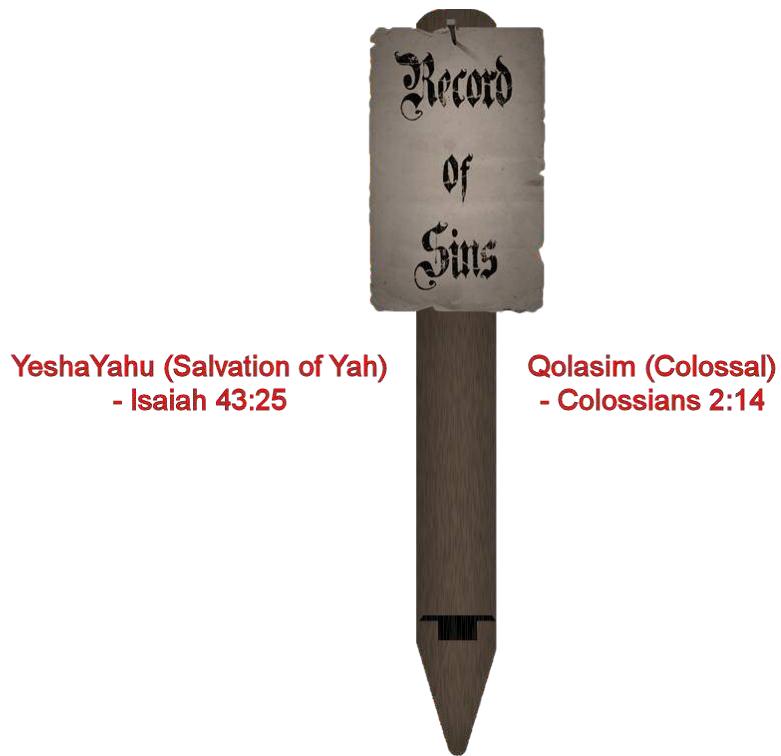


What Was Nailed To The Stake?

This is a very long study which includes both versions of Scriptures from the Restored Names KJV version (RNKJV) and the Halleluyah Scriptures for better understanding.

It was not a cross, but rather a stake where a wooden post holding the arms may have been used to mount to the stake.



Note: While the above picture is meant for representation as a more proper stake to which the crucifixion took place upon, the "cross symbol" commonly used by most "world churches" is actually a pagan symbol for the false mighty one known as Tammuz, and really should not be used.

YeshaYahu (Salvation of Yah) - Isaiah 43:25 I, I am He who blots out your transgressions for My own sake, and remember your sins no more.

Qolasim (Colossal) - Colossians 2:14 having blotted out the handwriting against us - by the dogmas - which stood against us, And He has taken it out of the way, having nailed it the stake.

Qolasim (Colossal) - Colossians 2:14-17

Original source document compiled by FLO BORS under the title "Law In Colossians".

Permission granted to Terry W. Avery for rewriting by FLO BORS floski@hotmail.com
(I have made changes and updates to this study from my original PDF document.)

Certain names, titles, and words have been replaced in quotes from other sources with the proper names, titles and words in order to eliminate the chance of speaking the names of other mighty ones or other pagan related issues to the best of my understanding.

Any names or words supplied for a better understanding of the word used that should not be spoken have a line through them. This is to prevent the calling on other mighty ones or using other such pagan words.

Shemoth (Names) - Exodus 23:13 And in all that I have said to you take heed. And make no mention of the name of other mighty ones, let it not be heard from your mouth.

The original Names were removed in most "bibles", but have been restored in at least two or three versions of Scripture that I am aware of.

The name of our Father in the shamayim (~~heaven~~) is YHWH (pronounced Yahuwah)

The name of ha'Mashiah (the Messiah) is Yahushua.

The Ruah (Spirit) of our Elohim (~~God~~) is called Ruah ha'Qodesh (~~set~~ - apart), or ha'Qodesh Ruah (the ~~set~~ - apart Spirit or ~~Holy Ghost~~)

Note; While some may speak of the Scriptures and truths found within them, yet they have been found to be short of the whole truth does not mean what they speak of is not worth searching and reproving in the Scriptures.

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 YHWH 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 YHWH 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

Qolasim (Colossal) Colossians 2:14-17

Having blotted out the handwriting against us - by the dogmas - which stood against us. And He has taken it out of the way, having nailed it to the stake. Having stripped the principalities and the authorities, he made a public display of them openly, having prevailed over them in it. Let no one therefore judge you in eating, or in drinking, or in respect of a festival, or a new moon, or Shabbathoth - Which are a shadow of what is to come - but the body of ha'Mashiah. (Halleluyah Scriptures)

The 10 Commandments (or Ten Words as shown from some translations) were done away with?

Say it isn't so! They were written in stone, which can symbolize they are forever!

It is on the basis that this "handwriting of ordinances" as it is shown to be in other translations, 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 stake.

In the following are some examples of conclusions from different sources (where the name of the false mashiah appeared, it was replaced with the true Name of ha'Mashiah as transliterated directly from Paleo Yisra'elite (Hebrew) to English):

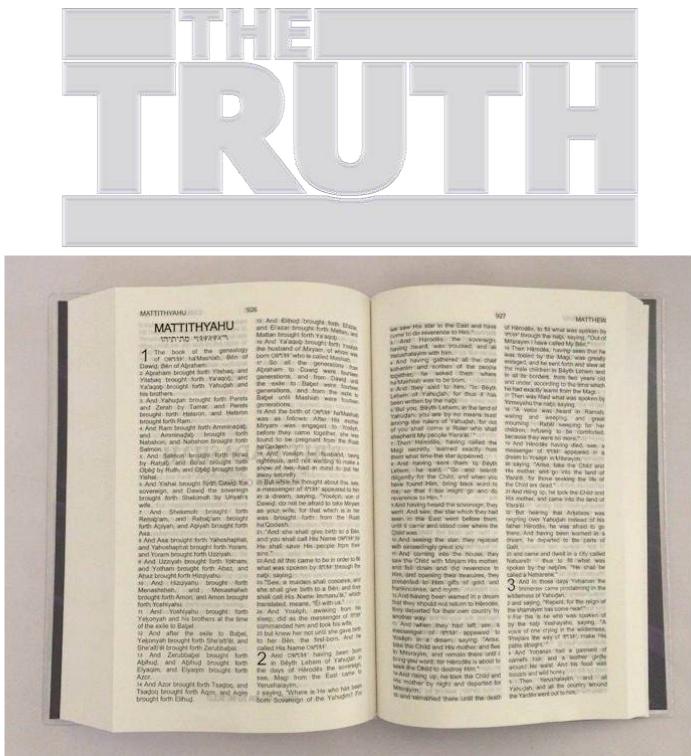
"Yahushua removed the ordinances, so we need not keep the laws regarding foods, qodesh days, or the Sabbath (Col. 2:16). But the Sabbath was one of the Ten Commands. Hence, all the Old Testament laws were removed, including the Ten Commands and the Sabbath.." -
Gospelway.com – "Old Testament Laws"

The 7th-day Sabbath was done away with?

"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"

"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.

Let me remind everyone who reads this, if we are without law, we become lawless, which is a complete contradiction to the Scriptures!



What does the Scriptures say?

"Sabbath days" appears nine times in the Restored Covenant RKJV (Restored King James Version) and KJV of the Scriptures.

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
("Sabbath Days") occurs in 9 verses in the KJV Page 1 / 1 (Mat 12:5 - Col 2:16)	
	SHOW STRONG'S <input checked="" type="checkbox"/>
Mat 12:5	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]?
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 sabbath days [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 sabbath days [4521].
Mar 3:4	And [2532] he saith [3004] [5719] unto them [846], Is it lawful [1422] [5748] to do good [4161] [5721] on the sabbath day [4521]

Matthew 12:5 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? (RNKJV)

Or have ye not read in the law [G3551], how that on the **Sabbath days** [G4521] the priests in the temple profane the **Sabbath** [G4521], and are blameless?

Matthew 12:10 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. (RNKJV)

And, behold, there was a man which had [his] hand withered. And they asked him, saying , Is it **lawful** [G1487] [G1832] (G5748) to heal on the **Sabbath days** [G4521]? that they might accuse him.

Matthew 12:12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the **Sabbath days**. (RNKJV)

How much then is a man better than a sheep ? Wherefore it is **lawful** [G1832] (G5748) to do well on the **Sabbath days** [G4521].

Mark 3:4 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. (RNKJV)

And he saith unto them, Is it **lawful** [G1832] (G5748) to do good on the **Sabbath days** [G4521], or to do evil? to save, or to kill? But they held their peace.

Luke 4:31 And came down to Capernaum, a city of Galilee, and taught them on the **Sabbath days**. (RNKJV)

And came down to Capernaum, a city of Galilee, and taught them on the **Sabbath days** [G4521].

Luke 6:2 And certain of the Pharisees said unto them, Why do ye that which is not **lawful** to do on the **Sabbath days**? (RNKJV)

And certain of the Pharisees said unto them, Why do ye that which is not **lawful** [G1832] (G3756) to do on the **sabbath days** [G4521]?

Luke 6:9 Then said Yahushua 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? (RNKJV)

Then said Yahushua unto them, I will ask you one thing; Is it **lawful** [G1832] (G5748) on the **Sabbath days** [G4521] to do good, or to do evil? to save life, or to destroy [it]?

Acts 17:2 And Paul, as his manner was, went in unto them, and three **Sabbath days** reasoned with them out of the scriptures,(RNKJV)

And Paul, as his manner was, went in unto them, and three **Sabbath days** [G4521] reasoned

with them out of the scriptures,

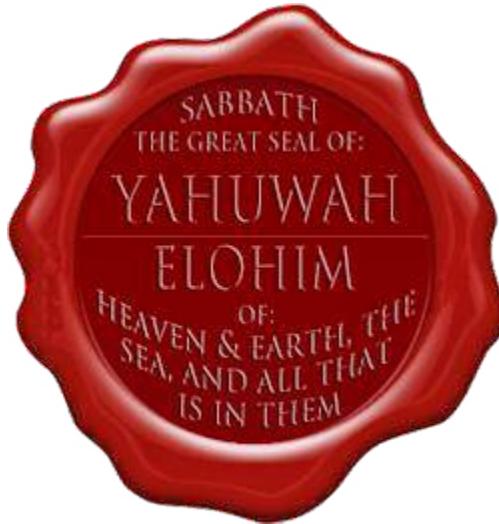
Colossians 2:16 Let no man therefore judge you in meat, or in drink, or in respect of a **holy day**, or of the new moon, or of the **Sabbath days**: (RNKJV)

Let no man therefore judge you in meat, or in drink, or in respect of an **holy day**, or of the new moon, or of the **sabbath [G4521] days**:

"Sabbath Days" = Weekly Sabbath?

In these past nine verses, the word "Sabbath Days" is, without exception, the same Greek word Sabbaton (Strong's #4521) for all nine verses.

In EVERY case, without exception, the word "Sabbath days" (Sabbaton) is referring to the weekly Seventh-day Sabbath for all eight verses.



Qolasim (Colossal) - Colossians 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an **holy day**, or of the **new moon**, or of the **Sabbath days**: (RNKJV)

Let no man therefore judge you in meat, or in drink, or in respect of an **holy day [G1859]**, or of the **new moon [G3561]**, or of the **sabbath [G4521] days**:

"Sabbath Days" = Sabbaton (G4521)

Sabbaton (G4521) refers to the weekly Seventh-day Sabbath.

4520	σαββατισμός sabbatismos <i>sab-bat-is-mos'</i>	from a derivative of σαββάτον - sabbaton 4521; a "sabbatism", i.e. (figuratively) the repose of Christianity (as a type of heaven);--rest.
4521	σαββάτον 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 sennight, i.e. the interval between two Sabbaths; likewise the plural in all the above applications;--sabbath (day), week.
4522	σαγηνή sagene <i>sag-a-y' -nay</i>	from a derivative of σάττω (to equip) meaning furniture, especially a pack-saddle (which in the East is merely a bag of netted rope); a "séine" for fishing;--net.

Lexicon Results for sabbaton (Strong's 4521)

Greek for 4521	
σαββάτον	
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	
1) the seventh day of each week which was a sacred festival on which the Israelites were required to abstain from all work	
a) the institution of the sabbath, the law for keeping holy every seventh	
b) a single sabbath, sabbath day	
2) seven days, a week	
Authorized Version (KJV) Translation Count — Total: 68	
AV - sabbath day 37, sabbath 22, week 9: 68	
Thayer's Lexicon (Help)	
σαββάτον, -ου, τό, (Hebr. שַׁבָּת), found in the N.T. only in the historical blks. 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	
MORE (145 KBytes)	

Sabbaton (#4521) in Greek is found 55 times in the Restored Covenant.
All of them refer to the weekly Seventh-day Sabbaton.

Sabbath "Days" in italics?

"The King James translators had a simple goal: to communicate YHWH'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

How "honest" they were is a matter of opinion. I personally think they lacked the intention of full disclosure, because they failed to research for the proper Names of the Father and Bĕn, which had been hidden that no one might know the true Names, which causes those that don't know the Names to call on false mighty ones!

The word "days" in italics was added by the translators of the KJV and was not in the original text.

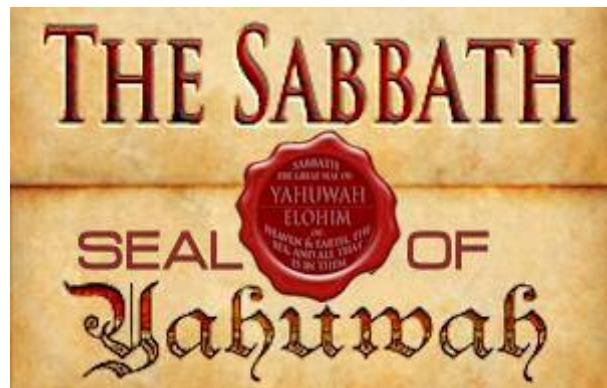
If you remove the word "days" from "Sabbath days" as in the original text, you are left with only "Sabbath".

"Sabbath" then would clearly be referring to the weekly Sabbath.

The word "Sabbath" or "Sabbath Days" in Colossians 2:16 is the same Greek word Sabbaton

(#4521) that is used in previous 9 verses we read.

In the previous 9 verses, the Greek word Sabbaton was referring to the weekly seventh-day Shabbath every single time without exception.



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 Shabbath.

Sequential Grouping

There are several texts in the Scriptures that have sequential groupings, which are known as the Appointed Times, according to the Scriptures.

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 □	
1Ch 23:31	And to offer 05927 all burnt sacrifices 05930 unto the LORD 03068 in the sabbaths 07676 , in the new moons 02320 , and on the set feasts 04150 , by number 04557 , according to the order 04491 commanded unto them, continually 08548 before 06440 the LORD 03068 ;
2Ch 2:4	Behold, I build 01129 an house 01004 to the name 08034 of the LORD 03068 my God 0430 , to dedicate 06942 [it] to him, [and] to burn 06999 before 06440 him sweet 05561 incense 07004 , and for the continual 08548 shewbread 04635 , and for the burnt offerings 05930 morning 01242 and evening 06153 , on the sabbaths 07676 , and on the new moons 02320 , and on the solemn feasts 04150 of the LORD 03068 our God 0430 . This [is an ordinance] for ever 05769 to Israel 03478 .
2Ch 8:13	Even after a certain rate 01697 every day 03117 , offering 05927 according to the commandment 04687 of Moses 04872 , on the sabbaths 07676 , and on the new moons 02320 , and on the solemn feasts 04150 , three 07969 times 06471 in the year 08141 , [even] in the feast 02282 of unleavened bread 04662 , and in the feast 02282 of weeks 07620 , and in the feast 02282 of tabernacles 05521 .
2Ch 31:3	[He appointed] also the king's 04420 portion 04521 of his substance 07399 for the burnt offerings 05930 , [to wit], for the morning 01242 and evening 06153 burnt offerings 05930 , and the burnt offerings 05930 for the sabbaths 07676 , and on the new moons 02320 .

New Moons

Shabbath Days, or Sabbathon

Feast or Festival Days

Grouping Examples

NehemYah (Consolation of Yah) - Nehemiah 10:33 For the showbread, and for the continual grain offering, and for the continual burnt offering of the **Shabbathoh**, of the **New Moons**, for the **Appointed Times**, and for the qodesh offerings, and for the sin offerings to make atonement for Yisra'el, and all the work of the House of our Elohim. (Halleluyah Scriptures)

YeshaYahu (Salvation of Yah) - Isaiah 1:13-14 Stop bringing futile offerings, incense, it is an abomination to Me. **New Moons**, **Shabbathoth**, the calling of meetings - I am unable to bear unrighteousness and assembly. My being hates your **new moons** and your **appointed times**, they are a trouble to Me, I am weary of bearing them. (Halleluyah Scriptures)

YehezqĚl (Strength of El) - Ezekiel 45:17 And on the the prince are the burnt offerings, and grain offerings, and drink offerings, and the **Festival**, the **New Moons**, the **Shabbathoth** - in all the Appointed Times of the house of Yisra'el. He is to prepare the sin offering, and the grain offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Yisra'el. (Halleluyah Scriptures)

Hoshěa (Salvation) - Hosea 2:11 I will shall cause all her rejoicing, her **Festivals**, her **New Moons**, and her **Shabbathoth**, even all her **Appointed Times**, to cease. (Halleluyah Scriptures)

In the previous examples of Scripture the Weekly, Monthly and Yearly Appointed Times are

always grouped together.

3 Categories of Appointed Times (days):

Weekly -> Sabbaths or Sabbath Days

Monthly -> New Moons

Yearly -> qodesh Feasts or Festival / Days

(All others are work days)

Remember Qolasim (Colossal) - Colossians 2:16?

"Let no one therefore judge you in eating, or in drinking, or in respect of a Festival, or a new moon or Shabbathoth -"

Feasts Pattern

Various Examples	Yearly	monthly	weekly
1 Chronicles 23:31	qodesh feasts	new moons	Sabbaths
2 Chronicles 2:4	qodesh feasts	new moons	Sabbaths
2 Chronicles 8:13	qodesh feasts	new moons	Sabbaths
2 Chronicles 31:3	qodesh feasts	new moons	Sabbaths
Nehemiah 10:33	qodesh feasts	new moon	Sabbaths
Isa 1:13-14	qodesh feasts	New moon	Sabbath
Ezekiel 45:17	qodesh feasts	new moons	Sabbaths
Hosea 2:11	qodesh feasts	new moons	Sabbaths
Colossians 2:16	qodesh feasts	new moon	Sabbath days

Up to this point...

It is reasonable and logical to conclude that the sequential grouping in Qolasim (Colossal) -

Colossians 2:16 also refers to the Yearly, Monthly, and Weekly Shabbath Feasts or Festivals of YHWH as noted in the Scripture examples. Therefore, textually and contextually, "Shabbathoth" in Qolasim (Colossal) - Colossians 2:16 refers to the weekly seventh-day Shabbath.

Let's look at some more issues...

"The SDA bible commentary interprets the Sabbath Days as a reference to the annual ceremonial Sabbath and not to the weekly Sabbaths. It is linguistically impossible to interpret Sabbath 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 Sabbath, 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.

- From Sabbath to Sunday", P.359 - Dr. SamueleBacchicci, SDA author & Theologian
Oops! Is this a false doctrine?

"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. - Ministry, May 1997, P.15 " - Dr. William Richardson, chair of the dept. of religion at Andrews University

Is Paul needlessly repeating himself?

Let's look at that again...

Qolasim (Colossal) - Colossians 2:16 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**:

(NRPV - Needlessly repetitive Paul version)

Don't laugh, this is what the Seventh Day Adventist's believe

Here is what it really says in the Scriptures.

Colossians 2:16 Let no man therefore judge you in meat, or in drink, or in respect of a set-apart day, or of the new moon, or of the Sabbath days: (RNKJV)

Qolasim (Colossal) - Colossians 2:16 Let no one therefore judge you in eating or in drinking, or in respect of a Festival or a new moon or Shabbathoth - (Halleluyah Scriptures)

There is only one logical conclusion

"Shabbathoth" in this verse is referring to the weekly seventh-day Shabbathoth (Sabbaths)!



A major part of the denominations in Christianity 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.

MOSES' LAW	GOD'S LAW
Called "the law of Moses" (Luke 2:22).	Called "the law of the Lord" (Isaiah 5:24)
Called "law ... contained in ordinances" (Ephesians 2:15). Called "the royal law" (James 2:8).	
Written by Moses in a book (2 Chronicles 35:12).	Written by God on stone (Exodus 31:18; Exodus 32:15-16).
Placed in the side of the ark (Deuteronomy 31:26).	Placed inside the ark (Exodus 40:20).
Ended at the cross (Ephesians 2:15).	Will stand forever (Luke 16:17).
Added because of sin (Galatians 3:19).	Points out sin (Romans 7:7; 3:20).
Contrary to us, against us (Colossians 2:14).	Not grievous (1 John 5:3).
Judges no one (Colossians 2:14-16).	Judges all people (James 2:10-12).
Carnal (Hebrews 7:16).	Spiritual (Romans 7:14).
Made nothing perfect (Hebrews 7:19).	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 or Festivals 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 stake and not the 10 Commandments (also called the Ten Words) 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

The Seventh-day Adventist reasoning claims that since the Moral Law (Ten Commandments written in stone) cannot be nailed to the stake, therefore it is the ceremonial laws that are nailed to the stake, and that this saves the Seventh-day Sabbath (which is part of the 10 Commandments) from being done away with.

Problems with this theory?

They ignore the grammar
They ignore the linguistics
They ignore the context
They ignore the translation
They ignore the Scriptures
It's all in the favor of a theological assumption.

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

Looking closer...

The theological premise for this whole argument rests on the meaning of the phrase "handwriting of ordinances".

Can we prove from the Scriptures that the handwriting of ordinances is, in fact, the ceremonial law?

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.

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 First Covenant that is written in Aramaic or Hebrew?

(very important note: Both the First Covenant and the Renewed Covenant were originally written in Aramaic and/or Ibrim (Hebrew). It is likely the Greek translation came after that in order to be able to convey the Scriptures to other peoples and it is very likely therein lies the problem of some translation from the Septuagint later on (or prior to), introducing pagan names and words because it is believed or understood we see instances where Yahushua read from (in the synagogues) or quoted from the Septuagint. It is very likely that both Yahushua and the Talmids (Apostles) simply refused to speak the names of false mighty ones if they were found within the Septuagint.) Remember, Romans had taken over Yerushalayim and possibly all of Yisra'el by this time, and it is likely they did not want or allow anything spoken in public without them knowing what was being spoken.

We simply need to review the Scriptures that the Talmid (Apostle) Sha'ul (Paul) and the Greek speaking Yisra'elites were using for the sake of the Romans and other non-Yisra'elite people, known as the Septuagint.



Restored Covenant 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"

The Septuagint as it is today is a Greek translation or transliteration of the Scripturees. We must keep in mind that in that time and day there were mainly two languages, Aramaic or Ibrim (Hebrew) for the Yisra'elites and Latin or Greek for the Romans and the Torah was originally written in Aramaic and/or Ibrim (Hebrew) language for the Yisra'elites. Sha'ul (Paul) was not an exception, as he was of the Yisra'elite Aramaic and/or Ibrim, and frequently quoted the Torah in many of his writings.

Looking closer, continued...

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, if that is the case.

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 Renewed Covenant

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 <i>nemo</i> (to parcel out, especially food or grazing to animals)
TDNT Reference	Vines
4:1022,646	View Entry
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	

Interestingly enough, the word "nomos" does not appear even once in the book of Colossians.

What does this mean?

So where did Sha'ul 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 First Covenant

Let's go back to the Colossians text and read it in context. Maybe that will give us a clue as to what Sha'ul is talking about.

(looking closer this time)

Qolasim (Colossal) Colossians 2:11-14 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 the Messiah: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of YHWH, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 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; (RNKJV)

Qolasim (Colossal) Colossians 2:11-14 having been buried with Him in immersion, in which you also were raised with Him through the belief in the working of YHWH, who raised Him from the dead. And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you of all trespasses, having blotted out the handwriting against us - by the dogmas - which stood against us. And He has taken it out of the way, having nailed it to the stake. (Halleluyah Scriptures)

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.

As an example, the metaphor "Couch Potato" doesn't make much sense in other cultures.

uncircumcision of your flesh - (was a refusal to willingly do Yah's will, to live according to His Commandments, and was living in the temptation of the flesh)

buried with Him in immersion - (baptism = a washing away of sin)

The context is of *being forgiven our trespasses and being a new creature in the Mashiah!*

What about "having blotted out the handwriting against us - by the dogmas - which stood against us"? 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...

The Greek word for handwriting is Cheirographon (#5498)

Lexicon Results for <i>cheirographon</i> (Strong's G5498)	
Greek for G5498	
χειρόγραφον	
Transliteration	Pronunciation
cheirographon	khā-ro'-grā-fon (Key)
Part of Speech	Root Word (Etymology)
neuter noun	from a compound of G5495 and G1125
TDNT Reference	Vines
9:435, 1309	View Entry
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	

Thayer's Lexicon translation of Cheirographon (#5498)

Authorized Version (KJV) Translation Count — Total: 1	
AV — handwriting 1	
Thayer's Lexicon (Help)	
χειρόγραφον , -ου, τό, (<i>χείρ</i> and <i>γράφω</i>), <i>a handwriting; what one has written with his own hand</i> (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. <i>bond</i>)] 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?

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 some basic elements, all perfectly described in the account of the crucifixion of the Mashiah.

First, the scourging; (it was not a normal practice to both scourge and crucify)

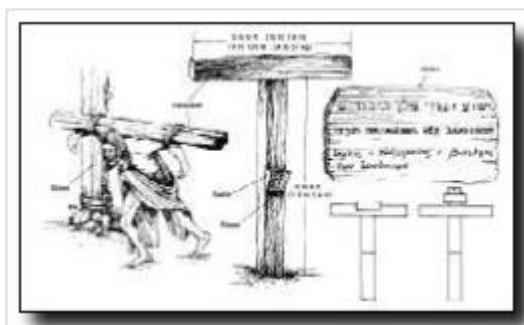
The carrying of the beam which the arms are fixed to (as well as the stake itself?) by the condemned to the site;

Then the nailing or binding of the condemned to the beam

Then finally attaching this beam onto the upright post and setting it up.

(but wait, there's more...)

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 and/or near the stake in clear sight.

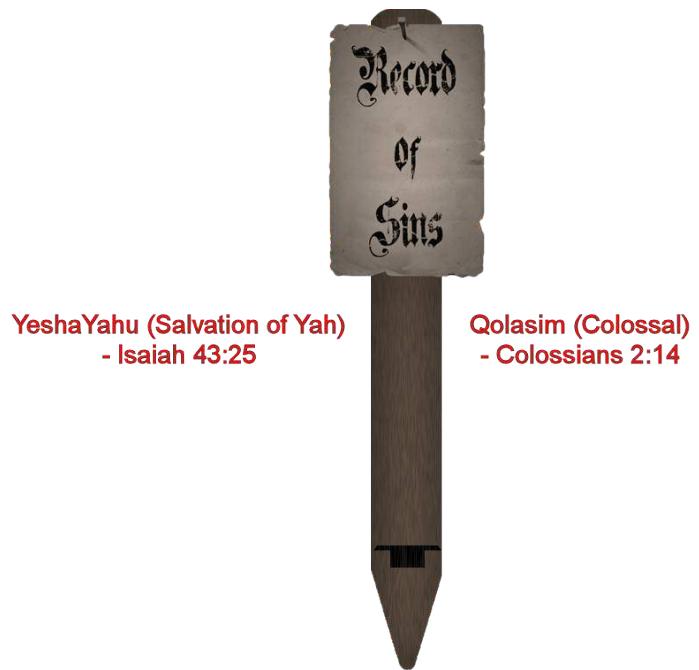


The Wages of Sin is Death

If Yahushua would not have died for our sins, then we would have to hang on the stake and guess what they would write on the sign hung above us on the stake? That's right! Our SINS!!! Wow... wouldn't that be a huge sign indeed! They would nail our sins to the stake (or somewhere near it because the list was too long)...

The "handwriting against us" or the "handwriting of ordinances" as it is written in some translations 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 stake! It was the record book of our sins that He blotted out by nailing it to the stake. Take note of the two Scriptures on each side of the stake in the picture, which is the prophecy and then the fulfillment.



Back to the metaphors...

Sha'ul is using legal terminology to show how Yahushua has legally dealt with our sins, not how Yahuwah has dealt with the law. "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.



Way = Mesos= Middle?

verse 14;

Blotting out the **handwriting [5498]** of **ordinances [1378]** that was against us, which was contrary to us, and took it out of the **way [3319]**, nailing it to his stake;

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	View Entry
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, (Lat. 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'."

The middle was the position occupied at the center of the court or assembly by the accusing witness.

In the context of Colossians, the accusing witness is the record book of sins, which YHWH through His Bĕn, ha'Mashiah Yahushua has blotted out and removed out of the court.

"We conclude then that the document nailed to the stake 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. Samuel Bacchiocchi from his book The Sabbath in the New Testament, p.111

*Scripture Translations for Col 2:14
(the word cross replaced with stake as it should read)*

"He canceled the record of the charges against us and took it away by nailing it to the stake."
(New Living Translation)

"YHWH wiped out the charges that were against us for disobeying the Law of Moses. He took them away and nailed them to the stake." (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 stake." (Today's NIV)

"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 stake;" (RNKJV)

"having blotted out the handwriting against us - by the dogmas - which stood against us. And He has taken it out of the way, having nailed it to the stake." (Halleluyah Scriptures)

Context of Qolasim (Colossal) - Colossians 2

Sha'ul 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 YHWH has forgiven them who follow after Yahushua.

How can Sha'ul, 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..."

| **Colossians 2:16** Let no man therefore judge you in meat, or in drink, or in respect of a set-apart day, or of the new moon, or of the Sabbath days: (RNKJV)

Qolasim (Colossal) - Colossians 2:16 Let no one therefore judge you in eating or in drinking, or in respect of a Festival, or of a new moon, or Shabbathoth - (Halleluyah Scriptures)

Most scholars make the assumption that Festivals or Feasts of YHWH, new moons and Shabbathoth are the false teachings that Sha'ul 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, Sha'ul calls these false teachings the *commandments and teachings of men* (vs. 22).

Sha'ul was a Yisra'ēlite of Yisra'ēlites, 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 Festivals, New Moons and Shabbathoth are clearly defined in the Torah as being commandments of YHWH.

Not even a bad Yisra'ēlite would refer to the Torah as the commandments and teachings of men?

Several scholars (non-SDA) came together and wrote a book called "From Sabbath to the Adon's day" 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..." [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 Sha'ul is not doing the judging. The ones doing the judging are the false teachers (the heretics) for not observing their man-made rules!

The false teachers (the heretics) were telling them how to do these things.

To paraphrase, they were saying; if you really want to be saved, you have to eat a certain way, drink a certain way, and observe the qodesh days, new moons and Shabbathoth a certain way.

The reference to this is found in "Touch not; taste not; handle not" (vs. 21)

To paraphrase, Sha'ul is saying: "Let no man judge you" or "Let no man dictate to you, how to eat, drink or observe the qodesh days, new moons and Shabbathoth." Only the Scriptures, the Word of YHWH can do that, not man.

Sha'ul is *not* doing the judging. Sha'ul is not condemning these 5 practices of eating, drinking or observing the qodesh days, new moons and Sabbath days. He approves them provided they are done according to the Scriptures. (Pauline approbation)

Let us keep in mind that there is only one way the Appointed Times of YHWH can be found, and every tree can be known by the fruit it bears according to the Word of YHWH.

"A Shadow of things to come..."

Colossians 2:17 Which are a shadow of things to come; but the body is of Christ. (KJV)

Colossians 2:17 Which are a shadow of things to come; but the body of the Messiah. (RNKJV)

Qolasim (Colossal) - Colossians 2:17 which are a shadow of what is to come - but the Body of ha'Mashiah. (Halleluyah Scriptures)

Notice that the word "is" is in italics for the KJV?

That means it was not in the original text and that the translators put it there. Why would the translators put that in there?

"Which are a shadow of things to come; but the body of Christ." (without the "is" correction).

Most people connect the two parts of this verse to form a complete sentence. Maybe this sentence made absolutely no sense whatsoever to them, so the translators thought it would make more sense if they put the verb "is" in there?

Qolasim (Colossal) - Colossians 2:17 which are a shadow of what is to come - but the Body of ha'Mashiah. (Halleluyah Scriptures)

Notice though, that it says which are (not were) a shadow of what is to come?

YeshaYahu (Salvation of Yah) - Isaiah 66:22-23 "For as the new shamayim and the new earth, that I make stand before Me," declares YHWH, "so your seed and your name shall stand. "And it shall be, that from New Moon to New Moon, and from Shabbath to Shabbath, all flesh shall come to worship before Me," declares YHWH. (Halleluyah Scriptures)

Here it is, clear as black and white! "Even as the new shamayim and the new earth, that I make stand before Me," the New Moons and Shabbathoth will also still be observed! Remember, YHWH changes not! Even as He does not change, His law (Ten commandments or Ten Words, written by His finger) does not change! It might also be pointed out that in those Ten Commandments, that there are no sacrifices mentioned! It's like He knew that those Ten Commandments would not be perfect if there was any mention of sacrifices, which I am sure He did, because both the Father and His Word are perfect, no matter what man may try to do to it, or how they might try and interpret it!

What about the Body?

Qolasim (Colossal) - Colossians 1:18 And He is the Head of the Body, the assembly, who is the beginning, the first-born from the dead, that He might become the One who is first in all. (Halleluyah Scriptures)

Qolasim (Colossal) - Colossians 1:24 who now rejoice in my sufferings for you, and fill up in my flesh what is lacking, in Mashiah's afflictions for the sake of His Body, which is the assembly, (Halleluyah Scriptures)

The body is the assembly (what the world religions call church, to which a church can be any gathering for any purpose, and not the actual assembly of Yahushua)!

The last part of verse Colossians 2:17 relates to verse Colossians 2:16...
16 Let no man therefore judge you...[in these matters] 17 but the body of ha'Mashiah [which is the assembly].

In other words, Sha'ul is telling the Colossians that no one should be judging them on these matters but the assembly to come with ha'Mashiah at Judgement (shadow more clearly seen).

Remember when it is said every tree is known by the fruit it bears? This is how you know which

are the real followers of Yahushua! These are your brothers and sisters in the assembly! If you see that some are in error, study with them in the love of YHWH to show them the truth, then it is up to them to decide to follow after the truth, even as Sha'ul showed the Colossians.

Qolasim (Colossal) - Colossians 2:14-17 having blotted out the handwriting against us - by the dogmas - which stood against us. And He has taken it out of the way, having nailed it to the stake. Having stripped the principalities and authorities, He made a public display of them, having prevailed over them in it. Let no one therefore judge you in eating or drinking, or in respect of a Festival or new moon or Shabbathoth - which are a shadow of what is to come - but the Body of ha'Mashiah. (Halleluyah Scriptures)

That time and day is already set with the only approved and appointed Judge & Jury. What I think this means is, we are not to try and sit in judgement of them at this time, but rather reprove the teaching they go by, whether it be of the Scriptures or not, and if not, it is our duty to try and show them the truth found within the Scriptures.

According to what is taught in the Scriptures, we are to take it to them one on one first, then if that does not work, then by two or three, and if that does not work, to take to the entire assembly. Keep in mind, if they are not part of the assembly, that we can still do it in this manner that they might come to know the truth of the matter.

Let's review...

Sha'ul (in Colossians 2) is not focusing on the law. But rather, he is focusing on Yah's forgiveness and the completeness in ha'Mashiah Yahushua.

We can keep the Seventh-day Shabbath according to all the Scriptural evidence and be called illogical by those that think they are wise. We just have to get our facts straight and use only wholly sound teachings from the Scriptures.

The law was not nailed to the stake!

What was nailed to the stake was the record book (or hand writings) of sins which was against us!

Sha'ul did not do away with any laws!

Ma'asēh (Actions) - Acts 25:8 while Sha'ul said in his own defense, "Neither against the Torah of the Yahudim, nor against the Miqdash, nor against Kaisar, did I commit any sin." (Halleluyah Scriptures)

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 Mashiah, which is the true assembly according to the righteous standard, which is the Word of YHWH.

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!

Yahushua did not come to abolish the law, which is righteous and qodesh, but to fulfill it! To blot out the transgression of the law which is our sin. He paid our DEBT!

The Yearly Festivals or Feasts of Leviticus 23

Spring Festivals The First Coming				Fall Festivals The Second Coming			
Passover	Unleaven Bread		Pentecost	Trumpets	Atonement	Tabernacles	
14th Day 1st Month (Abib/Nisan)	A Week Long Festival 15th to 21st Day 1st Month (Abib/Nisan)		50 days from 15 Nisan (6 Shan)	1st day 7th Month (Tishri)	10th Day 7th Month (Tishri)	An Eight Day Festival 16th to 22nd Day 7th Month (Tishri)	
Erev Pesah	Pesah 1st Day of Festival	Omer <u>Firstfruits</u>	Yom Tov 7th Day of Festival	Shavuot Feast of Weeks or <u>Firstfruits</u>	Rosh Ha-shanah	Yom Kippur	Sukkoth 1st Day of Festival
	15th Day 1st Month (Abib/Nisan)	16th Day 1st Month (Abib/Nisan)	21st Day 1st Month (Abib/Nisan)				15th Day 7th Month (Tishri)
Not a <u>sabbath</u>	A sabbath No servile work	Not a <u>sabbath</u>	A sabbath No servile work	A sabbath No servile work	A sabbath No servile work	A sabbath No work	A sabbath No servile work
Crucifixion	Resurrection		Outpouring Of Holy Spirit		Warning	Pre- Advent Judgment	Second Coming In gathering
	In Jerusalem Barley Harvest Early Rains		In Jerusalem Wheat Harvest				In Jerusalem Fruit Harvest Latter Rains

Wayiqra (And He called) - Leviticus 23:1-3 And YHWH spake to Mosheh, saying, "Speak to the children of Yisra'el, and say to them, "The Appointed Times of YHWH, which you are to proclaim to be qodesh gatherings, My Appointed Times are these: 'Six days work is done, but the seventh day is a Shabbath of rest, a qodesh gathering. You do no work, it is a Shabbath to YHWH in all your dwellings.

The seventh day Shabbath is a Feast Day of rest, gathering with prayer, study and worship with YHWH.

If you nail the Feast or Festival days to the stake, you nail the seventh day Shabbath to the stake as well, which is actually impossible to do, because it is an Appointed Time of YHWH, even through the new shamayim and Earth!

Some might be thinking... (really? Come on!)

The Annual Shabbathoth or Feasts were for sacrificing animals...

Don't mix the 7th day Shabbathoth in there...

We don't need to sacrifice animals anymore, so we don't need to celebrate the Annual Shabbathoth either...

Here are some things to consider if you think any of those things.

Bemidbar (In the wilderness) - Numbers 28:9-10 'And on the Shabbath day two lambs a year

old, perfect ones, and two-tenth parts of fine flour as a grain offering, mixed with oil, with its drink offering, the burnt offering of every Shabbath, besides the continual burnt offering, with its drink offering.'

Some argue that the annual Shabbathoth were abolished because sacrifices were performed on those days. However, the verses above show that sacrifices were also performed on the 7th day Shabbath, yet we don't consider that to be a reason to abolish the 7th day Shabbath. Therefore it is not a valid reason to abolish the annual Shabbathoth either.

While it is true that Yahushua is the final sacrifice, that still does not abolish the Feasts or Festivals of Yah! This just means those Feasts are to be observed without blood sacrifices.

Some might be thinking... (more excuses?)

It doesn't really make a difference anyway because the yearly Shabbathoth were only for the Yisra'ēlites (Jews).

The weekly Shabbath is the Shabbath of YHWH, it's for everyone, but not the yearly Shabbathoth.

Those were just Feasts or Festivals of the Yisra'ēlites (Jews).

~~Answer~~

the feasts of YHWH - Wayyiqra (And He called) - Leviticus 23:2
these are my [YHWH's] feasts - Wayyiqra (And He called) - Leviticus 23:2
the feasts of YHWH - Wayyiqra (And He called) - Leviticus 23:4
YHWH's Passover - Wayyiqra (And He called) - Leviticus 23:5
the feasts of YHWH - Wayyiqra (And He called) - Leviticus 23:37
the feasts of YHWH - Wayyiqra (And He called) - Leviticus 23:44

Some argue that the annual Shabbathoth were just Yisra'ēlite Feasts or Festivals, but the Scriptures clearly states that they are the Feasts or Festivals of YHWH!

Romans 2:10-11 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with YHWH. (RNKJV)

Romiyim (Strength) - Romans 2:10-11 but esteem, respect, and peace to everyone working what is good, to the Yahudi first and also to the Yawanite. For there is no partiality with Elohim.
(Halleluyah Scriptures)

That sure looks to me like He doesn't care who you are, He has made provisions for everyone!

YHWH does not change!

Shemu'El 1 (Heard of El) - 1 Samuel 15:29 "Moreover, the Eminence of Yisra'el does not lie or relent. For He is not a man, that he should relent." (Halleluyah Scriptures)

Mal'aki (My messenger) - Malachi 3:6 "For I am YHWH, I shall not change..." (Halleluyah Scriptures)

Ya'aqob (Supplanter) - James 1:17 "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change, nor shadow of turning." (Halleluyah Scriptures)

If the yearly and weekly Feasts or Festivals were YHWH's Feasts or Festivals in the First Covenant and YHWH does not change, then wouldn't the yearly and weekly Feasts or Festivals still be YHWH's Feasts or Festivals today?

Absolutely! It is clear that they are still YHWH's Feasts or Festivals!

Some might be thinking... (here we go again!)

Ok, Fine. They are YHWH's Feasts or Festivals, but weren't they given to Yisra'el at Mount Sinai?

There is no record of anyone keeping the Feasts before Mount Sinai. So, they must have been only for the Yahudi (Jews).

Before Mount Sinai...

Tehillim (Psalms) - Psalms 81:3-5 Blow the ram's horn at the time of the New Moon, at the covering, on our Festival day. For this is a law for Yisra'el, and a Right-Ruling of the Elohim of Ya'aqob. He appointed it in Yahoséph for a witness, When he went out through the land of Mitsrayim; I heard a language that I did not know. (Halleluyah Scriptures)

Ya'aqob (Joseph) kept the Feasts before Mt. Sinai!

Way before Mount Sinai...

Bereshith (In the beginning) - Genesis 26:5 "Because that Abraham obeyed My voice and guarded My Charge: My Commands, My Laws, and My Torot." (Halleluyah Scriptures)

The Appointed Times or Feasts of YHWH are part of YHWH's statutes! Looks like Abraham kept the Feasts of YHWH too!

Bereshith (In the beginning) - Genesis 19:3 But he urged them strongly, and they turned in unto him and came into his house. And he made them a feast, and baked unleavened bread, and they ate. (Halleluyah Scriptures)

Lot had a feast with unleavened bread? That looks like a Feast was being kept before the Mount

Sinai to me...

Some might be thinking... (good grief, really?)

I'm not too sure about those verses... They seem pretty inconclusive....

I'm still thinking that the Feasts or Festivals were given to Yisra'ĕl at Mount Sinai. Thus they were only for the Yahudi (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 Yahudi.

Seasons...

Genesis 1:14 And Elohim 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**, and for days, and years: (RNKJV)

Bereshith (In the beginning) - Genesis 1:14 And Elohim said, "Let lights come to be in the expanse of the shamayim to separate the day from the night, and let them be for signs, and for **Appointed Times**, and for days, and years, (Halleluyah Scriptures)

Psalms 104:19 He appointed the moon for **seasons**: the sun knoweth his going down. (RNKJV)

Tehillim (Psalms) - Psalms 104:19 He made the moon for **Appointed Times**; the sun knows it's going down. (Halleluyah Scriptures)

Mo'ed [4150]

The word **seasons [4150]** for all other Scriptures aside from the Halleluyah Scriptures which uses the correct words, in the previous two Scriptures is translated from the Ibrim (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	
בָּרְעָד	
Transliteration	Pronunciation
<i>mow'ed</i>	mo-ăd' (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 YHWH created the moon for Mo'edim or "Appointed times", what does that have to do with the Feasts or Festivals?

Surely these Mo'edim or "Appointed Times" means Feasts or Festivals, and possibly even more Appointed Times yet to come as described in Dani'ĕl (Judgement of El) and Hazon (Vision) - Revelation.

YHWH created the moon so we can tell when a month starts and how to find the Appointed Times!

Seasons [4150] = Appointed times

Exodus 13:10 Thou shalt therefore keep this ordinance in his **season** from year to year.
(RNKJV)

Shemot (Names) - Exodus 13:10 "And you shall guard this Law at its **Appointed Time** from year to year." (Halleluyah Scriptures)

Numbers 9:2 Let the children of Israel also keep the passover at his **appointed season**.
(RNKJV)

Bemidbar (In the wilderness) - Numbers 9:2 "Now let the children of Yisra'ĕl perform the Pesah at its **Appointed Time**." (Halleluyah Scriptures)

In other words...

Appointed Times are the Shabbathoth and Feasts or Festivals of YHWH

Wayyiqra (And He called) - Leviticus 23:4 'These are the **Appointed Times** of YHWH, qodesh gatherings which you are to proclaim at their **Appointed Times**'. (Halleluyah Scriptures)
another way to view this...

Wayyiqra (And He called) - Leviticus 23:4 'These are the **mo'edim [4150]** of YHWH, qodesh gatherings which you are to proclaim at their **mo'edim [4150].**' (paraphrased Halleluyah Scriptures)

the Appointed Times [4150] of YHWH (Lev. 23:2)
these are my Appointed Times [4150] (Lev. 23:2)
the Appointed Times [4150] of YHWH (Lev. 23:4)
the Appointed Times [4150] of YHWH (Lev. 23:37)
the Appointed Times [4150] of YHWH (Lev. 23:44)

Again, the word **Feast [4150]** is transliterated from the Hebrew word **Mo'ed [4150] or Mo'edim (plural)** meaning **Appointed Times**.

Bereshith (In the beginning) - Genesis 1:14 And Elohim said, "Let lights come to be in the expanse of the shamayim to separate the day from the night, and let them be for signs, and for **Appointed Times**, and for days, and years, (Halleluyah Scriptures)

Tehillim (Psalms) - Psalms 104:19 He made the moon for **Appointed Times**; the sun knows it's going down. (Halleluyah Scriptures)

YHWH created the moon so that we would know when to celebrate His **mo'edim [4150]**.

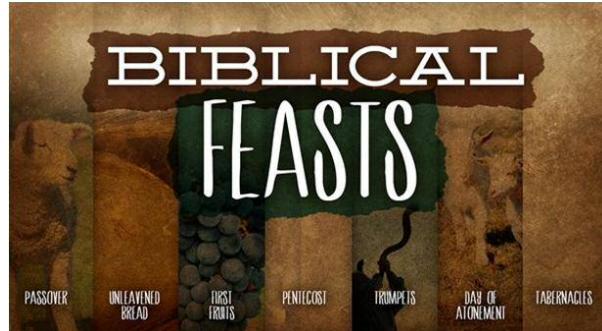
They are His "Appointed Times".

Remember, YHWH does not change!

Some might be thinking...

That's interesting... but if this is really the case, then wouldn't Yahushua and the Apostles have kept the Feasts and Festivals too?

Absolutely! And they did just that!



Festival of Tabernacles

Yohanan (Yah has favored) - John 7:8-14 "You go up to this **Festival**. I am not yet going up to this **Festival**, for my time is not yet been filled." And having said this to them, He stayed in Galil. But when His brothers had gone up to the **Festival**, then He also went up, not openly, but as it were in secret. The Yahudim, therefore, were seeking Him at the **Festival**, and said, "Where is He?" And there was much grumbling about Him among the crowd. Some were saying, "He is good," but others were saying, "No, but He is leading the crowd astray." However, no one spoke openly of Him for fear of the Yahudim. And about the middle of the **Festival** Yahushua went up to the Miqdash, and He was teaching." (Halleluyah Scriptures)

More Yearly Appointed Times or Feasts attended...

Yohanan (Yah has favored) - John 7:37-38 And on the last Great Day of the **Festival**, Yahushua stood and cried out, saying, "If anyone thirsts, let him come to Me, and let him who believes in Me drink. "As the Scripture said, out of His innermost shall flow rivers of living water." (Halleluyah Scriptures)

In the Scripture quotes above, is the included verse 38, showing one of the 300 prophesies from the First Covenant being fulfilled in the Restored Covenant. There are 300 prophesies within the First Covenant concerning the Bĕn of YHWH, ha'Mashiah Yahushua. This is one of the most impossible things to do by any man, to make such prophesies that were fulfilled in ha'Mashiah Yahushua, proving the Scriptures are true and real when guided by the Word which was breathed into man by YHWH! These 300 prophesies also disprove any claim by anyone that Yahushua is not ha'Mashiah sent by YHWH!

Luqas (Illuminating) - Luke 2:41-42 And his parents went to Yerushalayim every year at the **Festival** of the Pesah. And when He was twelve years old, they went up to Yerushalayim according to the practice of the **Festival**. (Halleluyah Scriptures)

Yohanan (Yah has favored) - John 2:23 And when He was in Yerushalayim at the Pesah, at the **Festival**, many believed in His Name when they saw the signs which He was doing. (Halleluyah Scriptures)

Although Yahushua is part of the house of Yisra'el through birth as such, He did not have to offer sacrifices because he had no sin. But, as our example, He kept the Appointed Times..

Seventh day Shabbath examples:

Marqos (Defense) - Mark 1:21,
Marqos (Defense) - Mark 6:2,
Luqas (Illuminating) - Luke 4:16,
Luqas (Illuminating) - Luke 4:31,
Luqas (Illuminating) - Luke 13:10,
Ma'asēh (Actions) - Acts 13:42,
Ma'asēh (Actions) - Acts 13:44,
Ma'asēh (Actions) - Acts 17:2,
Ma'asēh (Actions) - Acts 18:4,
Ibrim (Those from beyond) - Hebrews 4:4,
Ibrim (Those from beyond) - Hebrews 4:9-11
and so on.

Yearly Appointed Times examples:

Tabernacles

Yohanan (Yah has favored) - John 7:8-14,
Yohanan (Yah has favored) - John 7:37

Pesah (Passover)

Luqas (Illuminating) - Luke 2:41-42,
Yohanan (Yah has favored) - John 2:23

Shabouth (Pentecost)

Ma'asēh (Actions) - Acts 20:16,
Ma'asēh (Actions) - Acts 18:21,
Ma'asēh (Actions) - Acts 2:1-4,
Qorin'tiyim 1 (Satiated) - 1 Corinthians 16:8

Unleavened Bread

Ma'asēh (Actions) - Acts 20:6,
Qorin'tiyim 1 (Satiated) - 1 Corinthians 5:7-8

The outpouring of the qodesh Ruah (Spirit) happened during the **Appointed Time, the Feast or Festival of Shabouth (Pentecost)** long after the death (and resurrection) of Yahushua on the stake.

The day of **Shabouth (Pentecost)** could not have fully come if it was nailed to the stake.

The talmidim (apostles), and the houses of Yisra'el and Yahudah, as well as Gentile believers kept the **Appointed Times, Feasts and/or Festivals** long after the stake!

Yearly Shabbathoth (High Shabbathoth at the start or end of specific Appointed Times) and / or the Appointed Times or Feasts/Festivals they were part of.

Ma'asēh (Actions) - Acts 2:1-4,
Ma'asēh (Actions) - Acts 18:21,
Ma'asēh (Actions) - Acts 20:6,
Ma'asēh (Actions) - Acts 20:16,
Qorin'tiyim 1 (Satiated) - 1 Corinthians 5:7-8,
Qorin'tiyim 1 (Satiated) - 1 Corinthians 16:8

Role Models for us?

Sha'ul kept the Appointed Times and he writes:

Qorin'tiyim 1 (Satiated) - 1 Corinthians 4:16 Therefore I appeal to you, to become imitators of me. (Halleluyah Scriptures)

Yahushua kept the Appointed Times and Peter writes:

Kěpha 1 (Rock) - 1 Peter 2:21-22 For to this you were called, because Mashiah also suffered for us, leaving us an example, that you should follow His steps, "who committed no sin, nor was deceit found in His mouth," (Halleluyah Scriptures)

Some might be thinking... (here we go again)

But aren't the Annual Sabbaths or Feasts part of the Ceremonial Law?

Weren't those nailed to the stake?

First of all, the term "Ceremonial Law" is not found anywhere in the Scriptures.

Ellen G. White used the term several times and that is where we probably got it from. Let's allow her to define this term for us...

Sacrificial / Ceremonial Law

"Elohim'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 Elohim 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 Elohim's divine plan, and was as unchangeable as himself. The ceremonial law was to answer a particular purpose of the Messiah's 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, the Messiah. 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 the Messiah, whom these offerings prefigured, came, they could not discern him. The ceremonial law was glorious; it was the provision made by Yahushua ha'Mashiah in counsel with his Father, to aid in the salvation of the race. The whole arrangement of the typical system was founded on the Messiah. Adam saw the Messiah prefigured in the innocent beast suffering the penalty of his transgression of YHWH's law." (RH, May 6, 1875 par. 4) - Ellen G. White - The Review and Herald May 6, 1875 - The Law of Elohim, paragraph 4

All sacrificial offerings were to cease

"The ceremonial system was made up of symbols pointing to the Messiah, 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 the Messiah, the Lamb of Elohim 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

"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 Messiah 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 Elohim. 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 Mashiah 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 the Messiah was coming to our world, and when type met antitype in the death of the Messiah, then the sacrificial offerings, typifying the Messiah, were no more of any value, but the royal law of Elohim could not be changed." - Ellen G. White - The Review and Herald - July 15, 1890 - Obedience to the Law Necessary.

Now that we see the definition of the term "ceremonial laws" by Ellen White, let's look a little farther.

Sacrifices and oblations were to cease

Numbers 18:9 This shall be thine of the most set-apart things, reserved from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, shall be most set-apart for thee and for thy sons. (RNKJV)

Bemidbar (In the wilderness) - Numbers 18:9 "This is yours of the most qodesh *gifts*, from the

fire: all their **offerings**, all their grain offerings and all their sin offerings and all their guilt offerings which they render to Me, are most qodesh for you and your sons." (Halleluyah Scriptures)

In my original document, I used **Dani'Ēl (Judgement of El) - Daniel 9:27** to show this point, which I should not have, because that was in reference to the beast, and the man of sin and destruction.

This also includes how he tries to imitate the Father concerning fake laws and times, where he thinks to have changed both times and laws (**Dani'Ēl (Judgement of El) - Daniel 7:25**) in order to attempt to steal the people of YHWH and their worship and praise of YHWH for himself!

The word **oblation [4503]** means "offering" according to Strong's Concordance. These offerings went along with the sacrificial system (**Bemidbar (In the wilderness) - Numbers 28:5,8,9,12,13,20,26,28 etc.**).

The sacrificial system with its sacrifices and offerings were to cease at the stake. Remember, Yahushua did not come to destroy the law, but to fulfill it, therefore since He was the final sacrifice, no more are needed. No mention is made of YHWH's Appointed Times ceasing at the stake. Neither the Scriptures nor Ellen White ever say that YHWH's Appointed times were abolished at the stake.

Over and over Ellen White defines the ceremonial law as the sacrificial system. YHWH's Appointed Times are never included in her definition of the "ceremonial law".

Some might be thinking...(come on, really?)

What about all those verses Sha'ul wrote in the Restored Covenant? Didn't he clearly write that the Feast or Festival Days or Annual Sabbaths were done away?

Not necessarily. People have interpreted Sha'ul's writings in so many different ways. Not all interpretations claim that the Appointed Times of YHWH were abolished. But, how do we know which interpretation is true?

Kēpha's Warning about Sha'ul's Writings

Kēpha 2 (Rock) - 2 Peter 3:15-17 And reckon the patience of our Adon as deliverance, as also our beloved brother Sha'ul wrote to you, according to the wisdom given to him, as also in all letters, speaking in them concerning these, in which some are hard to understand, which those who are untaught and unstable twist to their own destruction, as they do also the other Scriptures. You, then, beloved ones, being forewarned, watch, lest you also fall from your own steadfastness, being led away with the delusion of the lawless, (Halleluyah Scriptures)

Sha'ul (Paul) = Torah Scholar | Kěpha (Peter) = Fisherman

We can relate to Kěpha's concern. Some of the things Sha'ul writes really are hard to understand. Sha'ul was a Pharisee, he knew and understood the Aramaic & Ibrim (Hebrew) Scriptures - the Tanak (First Covenant), which included the Torah (Teaching), Nebi'im (Prophets), and Kethubim (Writings) inside out; he knew them almost like the back of his hand.

On the other hand, most of us are like Kěpha the fisherman, and studying the Scriptures is not our fulltime job. There are many things in the Scriptures in which we may be unlearned and unstable. I am very guilty of this as charged, because of the time I grew up in, as well as my surroundings, where the Scriptures became something less and less studied and talked about on a normal basis. How about you? Is the world around you trying to make it harder and harder to keep studying His Word to show yourself approved, rightly dividing His Word?

Therefore we need to be careful on how we interpret Sha'ul'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 Sha'ul's writings?

We need to be daily and constantly studying His Word, seeking Him with prayer and the guidance from the qodesh Ruah (Spirit)!

The noble Thessaloninikě (Bereans) (who we should be like in studying His Word)

We all should know about the noble Thessaloninikě (Bereans) who searched the Scriptures daily to see whether Sha'ul's teachings were true.

Ma'asēh (Actions) - Acts 17:10-11 And the brothers immediately sent Sha'ul and Sila away by night unto Beroia, who, having come, went into the congregation of the Yahudim. Now these were more noble than those in Thessaloninikě, who received the Word with great eagerness, and searched the Scriptures daily, if these were so. (Halleluyah Scriptures)

They searched what Scriptures?

What Scriptures were the Bereans using? The Renewed Covenant (New Testament)? Nope, because most of it wasn't even written yet as far as we know, and that which was written by the Talmidim (Apostles) and Sha'ul was not considered as Scripture yet. Maybe it is possible they saw these letters written by the Talmidim and Sha'ul, and were actually comparing them in order to know if they were truth according to the First Covenant? This looks like a more likely means by which the Thessaloninikě were doing a comparison, in comparing those letters to the First Covenant.

The Scriptures they were using to verify Sha'ul's teachings were the Aramaic & Ibrim (Hebrew) Scriptures (the First Covenant). The Thessaloninikě (Bereans) were noble because they searched to verify that Sha'ul's teachings were in harmony with the First Covenant Scriptures. If

Sha'ul's teachings would not have lined up with the First Covenant Scriptures, then they would not have accepted his teachings.

We need to do likewise, but remember, they had books that we do not normally have today, like the book of Hanok (Enoch), Yashar and so on. It is our duty to find what is missing and read those as well (no one is going to do it for us)!

The First Covenant Scriptures

Tanakh	The First Covenant
Torah (Teaching)	Nebi'im (Prophets)
Berēshith (In the beginning) - Genesis	Yahoshua (Yah is salvation) - Joshua
Shemoth (Names) - Exodus	Shophetim (Judges) - Judges
Wayyiqrā (And He called) - Leviticus	Shemu'Ēl 1 (Heard of Ēl) - 1 Samuel
Bemidbar (In the wilderness) - Numbers	Shemu'Ēl 2 (Heard of ēl) - 2 Samuel
Debarim (Words) - Deuteronomy	Melaķim 1 (Sovereigns) - 1 Kings
Kethubim (Writings)	Melaķim 2 (Sovereigns) - 2 Kings
Tehiilim (Psalms) - Psalms	YeshaYahu (Salvation of Yah) - Isaiah
Mishlēy (Proverbs) - Proverbs	YirmeYahu (Exultation of Yah) - Jeremiah
Iyob (Hated) - Job	YēhezqĒl (Strength of El) - Ezekiel
Shir Ha'Shirim (Song of songs) - Song of songs	DaniĒl (Judgement of El) - Daniel
Ruth (Friend) - Ruth	Hoshēa (Salvation) - Hosea
Ēyķah (How) - Lamentations	Yo'Ēl (Yah is ēl) - Joel
Qoheleth (Convener) - Ecclesiastes	Amos (Burden) - Amos
Hagassah (Myrtle tree) - Esther	ObadYah (Servant of Yah) - Obadiah
Ezra (Help) - Ezra	Yonah (Dove) - Jonah
NehemYah (Consolation of Yah) - Nehemiah	Miķah (Who is like Yah?) - Micah
Dibrēy Ha'Yamim 1 (Annals of time) - 1 Chronicles	Nahum (Comfort) - Nahum
Dibrēy Ha'Yamim 2 (Annals of time) - 2 Chronicles	Habaqquq (Embrace) - Habakkuk
	TsephanYah (Treasured of Yah) - Zephaniah
	Haggai (Festive) - Haggai
	ZekarYah (Remembered of Yah) - Zechariah
	Mal'aki (My messenger) - Malachi

The noble Thessaloninikē (Bereans) proved that Sha'ul's teachings can and should be verified using the First Covenant Scriptures. When we find one of Sha'ul's teachings that is hard to understand, we need to line it up with the First Covenant.

If our interpretation of Sha'ul's (or any Restored Covenant writer's) teaching is not in harmony with the First Covenant Scriptures, then we know that we do not have their writing in its proper context.

We saw this clearly with the various interpretations of Sha'ul's teaching in our study on **Qolasim (Colossal) - 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 First Covenant Scriptures have to say about the Law!

What is the Law [8451]?

The following are various verses from the Scriptures (specifically the First Covenant) that speak of the Law [8451].

The Strong's Concordance number is placed after each instance of the word "law" to ensure that it is the same word that is being spoken of in each of the following verses.

The Law [8451] is 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: (RNKJV)

NehemYah (Consolation of Yah) - Nehemiah 9:13 "And You came down on Mount Sinai, and spoke with them from the shamayim, and gave them straight Right-Rulings and **Torah of truth, Good Laws and Commands.**" (Halleluyah Scriptures)

Observation: The Law/Laws [8451] are true. The Judgements are right. The Statutes and Commandments are good.

The Law [8451] is Perfect

| **Psalms 19:7-11** The **law** of YHWH is perfect, converting the **soul**: the **testimony** of YHWH is sure, making wise the simple. The **statutes** of YHWH are right, rejoicing the heart: the **commandment** of YHWH is pure, enlightening the eyes. The **fear** of YHWH is clean, enduring for ever: the **judgments** of YHWH are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. (RNKJV)

Tehillim (Psalms) - Psalms 19:7-11 The **Torah** of YHWH is perfect, bringing back the being; The **Witness** of YHWH is trustworthy, making wise the simple; The **Orders** of YHWH are straight, rejoicing the heart; The **Command** of YHWH is clear, enlightening the eyes; The **reverence** of YHWH is clean, standing forever; The **Right-Rulings** of YHWH are true, They are righteous altogether, More desireable than gold, Than much fine gold; And sweeter than honey and the honeycomb. Also, Your servant is warned by them, In guarding them there is great reward. (Halleluyah Scriptures)

Observation: The Law [8451] is perfect. It is the Law [8451] of the YHWH.

The Law [8451] in our heart

Psalms 40:8 I delight to do thy will, O my Elohim: yea, thy **law [8451]** is within my heart. (RNKJV)

Tehillim (Psalms) - Psalms 40:8 "I have delighted to do Your pleasure, O my Elohim, And Your **Torah** is within my inward parts," (Halleluyah Scriptures)

Job 22:22 Receive, I pray thee, the law [8451] from his mouth, and lay up his words in thine heart. (RNKJV)

Iyob (Hated) - Job 22:22 Please accept the **Torah** from His mouth, and lay up His words in your heart. (Halleluyah Scriptures)

Jeremiah 31:31-36 Behold, the days come, saith YHWH, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith YHWH: But this shall be the covenant that I will make with the house of Israel; After those days, saith YHWH, I will put my law [8451] in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know YHWH: for they shall all know me, from the least of them unto the greatest of them, saith YHWH; for I will forgive their iniquity, and I will remember their sin no more. Thus saith YHWH, which giveth the sun for a light by day, and the ordinances [2708] of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; YHWH of hosts is his name: If those ordinances [2706] depart from before me, saith YHWH, then the seed of Israel also shall cease from being a nation before me for ever. (RNKJV)

Now you may have noticed the ordinances to which [2706] refers directly to "Law", and [2708] refers to appointed, custom, manner or statute as may be seen more clearly from the Halleluyah Scriptures comparison below.

YirmeYahu (Exultation of Yah) - Jeremiah 31:31-36 "See, the days are coming," declares YHWH, "when I shall make a new Covenant with the house of Yisra'el and with the house of Yahudah, not like the Covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Mitsrayim, My Covenant which they broke, though I was a husband to them," declares YHWH, "For this is the Covenant I shall make with the house of Yisra'el after those days, declares YHWH: I shall put my **Torah** in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people. "And no longer shall they teach each one his neighbor, and each one his brother, saying, 'Know YHWH,' for they shall know Me, from the least of them to the greatest of them," declares YHWH. "For I shall forgive their wickedness, and remember their sin no more." Thus said YHWH, who gives the sun for a light by day, and the **laws** of the moon and the stars for a light by the night, who stirs up the sea, and its waves roar - YHWH of hosts is His Name: "If these **laws** vanish from before Me," declares YHWH, "then the seed of Yisra'el shall also cease from being a nation before Me forever." (Halleluyah Scriptures)

Isaiah 51:7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. (RNKJV)

YeshaYahu (Salvation of Yah) - Isaiah 51:7 "Listen to Me, you who know righteousness, a people in whose heart is My **Torah**: do not fear the reproach of men, nor be afraid of their revilings." (Halleluyah Scriptures)

2 Corinthians 3:2-3 Ye are our epistle **written in our hearts**, known and read of all men: For as much as ye are manifestly declared to be the epistle of the Messiah ministered by us, written not with ink, but with the Spirit of the living Elohim; **not in tables of stone**, but in fleshy **tables of the heart**. (RNKJV)

Qorin'tiyim 2 (Satiated) - 2 Corinthians 3:2-3 You are our letter, having been **written in our hearts** known and read by all men, making it obvious that you are a letter of Mashiah, served by us, written not with ink, but by the Ruah of the living Elohim, **not on tablets of stone** but on **fleshy tablets of the heart**. (Halleluyah Scriptures)

This part has been extended from the original PDF document to show the seriousness of what is involved with this being written in our hearts.

YirmeYahu (Exultation of Yah) - Jeremiah 31:31-36 clearly points out why a Renewed Covenant was needed. **Ibrim (Those from beyond) - Hebrews** chapter 3 explains more about this as well. In the book of YirmeYahu chapter 31 it is also stated that if the **Laws** vanish, then the seed of Yisra'el shall also cease from being a nation before YHWH forever, specifically including the **Laws** of the sun, moon and stars. I would also like to point out that the house of Yisra'el and the house of Yahu'dah are shown as two houses in **YirmeYahu (Exultation of Yah) - Jeremiah 31:31-36** to which is mentioned concerning making the new or Restored Covenant. This is something worth paying attention to, and studying as well concerning these two houses.

*Oops! It looks like these **Laws of YHWH** and the **Appointed Times of YHWH** were not nailed to the stake, but now written in our hearts!*

*We have no more excuse, and we must be like the Thessaloninikē (Bereans) to make sure we know what these **Laws and Appointed Times** are, and what we are to do according to them!*

Hoshēa (Salvation) - Hosea 4:6 My people have perished for lack of knowledge. Because you have rejected knowledge, I reject you from being kohen for Me. Since you have forgotten the Torah of your Elohim, I also forget your children. (Halleluyah Scriptures)

I don't know about you, but that sure sounds like a curse for the children of those who reject knowledge of His Laws!

*If you do not study **His Laws and Appointed Times** for your own sake, do it for your children!*

Observation: This is YHWH's will and should be our delight.

The Laws [8451] are written on our hearts and signifies that we are YHWH's children, that we protect and observe them.

*The **Law [8451]** is a berakah (blessing)*

Psalms 119:1 Blessed are the undefiled in the way, who walk in the law [8451] of YHWH. (RNKJV)

Tehillim (Psalms) - Psalms 119:1 Baruk are the perfect in the Way, Who walk in the **Torah** of YHWH! (Halleluyah Scriptures)

James 1:25 But whoso looketh into the perfect law [8451] of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
(RNKJV)

Ya'aqob (Supplanter) - James 1:25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of the work, this one shall be baruk in his doing. (Halleluyah Scriptures)

Well lookey here! Ya'aqob calls the Torah being that of freedom! Now, how can that be something that is *against* us?

Observation: It is the Law [8451] of YHWH, and those who obey (observe, teach and do) the Law [8451] are berakah.

The Law [8451] is forever

Psalms 119:44 So shall I keep thy law [8451] continually for ever and ever. (RNKJV)

Tehillim (Psalms) - Psalms 119:44 That I might guard Your Torah continually, Forever and ever; (Halleluyah Scriptures)

It looks to me as *the Torah was not done away with*, and is meant to be observed forever!

Observation: The Law [8451] is something that one should protect (kept from being broken in their being or dwellings), and observe continually for ever and ever.

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 Elohim 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

Was the Torah mistranslated as "Law"?

At such a point in this study, this is ridiculous, but for the sake of those who still want to try and twist the Scriptures in an attempt to seem as what they speak of is true, let's have a look.

Let's compare the following to the Law and testimony...

"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, 4thparagraph

"Too often throughout history the word [Torah] has been translated as 'law', when it should actually be translated as 'instruction'. The Torah is YHWH's instructions to the world." -Torah for Dummies by Arthur Kurzweil, p.53

Well now, this is interesting. According to the quotes above, the Torah Is not Law, but are these quotes correct in what they say?

The Torah is "Law"!

*The word translated into English as the **Law [8451]** in the KJV of the Scriptures is the word **Torah**.*

*We already saw this **Law [8451]**, and the teachings of it are also known as the **Torah**, in the previous section of this study, plain & simple!*

Lexicon Results for <i>towrah</i> (Strong's H8451)	
Hebrew for H8451	
תּוֹרָה	
Transliteration	Pronunciation
towrah	to-rā' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	from H3384
TWOT Reference	
910d	
Outline of Biblical Usage	
1) law, direction, instruction	
a) Instruction, direction (human or divine)	
1) body of prophetic teaching	
2) instruction in Messianic age	
3) body of priestly direction or instruction	
4) body of legal directives	
b) law	
1) law of the burnt offering	
2) of special law, codes of law	
c) custom, manner	
d) the Deuteronomic or Mosaic Law	
Authorized Version (KJV) Translation Count — Total: 219	
AV — law 219	

Let's read YeshaYahu (Salvation of Yah) - Isaiah 8:20 again!

"To the Torah and to the Witness! If they do not speak according to this Word, it is because they have no daybreak." (Halleluyah Scriptures)

We saw earlier in the KJV version used by Ellen White that it referred "daybreak" as "light". Now taking this into consideration, "light" allows us to see. So to put this another way, if they do not speak according to the Torah and the Witness, it is because they cannot see, or understand it.

Why would this be the case when we have the documentation of what the words mean right in front of us, unless a person would simply take another at thier word without checking it like the Thessaloninikē (Bereans) did!

Seeing that the **Law [8451]**, also known as the **Torah** and the Witness is how we are supposed to test things whether they be true or not, this now sheds a bit more "light" on how we learn truth and how we test everything!

Now you might ask, who is the "Witness"? I think this can be answered by the King Himself!

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

Yohanan (Yah has favored) - John 8:12 Therefore Yahushua spoke to them again, saying, "I am the Light of the world. He who follows Me shall by no means walk in darkness, but possess the light of hai." (Halleluyah Scriptures)

Summary of the Law [8451]

The Law [8451] is True (NehemYah (Consolation of Yah) - Nehemiah 9:13)

The Law [8451] is Truth (Tehillim (Psalms) - Psalms 119:142)

The Law [8451] is Light (Mishlēy (Proverbs) - Proverbs 6:23)

The Law [8451] is Life (Mishlēy (Proverbs) - Proverbs 13:14)

The Law [8451] is Peace (Tehillim (Psalms) - Psalms 119:165)

The Law [8451] is Perfect (Tehillim (Psalms) - Psalms 19:7)

The Law [8451] is Happiness (Mishlēy (Proverbs) - Proverbs 29:18)

The Law [8451] is Healing (Tehillim (Psalms) - Psalms 119:153)

The Law [8451] is YHWH's Word (YeshaYahu (Salvation of Yah) - Isaiah 2:3)

The Law [8451] is Knowledge (Mal'aki (My messenger) - Malachi 2:7)

The Law [8451] is Wisdom (Mishlēy (Proverbs) - Proverbs 28:7)

The Law [8451] is a delight (Tehillim (Psalms) - Psalms 40:8)

The Law [8451] is a berakah (Tehillim (Psalms) - Psalms 119:1)

The Law [8451] is to be kept forever (Tehillim (Psalms) - Psalms 119:44)

The Law [8451] is to be remembered (Mal'aki (My messenger) - Malachi 4:4)

The Law [8451] is to be written on our hearts (YirmeYahu (Exultation of Yah) - Jeremiah 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 parts of it we just saw?

*Could all those Scripture verses we just read about the Torah [8451] be wrong?
Or could our interpretations of certain Restored Covenant passages be wrong?*

Let us continue our search...

Galatians 4:8-10 Howbeit then, when ye knew not YHWH, ye did service unto them which by nature are no gods. But now, after that ye have known YHWH, or rather are known of YHWH, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. (RNKJV)

Galatiyim (Of the Gauls) Galatians 4:8-10 But then, indeed, not knowing Elohim, you served those which by nature are not mighty ones. But now after you have known Elohim, how do you turn again to the weak and poor elementary matters, to which you want to be enslaved again?

You closely observe days and months and seasons and years. (Halleluyah Scriptures)

In this instance, Sha'ul is telling the Galatians not to turn back to the "weak and poor elementary matters" which they were observing before they became followers of Yahushua ha'Mashiah. Sha'ul refers to these former things as "bondage". This included observing "days, and months, and times, and years".

Some will argue that by "weak and beggarly elements", Sha'ul is referring to the Torah and that "days, and months, and times, and years" is referring to the Appointed Times of YHWH described in the Torah.

The followers in Galatia were mostly from a pagan background, which is why Sha'ul mentions in verse 8 that they "did service unto them which by nature are no mighty ones". They were pagan before they were converted by belief, which means that they did not keep the Scriptural Appointed Times of YHWH.

How could they "turn again" or return to keeping something that they have never kept before? Therefore, the "days, and months, and times, and years" that Sha'ul mentioned is referring to something other than the Appointed Times of YHWH.

The "days, and months, and times, and years" that Sha'ul is talking about here are not the Scriptural Appointed Times of Leviticus 23 (which Sha'ul himself also observed), but pagan traditions and holidays. Therefore, the "weak and beggarly elements" is not referring to the Torah, but rather 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 "Right-Rulings, and Torah [8451] of truth, good Laws and Commands" (**NehemYah (Consolation of Yah - 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 elohim, because they regulated the progression of the calendar, also associated with the great pagan festivals honoring the elohim. In Paul's view these elohim 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 elohim 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 ha'Mashiach is bondage to Satan and the evil spirits" - The Expositor's Bible Commentary, p. 472

"The "days and months and seasons and years" of verse 10 do not refer to YHWH's holy days, but rather to pagan, Gentile holidays that the Galatians observed before conversion in service to "those which by nature are not elohim," 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 Elohim, nor does verse 10. It would be about as close to blasphemy as one could get if a person—in this case, Elohim's apostle—were to call something that YHWH 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 YHWH or even to Judaism. Instead, they are something apart from both of them." -The Covenants, Grace and Law (Part 24) by John W. Ritenbaugh

"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 YHWH's set-apart days because these Gentiles had never observed them before being called, nor would Paul ever call them "weak and beggarly." 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 YHWH's set-apart 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 elohim." -Does Paul Condemn Observing God's Holy Days? by Earl L. Henn(1934-1997)

John Nevins Andrews, an eminent SDA scholar, theologian and former General Conference President, also commented on this Galatians verse.

"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

Romiyim (Strength) - Romans Chapter 7

Romans 7:1-6 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? 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. 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. Wherefore, my brethren, ye also are become dead to the law by the body of the Messiah; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto YHWH. 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. 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.

(RNKJV)

Romiyim (Strength) - Romans 7:1-6 Or do you not know, brothers - for I speak to those knowing the Torah - that the torah rules over a man as long as he lives? For the maried woman has been bound by the Torah to the living husband, but if the husband dies, she is released from the Torah of her husband. So then, while her husband lives, she shall be called an adulteress if she becomes another man's. But if her husband dies, she is free from that Torah, so that she is not an adulteress, having become another man's. So my brothers, you also were put to death to the Torah through the body of Mashiah, for you to become another's, the One who was raised from the dead, that we should bear fruit to Elohim For when we were in the flesh, the passions of sins, through the Torah, were working in our members to bear fruit to death. but now we have been released from the Torah, having died to what we were held by, so that we should serve in newness of Ruah and not in oldnes of letter. (Halleluyah Scriptures)

Romans 2:13-15 (For not the hearers of the law are just before YHWH, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) (RNKJV)

Romiyim (Strength) - Romans 2:13-15 For not the hearers of the Torah are righteous in the sight of Elohim, but the doers of the Torah shall be declared right. for when gentiles, who do not have the Torah, by nature do what is in the Torah, although not having the Torah, they are a Torah to themselves, who show the work of the Torah written in their hearts, their concience also bearing witness, and between themselves their thoughts accusing or even excusing,

(Halleluyah Scriptures)

Romans 3:31 Do we then make void the law through faith? By no means: yea, we establish the law. (RNKJV)

Romiyim (Strength) - Romans 3:31 Do we then nullify the Torah through the belief? Let it not be! On the contrary, we establish the Torah. (Halleluyah Scriptures)

Remember, Yahushua said He did not come to destroy the Torah, but to fulfill it. MattithYahu (Gift of Yah) - Matthew 5:17

Romans 7:12 Wherefore the law is set-apart, and the commandment set-apart, and just, and good. (RNKJV)

Romiyim (Strength) - Romans 7:12 So that the Torah truly is qodesh, and the Command qodesh, and righteous and good. (Halleluyah Scriptures)

Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under favour. (RNKJV)

Romiyim (Strength) - Romans 6:14 For sin shall not rule over you, for you are not under the law but under favor. (Halleluyah Scriptures)

Sha'ul would be really contradicting himself if he is trying to say that the Law is abolished in Romiyim (Strength) - 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 Sha'ul saying in Romiyim (Strength) - Romans chapter 7, then?

"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 Yahushua are free from the law's condemnation (NOT "free from obeying YHWH'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

<http://www.yashanet.com/studies/romstudy/text07a.htm>

Kěpha (Peter) and Cornelius

Ma'asēh (Actions) - 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.

Acts 10:28 And he 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 YHWH hath shewed me that I should not call any man common or unclean. (RNKJV)

Ma'asēh (Actions) - Acts 10:28 And he said to them "You know that a Yahudi is not allowed to associate with, or go to one of another race. But Elohim has shown me that I should not call any man common or unclean." (Halleluyah Scriptures)

Kěpha said what? Kěpha said that it is an "unlawful thing" for a Yahudi to keep company with a non-Yahudi? Where did he get this idea from? What do the Scriptures say about this? Also, this is speaking of the house of Yahudah, so what about the house of Yisra'ěl? There are two different houses that comprise the 12 tribes.

Leviticus 17:8-9 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 of sacrifice, And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto YHWH; even that man shall be cut off from among his people. (RNKJV)

Wayyiqra (And He called) - Leviticus 17:8-9 "And say to them, 'Any man of the house of Yisra'ěl, or of the strangers who sojourn among you, who offers a burnt offering or slaughtering, and does not bring it to the door of the Tent of Appointment, to do it to YHWH, that man shall be cut off from among his people. (Halleluyah Scriptures)

So, now we see mention of the house of Yisra'ěl, but not any mention of the house of Yahudah.

First of all, it is my understanding that the house of Yisra'ěl is 10 tribes, and the house of Yahudah is 2 tribes. This is quite interesting to see instances where they are named separately, while other instances list them together. One house came after the other, as Berěshith (In the beginning) - Genesis 35:10 shows that Ya'aqob (Jacob) was renamed Yisra'ěl, and then the house of Yahudah (Judah) was by birth as shown in Berěshith (In the beginning) - Genesis 29:35. In all actuality, both were by birth, just one was renamed from the previous name. This is rather interesting to see, considering the word "Jew" is assumed to mean Yisra'ělite. This is kind of confusing, because the word "Jew" would appear to be in reference to Yahudah (Judah) by way of spelling. Looking at the order of the book of Genesis, it appears as though Yahudah (Judah) was the first born of the two, but when we look closer, Ya'aqob (Jacob) was born first and later was renamed Yisra'ěl if we look at it in that context.

The term "Jew" began in the Dark Ages to describe those who kept a form of the Ibrim (Hebrew) faith. By that time, true Yisra'ěl had apparently long been scattered and had lost their identity.

The only people around keeping some semblance of Torah during the Dark Ages when the

word "Jew" was coined were the Khazars, a fierce nomadic tribe from southern Russia. In 70 A.D., the last of the 12 tribes of Israel were scattered, the first 10 leaving the scene some 700 years earlier. These 12 tribes are lost to history, not retaining their true identity. This might answer the question as to why there are many who claim they are Yisra'élites and are not. In either case, this is another study all in itself.

Leviticus 22:18 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 YHWH for a burnt offering; (R NKJV)

Wayyiqra (And He called) - Leviticus 22:18 "Speak to Aharon and his sons, and to all the children of Yisra'él, and say to them, 'Any man of the house of Yisra'él, or of the strangers in Yisra'él, who brings his offering for any of his vows or for any of his voluntary offerings, which they bring to YHWH as a burnt offering," (Halleluyah Scriptures)

One Law for Yisra'élite and Stranger

Numbers 15:15-16 One ordinance [2708] shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance [2708] for ever in your generations: as ye are, so shall the stranger be before YHWH. One law [8451] and one manner shall be for you, and for the stranger that sojourneth with you. (R NKJV)

ordinance [2708] = Feminine of 2706, and meaning substantially the same: - appointed, custom, manner, ordinance, site, statute.

Bemidbar (In the wilderness) - Numbers 15:15-16 'One Law is for you of the assembly and for the stranger who sojourns with you - a Law forever throughout your generations. As you are, so is the stranger before YHWH.' (Halleluyah Scriptures)

In the above Scripture we see that the Law (and ordinances or statutes) of YHWH is forever, which cannot be nailed to the stake, and cannot be done away with!

The Torah is clear that strangers (non-Yisra'élites) were not only allowed to be associated with, but they were even allowed to make offerings to YHWH with the Yisra'élites. They were not to be oppressed.

To the best of current understanding, there is no law in the Torah that forbids Yisra'élites from associating with non-Yisra'élites, while there are teachings that suggest staying away from associating with those that are not of the faith in ha'Mashiah Yahushua, that we do not become of the same corrupted minds that they are. So then where did Képha get this idea from? That's right, the Yisra'élite oral law or the Talmud (written law), also known as the traditions, teachings and commandments of men! The exception to this is by marriage, to which one leads to the salvation of the other through faith by their witness. This part of association by marriage is not

an excuse to do such, because in this manner it can become even more difficult in many ways.

This oral law and the Talmud (written law) is the very thing that ha'Mashiah Yahushua was preaching against! No wonder they wanted Him crucified!

This issue is the same today, for as when the people of YHWH preach His Kingdom, there will be opposition, persecution and murders all in the name of the traditions, teachings and commandments of men, which try to exalt those things above the Throne of YHWH and His Word.

"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. YHWH actually welcomed Gentiles to worship him at the tabernacle (Num. 15:14-16). Therefore, the idea that Gentiles were unclean was a distortion of YHWH'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 YHWH's law, he would not have been hesitant to visit Cornelius in the first place." -Love Without Bounds by Clint Morgan (Feb. 15, 2004)

Yahushua and the Yisra'ēlite oral and written law, known as the Talmud

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

MattithYahu (Gift of Yah) - Matthew 15:1-9 Then there came to Yahushua scribes and pharisees from Yerushalayim, saying, "Why do your talmidim transgress the tradition of the elders? For they do not wash their hands when they eat bread." But he answering, said to them, "Why do you also transgress the Command of Elohim because of your tradition? For Elohim has commanded, saying 'Respect your father and your mother,' and, 'he who curses father or mother, let him be put to death.' But you say, 'Whoever says to his father or mother, "Whatever profit you might have received from me has been dedicated," is certainly released from respecting his father or mother.' So you have nullified the Command of Elohim by your tradition. Hypocrites! Yeshayahu rightly nabu about you, saying, 'This people draw near to Me with their mouth, and respect Me with their lips, but their heart is far from me. But in vain do they worship Me, teaching as teachings the commands of men." (Halleluyah Scriptures)

Luke 6:1-2 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.

And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days? (RNKJV)

Luqas (Illuminating) - Luke 6:1-2 And it came to be on the Shabbath that He went through the grainfields, and His talidim were plucking the heads of grain and were eating, rubbing them in the hands. And some of the Pharisees said to the, "Why are you doing what is not right to do on the Shabbath?" (Halleluyah Scriptures)

Some claim that in the above verse Yahushua is accused of both violating the Shabbath and stealing corn. Once again, however, he is violating the Yisra'élite oral and written law which in this case was a Pharaaic interpretation of what constituted "work", not an actual First Covenant Law, and His picking of corn from the fields of the others is allowed in the First Covenant Law (**Wayiqra (And He called) - Leviticus 19:9-10**) and is not considered to be stealing.

Traditions and commandments of men vs. YHWH's Law

Clearly the Yisra'élites had commandments that were "traditions of the elders" and not found in the Torah. These commandments were part of the Yisra'élite oral and (Traditions of men) or Yisra'élite Books of Law called the Talmud (commandments of men) and not the written Torah (Law of YHWH).

Knowing that the Yisra'élites of the time (even some of the apostles?) still adhered to some of the Yisra'élite oral law (traditions of men), let us read the controversial text of Ephesians chapter 2...

Ephesians 2:14-16 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 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; And that he might reconcile both unto YHWH in one body by the cross, having slain the enmity thereby: (RNKJV)

Eph'siyim (Permitted) - Ephesians 2:14-16 For He is our peace, who has made both one, having broken down the partition of the barrier, having abolished in His flesh the enmity - the law of the commands in dogma - so as to create in Himself one renewed man from the two, thus making peace, and to completely restore to favour both of them unto Elohim in one bofy through the stake, having destroyed the enmity by it. (Halleluyah Scriptures)

People argue that Sha'ul is telling us that the enmity was caused by the Torah or certain parts of the Torah, and thus that is what Yahushua abolished. Let us see if this is really the case.

Ephesians 2:11-19 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; That at that time ye were without the Messiah, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without Elohim in the world: But now in the Messiah Yahushua ye who sometimes were far off are made nigh by the blood of the Messiah. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 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; And that he might reconcile both unto YHWH in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of YHWH; (RNKJV)

Eph'siyim (Permitted) - Ephesians 2:11-19 Therefore remember that you, once gentiles in the flesh who are called 'the uncircumcision' by what is called 'the circumcision' made in the flesh by hands, that at that time you were without Mashiah, excluded from the citizenship of Yisra'el and strangers from the Covenants of promise, having no expectation and without Elohim in the world. But now in Mashiah Yahushua you who once were far off have been brought near by the blood of ha'Mashiah. For He is our peace, who has made both one, having broken down the partition of the barrier, having abolished in His flesh the enmity - the law of the commands in dogma - so as to create in Himself one renewed man from the two, thus making peace, and to completely restore to favour both of them unto Elohim in one bofy through the stake, having desttoryed the enmity by it. And having come, He brought as Good News peace to you who were far off, and peace to those near. Because through Him we both have access to the Father by one Ruah. So then you are no longer strangers and foreiners, but fellow citizens with the godeshim and members of the household of Elohim. (Halleluyah Scriptures)

Wow, talk about a complicated passage! Kěpha was right! Sha'ul is hard to understand sometimes. From what it looks like, Sha'ul is telling the Ephesians (non-Yisra'élites) that before they became believers, they were without ha'Mashiah, without hope, without YHWH in the world, aliens from the commonwealth of Yisra'el, strangers from the Covenants of promise, etc...

But now that they are believers, they are drawn close by the blood of ha'Mashiah, which has broken down the "middle wall of partition" separating Yisra'élites and non-Yisra'élites. Yahushua came to reconcile the Yisra'élites and non-Yisra'élites into one group of people but to do so he needed to put an end to the enmity (hate) between the Yisra'élites and non-Yisra'élites which was being caused by some "law of commandments contained in ordinances". Here is something else to consider, in that when Yahushua was impaled on the stake, the veil between the Ark of the Covenant and the rest of the temple was torn in two, revealing the mercy seat and the Ark.

This "middle wall of partition" was also removed, granting us access to the Father through Yahushua!

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 Yisra'élites and believing non-Yisra'élites, with the exception of the Temple, outer court for Gentiles. 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 Shabbath commandment (**Shemot (Names) - Exodus 20:10**). So was there another "law" that the Yisra'élites were adhering to that might have caused enmity or hate between the Yisra'élites and the non-Yisra'élites?

The Yisra'élites oral and written law (known as Talmud), also known as the traditions and commandments of men. Now let us investigate to see if this Yisra'élite oral and written law is what Sha'ul could have been talking about here in the verses from Ephesians.

=====

The "Talmud" is a central text of Rabbinic Judaism. It is also traditionally referred to as "as a Hebrew abbreviation of" shisha sedarim, the "six orders". The term "Talmud" normally refers to the Babylonian Talmud, though there is also an earlier collection known as the Jerusalem Talmud.

The Talmud has two components. The first part is the Mishnah (Hebrew: משנה, c. 200 CE), the written compendium of Rabbinic Judaism's Oral Torah (Torah meaning "Instruction", "Teaching" in Hebrew). The second part is the Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible. The term Talmud can be used to mean either the Gemara alone, or the Mishnah and Gemara as printed together.

The whole Talmud consists of 63 tractates, and in standard print is over 6,200 pages long. It is written in Tannaitic Hebrew and Aramaic. The Talmud contains the teachings and opinions of thousands of rabbis on a variety of subjects, including Halakha (law), Jewish ethics, philosophy, customs, history, lore and many other topics. The Talmud is the basis for all codes of Jewish law and is much quoted in rabbinic literature.

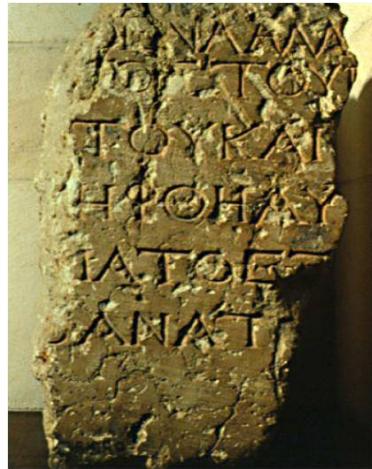
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The above descriptions of the Talmud were found online somewhere, and I forgot to note where this source was, please forgive me. What is interesting to see here aside that the fact is it is a separate set of laws from the Scriptures, but that it is also considered to be part of "Judaism". Now this is very interesting considering the house of Yahudah is supposedly only 2 of the twelve tribes, with all the rest of the tribes belonging to Yisra'él. In either case, from what we see above, it was formed in both Babylon and Yerushalayim as early as 200 AD, but we know that Babylon was way before then, so this citation of dates may not be correct. It might also be worth mentioning where the Scriptures tell us to "come out of Babylon", to which I say is "spiritual confusion", and this may have a lot to do with it right here!

Wall Separating the Yisra'élite and Non-Yisra'élite

"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



"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
Illustrator

Middle Wall or 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 Yahushua ha'Mashiach [Paul] was not afraid to write that ha'Mashiach 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 Elohim in ancient times possessed by Israel alone; that separation between Jew and Gentile was done away with forever in ha'Mashiach." - The Middle Wall Of Partition, by John Rutherford
<http://net.bible.org/dictionary.php?word=Partition.%20The%20Middle%20Wall%20Of>

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 Yahushua to denounce (cf. Matt 23.13), or a disciple to realize is without any basis in YHWH'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 Yahushua has now changed the covenantal administration so that a temporary prohibition is now repealed, but rather that the very nature of Elohim means that the "law" (the Pharisaical tradition) was in error all along—"YHWH 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

[Reference link](#)

Revealed Translation

"Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; **Eph 2:15** 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;"

"14 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], 15 having abolished in His flesh the hostility created by this law of commandments contained in civil (man made) ordinances, so as to create in Himself from the two (peoples), one new man, creating peace."

[Reference link](#)

Yahushua rebukes the Religious Leaders

The "law of commandments contained in ordinances" that Sha'ul is talking about in **Eph'siyim (Permitted)** - **Ephesians 2:15** is not the Torah in part or in full, but the Yisra'elite oral & written law (the traditions or commandments of men).

On numerous occasions, Yahushua was accused of sinning by the religious leaders of that time (Matthew. 12, John 5, etc.), but He did not sin against the Torah. He did however, ignore the Yisra'elite oral & written law (which were man-made commandments), which was the basis for their accusations, and not the Torah. Every time the religious leaders accused Yahushua of breaking one of their man-made commandments, Yahushua rebuked them.

Yahushua also had this to say:

Matthew 23:1-4 Then spake Yahushua to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 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. (RNKJV)

MattithYahu (Gift of Yah) - Matthew 23:1-4 Then Yahushua spoke to the crowds and to His

tadmidim, saying, "The scribes and the pharisees sit on the seat of Mosheh. "Therefore , whatever he says to you to guard, guard and do. But do not do according to their works, for they say, and do not do. "for they bind heavy burdens, hard to bear, and they lay on them men's shoulders, but with their finger they do not want to move them. (Halleluyah Scriptures)

Yahushua 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 Yahushua constitutes as grievous burdens) that they themselves don't even abide by.

Yahushua did not abolish the law of YHWH

Deuteronomy 12:32 What thing so ever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. (RKJV)

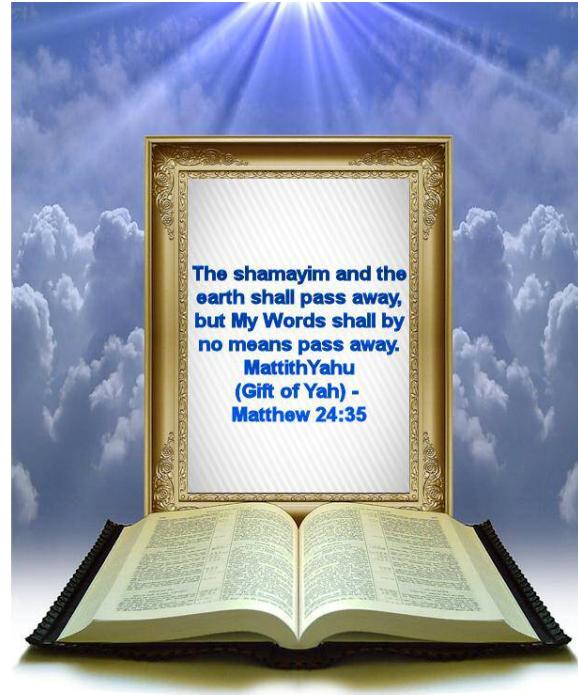
Debarim (Words) - Deuteronomy 12:32 "All the Words I am commanding you, guard to do it - do not add to it nor take away from it." (Halleluyah Scriptures)

It would make sense that if Yahushua came to abolish any law, it would be man-made laws or traditions of men that were contrary to the Torah (YHWH's instructions). But He would definitely not come to abolish the law (Torah), the Commandments and Appointed Times of YHWH, which last for ever.

Matthew 5:17-18 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 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. (RKJV)

Matthew 5:17-18 "Do not think that I came to destroy the Torah or the Nebi'im. I did not come to destroy but to complete. "For truly, I say to you, till the shamayim and the earth pass away, one yod or one tittle shall by no means pass from the Torah till all be done.

YHWH's Word stands for ever!



Isaiah 40:8 The grass withereth, the flower fadeth: but the word of our Elohim shall stand for ever. (RNKJV)

YeshaYahu (Salvation of Yah) - Isaiah 40:8 "Grass shall wither, the flower shall fade, but the Word of our Elohim stands forever." (halleluyah Scriptures)

When this passage was written, the First Covenant was the only Scriptures they had, which may include the book of **Hanok (dedicated) - Enoch**, because it is seen to be mentioned and quoted twice in **Yahudah (Yah is praised) - Jude 1:12-15**. It should also be mentioned that the book of **Yashar (Book of the Upright) - Jasher** is mentioned and/or quoted at least 2 times within the books of **Yahoshua (Yah is salvation) - Joshua 10:13, and Shemu'El 2 (Heard of El) - 2 Samuel 1:18**. This clearly shows they were reading and studying from more than just the "canonized" Scriptures.

*YHWH's Word here is clearly the First Covenant
YHWH's Word is His Qodesh Scriptures
Thus, the Word (both Covenants and all Scriptural writings) of YHWH will last forever.*

This is not only a record of history and what took place, but also a prophecy of what is still to come.

This was mentioned before, but is worth mentioning again in that the First Covenant lists at least 300 prophesies of ha'Mashiah Yahushua that were fulfilled, to which is impossible for any human or group of humans to do in and of themselves alone!

Yahushua ha'Mashiah, the True Example

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (RNKJV)

Yohanan (Yah has favored) - John 1:14 And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of and only brought-forth of a father, complete in favour and truth. (Halleluyah Scriptures)

"The Messiah 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 Elohim 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 – The Messiah, the True Example.

Yahushua 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 (including the Appointed Times) perfectly without *needing* to sacrifice any animals after His being impaled on the stake, 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?

The Misconception

"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 Discovery" -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 Yahushua 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."

This is only but one instance pointing to the Council of Nicaea (325 AD) to where not only was the assembly of, and the "canonization" of what is known as the "Bible" or Scriptures of today was formed. This is where it was chosen as to which books would be included and which would be left out. This is a study all in itself concerning the Council of Nicaea in 325 AD, and what was done and why. It is suggested to those interested in finding out more about the truth and what happened during this time to research this. Below is a wikipedia link to get you started.

https://en.wikibooks.org/wiki/Hebrew_Roots/Neglected_Commandments/Sabbath/Church_state_ments

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. Yahushua, our Messiah empowered his church assembly 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.

*Translation Comparisons for **Dani'El (Judgement of El)** - Daniel 7:25*

"... and think to change the time [of sacred feasts and set-apart 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)

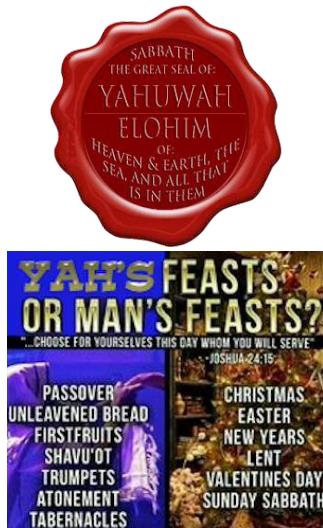
"... thinking to change the feast days and the law... " (New Catholic Translation)

"... He will try to change their religious laws and festivals... " (Good News Bible)

"... and think to change times and laws:... " (RNKJV)

"... And it intends to change Appointed Times and Law,... " (Halleluyah Scriptures)

Who will you serve?



While there is one who thinks to "change times and laws" now you know even more to what extent that goes to.

The Appointed Times of YHWH and His Law of life is the narrow road, for all others lead to destruction.

Now the question is; What road are you going to take?

"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



"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 Yahushua ha'Mashiach by faith will receive also power to become the sons of YHWH (Letter 3, 1905)." {1BC 1110.4} 1BC -S.D.A. Bible Commentary Vol. 1 (1953) / Leviticus

"In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Ha'Mashiach 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 ha'Mashiach. 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 Elohim.

The clearly described Appointed Times of YHWH and Laws of life written by the very finger of YHWH point to the very narrow path that there are few that find with understanding by the Ruah, due to the blindness of their hearts, unable to see the truth of what they are seeing. Most likely because they choose to follow after the teachings and laws of man instead of the teachings from the Torah concerning the Appointed Times and Laws of YHWH.

Love YHWH your Elohim

Mathew 22:37 Yahushua said unto him, Thou shalt love YHWH thy Elohim with all thy heart, and with all thy soul, and with all thy mind. (RNKJV)

MattithYahu (Gift of Yah) - Matthew 22:37 And Yahushua said to him, " 'You shall love YHWH your Elohim with al your heart, and with all your being, and with all your mind.'

(Halleluyah Scriptures)

Here, Yahushua was quoting the Torah in Deuteronomy. 6:5.

Deuteronomy 6:5 And thou shalt love YHWH thy Elohim with all thine heart, and with all thy soul, and with all thy might. (RNKJV)

Debarim (Words) - Deuteronomy 6:5 "And you shall love YHWH your Elohim with all your heart, and with all your being, and with all your might." (Halleluyah Scriptures)

What is the context of this verse?

These words shall be a sign on the hand and as frontlets between the eyes.

The part before what Yahushua quoted;

Deuteronomy 6:1-4 Now these are the commandments, the statutes, and the judgments, which YHWH your Elohim commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear YHWH thy Elohim, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as YHWH Elohim of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: YHWH is our Elohim, YHWH is one: (RNKJV)

Debarim (Words) - Deuteronomy 6:1-4 "And this is the Command, the Laws and Right-Rulings which YHWH your Elohim has commanded, to teach you to do in the land which you are passing over to possess, so that you revere YHWH your Elohim, to guard all His Laws and His Commands which I command you, you and your son and your grandson, all the days of your life, and that your days be prolonged. "And you shall hear, O Yisra'el, and shall guard to do, that it might be well with you, and that you increase greatly YHWH Elohim of your fathers has spoken to you, a land flowing with milk and honey. "Hear O Yisra'el: YHWH our Elohim, YHWH is one! (Halleluyah Scriptures)

The part after what Yahushua quoted;

Deuteronomy 6:6-8 And these words, which I command thee this day, shall be in thine heart: 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. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. (RNKJV)

Debarim (Words) - Deuteronomy 6:6-8 "And these Words which I am commanding you today shall be in your heart, and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. (Halleluyah Scriptures)

Not only was this a Commandment, but also a prophecy, in that these things would be written in our hearts. This sure sounds like a mark in the forehead and/or hand for all to see, in that we keep His Laws and Appointed Times! Consider this, what is in your forehead? The frontal lobe of your brain, which is your main thought process! What do you do with the primary or main hand or hands? You work with them! So, taking these things into consideration, keeping the Shabbath continually in our mind, to keep it qodesh, observe it and to do no work in it, therein is the "sign on your hand, and they shall be as frontlets between your eyes"!

To love YHWH with all that we are (**Debarim (Words) - Deuteronomy 6:5**), we need to put those words, that Elohim commanded us that day, in our hearts (**Debarim (Words) - Deuteronomy 6:6**).

What are those words?

They are the Commandments, the Laws and Right-Rulings that Elohim commanded us
(Debarim (Words) - Deuteronomy 6:1).

They are also called a "sign" (**Debarim (Words) - Deuteronomy 6:8**). This sign which all might see that we are the brothers and sisters in the Kingdom of Yah, that they might learn of and follow after.

"The words of Moses to Israel, concerning the statutes and judgments of the YHWH, are also the word of Elohim to us." – E. G. White – PERIODICALS – The Signs of the Times / ~~March~~ 21, 1895 Parents are to Teach Elohim's Statutes. Paragraph 1

Carefully Consider Mal'aki (My messenger) - Malachi 4:4

"From the light which Elohim 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

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. (RNKJV)

Mal'aki (My messenger) - Malachi 4:4 Remember the Torah of Mosheh, My servant, which I commanded him in Horēb for all Yisra'ēl, - Laws [8451] and Right-Rulings. (Halleluyah Scriptures)

Prophecy in Mal'aki (My messenger) - 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 Yahushua ha'Mashiach. 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 Elohim. Light and grace will be given to those who thus obey YHWH. 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 YHWH 's word in their native purity. To those who truly love YHWH the Qodesh Ruah (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 YHWH'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 Elohim, 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 YHWH, seek the YHWH 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. YHWH 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 & research for yourself

Under no circumstances are you to take my word as complete truth without reproving it according to the Word of YHWH for yourself, as we are instructed to do from His Word.

This is one of the main reasons people get led astray, in that they do not take the time to reprove everything from the Word of Elohim (like the Bereans) as to what they have learned, or have been taught.

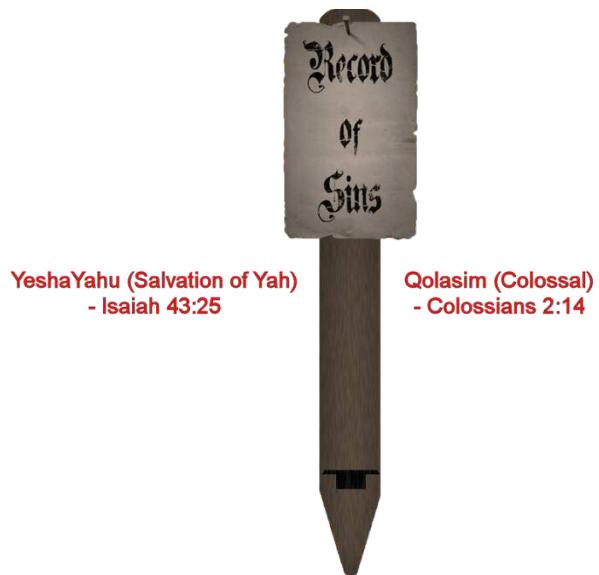
Important Topics to study;

Name of our Father in the shamayim, and His Ben's name.

(They are not titles such as God or Lord, and not names such as Jesus, Jehovah or Yahweh)

Scriptural Calendar and Appointed Times

(New Moons, 7th Day Shabbath, and other Appointed Times)



YeshaYahu (Salvation of Yah)
- Isaiah 43:25

Qolasim (Colossal)
- Colossians 2:14

What was nailed to the stake?



<https://leadinglightdistrict.altervista.org/>

Thank you for taking the time to study this topic!

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