://www.bibleexplorations.com>
- **God's Holidays!** *(Two free downloadable eBooks)*  
<http://www.godsholidays.com/>
- **Lighted Way Ministries** *(Free eBooks + studies)*  
<http://www.lightedway.org>
- **The Truth Depot** *(Free downloadable studies)*  
<http://www.truthdepot.net>

# The End!

- Thank you for your time!

● Any Questions?

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