

# Shaul: Shabbat or SUNday Keeper

By

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15 and reckon the patience of our Master as deliverance, as also our beloved brother Sha'ul wrote to you, according to the wisdom given to him, 16as also in all *his* letters, speaking in them concerning these *matters*, in which some are hard to understand, *g* which those who are untaught and unstable twist to their own destruction, as they do also the other Scriptures. 2 Kepha 3:15-16

Most modern students of the Scriptures wrestle with the writings of Rav Shaul. To them, at times it seems he is a schizophrenic. In some places he appears to uphold the Torah and then in others, he appears to speak against any law. In this short teaching we are going to answer from Scripture what his teachings were concerning the Shabbat (the seventh day). Did Rav Shaul teach the returning Yisraelites that the Renewed *Brit* “did away with” the *mitzvah* of Sabbath keeping? It is shoddy Biblical scholarship that has contributed to the misconception that Yahshua and “Paul” released Yisrael from Torah observance. There is a need to reexamine the *Brit Chadasha*<sup>1</sup> understanding of the place Torah plays in the righteous walk of the *talmid* of Yahshua.

- 10 “Because this is the covenant that I shall make with the House of Yisra’el after those days, says YHWH, giving My laws in their mind, and I shall write them on their hearts, and I shall be their Elohim, and they shall be My people. Ivrim 8:10
- 16 “This is the covenant that I shall make with them after those days, says YHWH, giving My laws into their hearts, and in their minds I shall write them,” Ivrim 10:16

Rav Shaul could not have taught any doctrines contrary to the Torah of Moshe because through the mouth of the prophets YHWH declared that the Renewed Covenant would place the TORAH in the minds and hearts of HIS people, YISRAEL!

- 33 “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. 34 “And no longer shall they teach, each one his neighbor, and each one his brother, saying, ‘Know YHWH,’ for they shall all know Me, from the least of them to the greatest of them,” declares YHWH. “For I shall forgive their crookedness, and remember their sin no more<sup>2</sup>.” Yirmeyahu 31:33-34
- In Gerhard Kittel’s *Theological Dictionary of the New Testament* (Volume 4, p. 572), one scholar observes that the Greek word “*amemptos*” used in **Ivrim v. 7** does not refer in the Septuagint to objective faults but “expresses a subjective judgment.” If so, then this “subjectivity” points toward the Jeremiah quotation in vv. 8b–12, which says that the “fathers” broke the covenant, not that the covenant was objectively flawed. Another scholar then writes, “Elohim does not reject the ancient covenant. The faithless Israelites are the occasion of new covenant action on the part of Elohim. Their unfaithful conduct is an object of “*mempsesthai*” [“faultfinding,” v. 8a], and they have robbed the old covenant of its significance.” But even if the people of Israel in Jeremiah’s time “robbed the old covenant of its significance” for themselves, they had neither the authority nor the capacity to abolish it, since it was Elohim, not themselves, who had established it forever. Thus the only “fault” in the first covenant, if one should even call it that, is that it does not contain in itself the power to keep the people faithful (compare vv. 15–19&N; also Ro 8:3ff., where Sha’ul says exactly the same thing about the *Torah*). In this regard, the second covenant is different, because its terms include Elohim’s putting His *Torah* in their minds and writing it on their hearts, providing power for obedience by the Holy Spirit within. JNT Commentary David Stern

<sup>1</sup> The Renewed Covenant- not NEW

<sup>2</sup> There are two words for “new” in Greek, “*neos*” and “*renovatus*.” “*renovatus*” means something which has never before existed, whereas “*neos*” carries overtones of freshness and renewal of something which has existed. The word used in chapter 8 in the phrase, “Renewed Covenant,” is always “*renovatus*,” and this is as it should be, because in a very real way the Renewed Covenant renews the First Covenant—even though the author dwells more on the contrasts than on the similarities.

Nor did Shaul teach contrary to the doctrines of the other *talmidim* of the Master Yahshua.

- 3 And by this we know that we know Him, if we guard His commands. 4 The one who says, “I know Him<sup>3</sup>,” and does not guard His commands, is a liar, and the truth is not in him. 5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him. 6 The one who says he stays in Him ought himself also to walk, even as He walked. **1 Yochanan 2:3-6**
- 22 And whatever we ask we receive from Him, because we guard His commands and do what is pleasing in His sight. **1 Yochanan 3:22**
- 2 By this we know that we love the children of Elohim, when we love Elohim and guard His commands. 3 For this is the love for Elohim, that we guard His commands, and His commands are not heavy, **1 Yochanan 5:2-3**
- 6 And this is the love, that we walk according to His commands. This is the command, that as you have heard from the beginning, you should walk in it. **2 Yochanan 6**

According to Yochanan, we are to walk in the *mitzvot* that have been given since the BEGINNING. This is the same Torah that was taught to Adam, Avraham, Yitzchak, Ya’akov, Moshe, and our Master Yahshua. HaMoshiach taught Yisrael to keep the Torah of Moshe. Yahshua told His followers not to even think that He was sent to “do away with” the Torah. But, yet, that is what you will hear from all the pulpits in the SUNday “churches”.

- 17 “Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete. 18 “For truly, I say to you, till the heaven and the earth pass away, one jot or one tittle shall by no means pass from the Torah till all be done. 19 “Whoever, then, breaks one of the least of these commands, and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens. 20 “For I say to you, that unless your righteousness exceeds that of the scribes and Pharisees, you shall by no means enter into the reign of the heavens. **Mattithyahu 5:17-20**
- **DESTROY:#2647** *kataluo-* disintegrate, abolish, demolish
- **COMPLETE,FULFILL:#4127** *pleroo-* to make replete, execute an office, verify a prediction,accomplish,FULLY PREACH, perfect

Yahshua came to fulfill the Torah; He came to execute His office of the Messiah by fully teaching or preaching the true meaning behind the *mitzvot* of the Torah. Fulfill or complete is the same Greek word found in **Mattithyahu 3:15** and **Philippians 2:2**.

- 15 But Yahshua answering, said to him, “Permit it now, for thus it is fitting for us to fill all righteousness.” Then he permitted Him. **Mattithyahu 3:15**
- 2 make my joy complete by being of the same mind, having the same love, one in being and of purpose, **Philippians 2:2**

Did Yahshua tell Yochanan to immerse Him to “do away with” righteousness? Was Rav Shaul telling the Philippians to be in unity and one accord so that his joy might be “done away with”? NO, Yah forbid! Then why do we interpret the word *pleroo* in Yahshua’s teaching concerning the Torah as “to do away with”?

Why would Yahshua tell Yochanan in Revelation that His true disciples are the ones keeping the Torah? They would be the ones who would be persecuted in the latter days by the great dragon and only the Torah observant would be able enter the gates of the Renewed Yerushalayim.

- 14 “Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city. 15 “But outside are the dogs and those who enchant with drugs, and those who whore, and the murderers, and the idolaters, and all who love and do falsehood. **Revelation 22:14-15**
- 17 And the dragon was enraged with the woman, and he went to fight with the remnant of her seed, those guarding the commands of Elohim and possessing the witness of Yahshua Messiah. **Revelation 12:17**

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<sup>3</sup> Keeping the Torah is the test of knowing YHWH.

Scripture teaches that anyone saying that “Paul” was the “apostle to the Gentiles” that “did away with the law<sup>4</sup>” is teaching a falsehood and speaking against the testimony and witness of Yahshua. How can they be led by the *Ruach HaEmet* (Spirit of TRUTH)?

### **Shaul and His Custom**

Was it the custom of Shaul to go to synagogue on the Shabbat and worship YHWH and teach from the Torah? I want you to notice that there were GREEKS attending the synagogue on the Shabbat.

- 5 And having come into Salamis, they proclaimed the word of Elohim in the congregations of the Yehudim. And they also had Yochanan as an attendant. **Acts 13:5**
- 14 But passing through from Perge, they came to Antioch in Pisidia, and went into the congregation on the Sabbath day and sat down. 15 And after the reading of the Torah and the Prophets<sup>5</sup>, the rulers of the congregation sent to them, saying, “Men, brothers, if you have any word of encouragement for the people, speak.” **Acts 13:14-15**
- 44 And on the next Sabbath almost all the city came together to hear the Word of Elohim. **Acts 13:44**
- And it came to be in Ikonion that they went together into the congregation of the Yehudim, and spoke in such a way that a great number of both Yehudim and Greeks<sup>6</sup> believed. **Acts 14:1**
- 13 And on the Sabbath day we went outside the city by a river, where there used to be prayer. And having sat down we were speaking to the women who met there. **Acts 16:13**
- And having passed through Amphipolis and Apollonia, they came to Thessalonike, where there was a congregation of the Yehudim. 2 And according to his practice<sup>7</sup>, Sha’ul went in unto them, and for three Sabbaths was reasoning with them from the as soon as possible, they departed. **Acts 17:2**
- 4 And he was reasoning in the congregation every Sabbath, and won over both Yehudim and Greeks. **Acts 18:4**

The Scriptures teach that Rav Shaul taught in the congregations every Shabbat, not every SUNDAY.

Also, in Acts chapter 15, the controversy for the Council was concerning *brit milah* for salvation<sup>8</sup> and it was a “given” that they would be attending the synagogue on Shabbat and hear the Torah of Moshe being read and discussed.

- 19 “Therefore I judge that we should not trouble those from among the gentiles who are turning to Elohim, 20 but that we write to them to abstain from the defilements of idols, and from whoring, and from what is strangled, and from blood. 21 “For from ancient generations Mosheh has, in every city, those proclaiming him – being read in the congregations every Sabbath.” **Acts 15:19-21**

### **A Supper on SUNDAY?**

Perhaps one of the first objections people raise against keeping the Shabbat is **Acts 20:7**. Let us look more closely at this Scripture and see if that is what it is truly saying when properly read from the Greek.

- 7 And on the first day of the week, the taught ones having gathered together to break bread<sup>9</sup>, Sha’ul, intending to depart the next day, was reasoning with them and was extending the word till midnight. 8 And there were many lamps in the upper room where they were assembled. **Acts 20:7**
- On Saturday evening we gathered together for the fellowship meal... **Today’s English Version**

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<sup>4</sup> The word “Law” in the KJV Bible is the Greek term *Nomos*. It is used 110 times in Rav Shaul’s letters. Then as now, on *Shabbat* there was added to the liturgy a reading from the *Torah* and a *haftarah*. Following this would be a *drashah* or “investigation,” that is, a teaching, depending on who was available to teach.

<sup>6</sup> These were “Gentiles/Ephraimites” who attended synagogue and keep the Torah. They had not made complete conversion to Judaism. Philo wrote, “There is not a single people to which the custom of Sabbath observance has not spread.”

<sup>7</sup> thō 1) to be accustomed, used, wont 2) that which is wont 3) usage, custom

<sup>8</sup> Circumcision was never the issue- it was circumcision for salvation rather than belief. Judaism has never taught circumcision was for salvation. Only the blood of Yahshua can forgive sins, but not being circumcised was a sin as it was a breaking of the Torah mitzvah. Apply Matt.5:17-19 to this mitzvah.

<sup>9</sup> This was not the “L-rd’s Supper”. Please order the audio teaching “The Breaking of Bread” at [www.bnaiavraham.net](http://www.bnaiavraham.net)

- On the Saturday, when we assembled for the breaking of bread... **Phillips Modern English Translation**
- On the Saturday night, in our assembly for the breaking of bread... **New English Bible**
- On the first day of the week, we met to break bread. **NOTE**: The day was reckoned in the Jewish fashion the L-rds's Day began on the evening of Saturday. **Jerusalem Bible**
- <sup>7</sup>And on *Yom Rishon*, when we met for a *firen tish* (it was *Motzei Shabbos*), Rav Sha'ul was giving a *shiur* to them, since he would have to depart in the *boker* and was having to extend the message until *chatzot halailah*.
- <sup>8</sup>And there were a number of *menorot* in the upper story, where we had assembled. **OJBC**
- <sup>7</sup>In and the first of the Sabbaths, having been assembled of us to break bread, the Paul discoursed to them, being about to depart on the morrow. **Greek Diaglott**

According to the SUNday keepers, this verse surely teaches a SUNday church meeting that did not conclude until Monday morning. Does this Scripture teach a changing of the Shabbat for the followers of the Master Yahshua. The GREEK does not bear out this false conclusion.

- Now on ONE OF THE SABBATHS at our being assembled to break bead, Paul argued with them, being about to be off on the morrow. And he prolonged the word unto midnight. **The Concordant Version of the Sacred Scriptures, 1931**
- **WEEK**: #4521-*sabbaton*- Of the Hebrew #7676; the Sabbath (i.e. Shabbath), or day of the weekly repose from the secular avocations (also the observance or institution itself); by exten. A *se'nnight*, i.e. the interval between two Sabbaths; likewise the plural in all the above applications:-Sabbath (day), week.
- **# 7676- Shabbath**: intens.from# 7673 ;intermission,i.e. (spec.) the Sabbath- (+every ) Sabbath
- **FIRST**: # 3391-*mia*-, irreg.fem.of 1520; one or first- a certain + agree, first one x other
- ONE (first) OF THE SABBATHS (week) **The NIV Version Interlinear Greek- English N.T.**

All students of the Scriptures know that the Biblical day starts at SUNSET not at midnight or the morning. The Scriptural manner of reckoning the day was night FIRST and then the day.

- 4 And Elohim saw the light, that it was good. And Elohim separated the light from the darkness. 5 And Elohim called the light 'day' and the darkness He called 'night.' And there came to be evening and there came to be morning, the first day. **Bereshith 1:4-5**

Another rule that all students must follow is the knowledge that any *italicized* words HAVE BEEN ADDED BY THE TRANSLATORS for clarity. Sometimes these words are added because the translators want you to accept something that was not originally written in the Scriptures. This is the case in **Acts 15:20** where the word DAY was ADDED! It is not in the original manuscripts.

Another Scriptural fact is that THE FIRST DAY OF THE WEEK STARTS AT SUNSET SATURDAY NIGHT, NOT ON SUNDAY MORNING!<sup>10</sup> A proper translation of this Scripture could be:

- "On the first of (or a certain) the Sabbaths, when the *talmidim* came together to have a common meal<sup>11</sup>, Sha'ul spoke to them, and because he was ready to leave the next day, continued his teaching until midnight."
- "The breaking of bread is simply a customary and necessary part of the preparation for eating together. It initiates the sharing of the main course in every meal...It is a description of a common meal in terms of the opening action, the breaking of bread. Hence the phrase is used for the ordinary table fellowship of members of the first community each day in their homes (Acts 2:42, 46) and also common meals of the Gentile Christian communities." **J. Behm TDNT III, pp.728-729**

Dr. David Stern (a Messianic Jew) translates the verse this way:

<sup>10</sup> Luke used the Torah method of reckoning the night and day because he did so in his Gospel in Luke 23:54

<sup>11</sup> In the Greek the words used in this verse are all in the singular indicating that it was Sha'ul that broke bread or said the *brakah*. It could not have been "Communion". There is not one time in the Renewed Covenant the "Communion" is directly called the "breaking of bread".

- <sup>7</sup> On *Motzei Shabbat*<sup>12</sup> when we were gathered to break bread, Sha'ul addressed them. Since he was going to leave the next day, he kept talking until midnight. <sup>8</sup> Now there were many oil lamps burning in the upstairs room where we were meeting, <sup>9</sup> and there was a young fellow named Eutychus sitting on the window-sill.

### Passing the Plate on SUNDAY?

Another “proof text” that SUNDAY advocates would have you believe teaches a changing of the Shabbat by Rav Shaul is **1 Corinthians 16:2**.

- **2** On the first day of the week let each one of you set aside, storing up whatever he is prospered, so that there are no collections when I come.

Note that the verse does not say “Remember the First Day of the week and keep it set-apart.” He did not say, “Rest on the First Day of the week”. Shaul did not say, “The Sabbath or day of worship has been changed to SUNDAY.” That is read into the text but not found in the text itself. Let us look at the context of the text for a clearer meaning.

Yerushalayim congregations had many Galilean Believers and widows to support due to the famine recorded in **Acts 11:27-30**. It is clear from **Romans 15:25-31; 1 Cor.16:1-4; 2 Cor.8-9** that Shaul could not turn to the work of the Master in the West until he had gathered a collection for the set-apart ones in the assemblies and had taken it to Yerushalayim. The purpose of the collection was to relieve the people suffering from the famine. There was a collection of FOOD not money because money cannot buy food that is not available! This included produce and fruit. The seven men in **Acts 20:4** went with the Rav to deliver the collection.<sup>13</sup>

- **25** But now I am going to Yerushalayim to serve the set-apart ones. **26** For it pleased those from Makedonia and Achaia to make some contribution for the poor among the set-apart ones who are in Yerushalayim. **27** For they were pleased, and they are their debtors. For if the gentiles have shared in their spiritual matters, their duty is also to serve them in material matters. **28** Having completed this, then, and having put my seal on this fruit of theirs, I shall return through you to Spain. **Romans 15:25-28**
- **FRUIT:** #2590-*karpos*- from the base of 726; fruit (as plucked) lit. or fig.-fruit

To gather food on a Shabbat would have been forbidden by Torah. Upon the first-day of the week they could work and gather in their harvest to be collected for the poor in Yerushalayim.

- **Unger's Bible Dictionary: FAMINE:** Means of transit were defective, rendering it often impossible to relieve the wants of one region even when there was plenty in another.

It seems that it was very hard to transport goods to the areas suffering from the famine according to **Unger's**. Yet, we read in **Acts 11:27-30** that relief was being taken to the Believers in “Yerushalayim.

- **27** And in those days prophets came from Yerushalayim to Antioch. **28** And one of them, named Hagab, stood up and indicated by the *Ruach HaKodesh* that there was going to be a great scarcity of food over all the world – which also took place under Claudius Caesar. **29** So the taught ones, each according to his ability, decided to send relief to the brothers dwelling in Yehudah. **30** This they also did, and sent it to the elders by the hands of Barnabah and Sha'ul. **Acts 11:27-30**
- **RELIEF:** #1248-*diakonia*-from 1249; attendance (as a servant, etc.)fig. (*eleemosynary*) aid,(official) service(espec.of the Chr.teacher, or tech. o the *deaconate* ( -ad) minister(-ing,-tration,-try)office,relief,service #1249-*diakonos*- prob.from an obs. *Diako* (to run errands) an attendant,i.e. (gen.) a waiter (at table or in other menial duties);spec. a Chr. Teacher and pastor (tech. a deacon or deaconess).
- **THAYERS DEFINITION: #1248** 1 Cor.16:15-those who succor need by either collecting or bestowing benefactions [Acts 12:25] the care of the poor, the supplying or distributing of charities...2 Cor.11:12- to send a thing to one for the relief of his want...The service of those who prepare and present FOOD.

<sup>12</sup> The end of *Shabbat*, which occurs after sunset when it gets dark enough to see three stars. It would be natural for Jewish believers who had rested on *Shabbat* with the rest of the community to assemble afterwards to celebrate their common faith in Yahshua the Messiah. The Ephraimites who came along later would join in the practice.

<sup>13</sup> The Interpreters Dictionary of the Bible, Abingdon Press, Vol.3, pp.590

When we compare **Romans 15:28** and **Acts 11:29** to **2 Corinthians 9:10-15**, we can Scripturally conclude that the relief sent was FOODSTUFFS not money!

- 9 As it has been written, “He scattered abroad, He gave to the poor, His righteousness remains forever.” 10 And He who supplies seed to the sower, and bread for food, shall supply and increase the seed you have sown and increase the fruit of your righteousness, 11 being enriched in every way for all simplicity, which works out thanksgiving to Elohim through us. 12 Because the rendering of this service not only supplies the needs of the set-apart ones, but also is overflowing through many thanksgivings to Elohim. 13 Through the proof of this service, they esteem Elohim on the submission of your confession to the Good News of Messiah, and generosity in sharing with them and all men

It is only because of misinterpretation of this verse that SUNDAY ministers justify passing the “collection plate” on SUNDAY to collect money. These collections of **1 Corinthians 16:2** were to be stored at HOME on a regular work day –SUNDAY.

- On the first day everyone of a week each of you BY HIMSELF LET HIM PUT storing up whatever he is prospered. **literal translation The NIV Version Interlinear Greek- English N.T.NOTE: It could read –“AT HIS HOME DEPOSITING”**
- **THAYERS:** Teaches that these two words “by himself”- should properly be translated “at his home”: “ by him i.e. at his home, 1 Cor.16:2”
- **LET HIM PUT UP:** #5087-*tithemi*; to place (in the widest application, lit. and fig; prop. In a passive or horizontal posture, and thus different from #2476, which prop. Denotes as upright and active position, while 2749 is prop. Reflexive and utterly prostrate):- + advise, appoint, bow, commit, conceive, give, x kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, and sink down.
- **THAYERS:** For the execution of one’s purposes, since he ha placed (deposited) in our minds the doctrine concerning reconciliation (sc.to be made known to others) 2 Cor.5:19 b. to put down, lay down, i.e to lay by, lay aside money 1 Cor.16:2

Notice that no where in **1 Cor.16:2** does it mention money. The fact is –whatever it was that they had stored up; it was placed in their homes, not a collection plate in a “church” on SUNDAY. Also, according to the school of Shammai<sup>14</sup>, no collection was to be taken on the Shabbat. Contribution to the poor were forbidden on Shabbat since they conflicted with the future material abundance which the Shabbat symbolized. Rav Shaul was commanding the congregation to collect food on the first day, right after Shabbat, before the rest of the week might deplete their stores. We find that this collection was to be: periodical, personal, privately, and proportional.

We could properly translate this verse:

- On the First Day of every week, every one of you gather and store up, depositing at his home inasmuch as he may be successful, in order that not at the time when I come gathering be performed.

This was to be a project that the person worked on every week on the first day. This IS keeping with the Torah command to WORK SIX DAY A WEEK AND REST ON THE SEVENTH DAY OR SHABBAT!

- 8 “Remember the Sabbath day, to set it apart. 9 “Six days you labor, and shall do all your work, 10but the seventh day is a Sabbath of YHWH your Elohim. You do not do any work – you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. **Shemot 20:8-9**

### Judging the Days

- 5 One indeed judges one day above another, another judges every day *alike*. Let each one be completely persuaded in his own mind. 6 He who minds the day, minds it to YHWH. And he who does not mind the day, to YHWH he does not mind it. He who eats, eats to YHWH, for he gives Elohim thanks. And he who does not eat, to YHWH he does not eat, and gives Elohim thanks. **Romans 14:5-6**

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<sup>14</sup> Tosefet, Shabbat 16:22

The word by word translation according to the Greek is the following:

- “One man indeed judges a day above a day another judges every day; each man in the (his) own mind let him be fully persuaded.” **The NIV Version Interlinear Greek-English N.T.**

The word translated “DAY” is the following from ***Strong’s***:

- **DAY:** #2250- *hemera*- a period, always defined by the context, the time space between dawn and dark, or the whole 24 hours; fig. a period (always defined more or less clearly by the context):age + always, (mid)-day.
- ***THAYER’s***: ...denoting a festival or some solemnity usually celebrated on a fixed day...reference to sacred or festival days: o exalt one day above another, and o esteem every day as sacred, Ro.xiv.5

Rav Shaul was speaking of the Feast Days of YHWH when h was speaking of “eating and drinking on these days.”

- 21 It is good not to eat meat or drink wine, nor *to do whatever* by which your brother stumbles. 22Do you have belief? Have it to yourself before Elohim. Blessed is he who does not condemn himself in what he approves. **Romans 14:21-22**
- **APPROVES-ALLOWS:** #1381-*dokimazo*; approve, allow, discern, try, examine,

If you test anything, it must be examined according to the Scriptures and proved by the Scriptures. We must also understand that the “testing, examining” must be according to “the faith”.

- 23 But he who doubts, if he eats, is condemned, because it is not of belief, and all that is not of belief is sin. **Romans 14:23**
- **BELIEF:** # 4102-*pistis*; from 3892; persuasion, i.e. credence, mor. Conviction (of a religious truth, or the truthfulness of Elohim or religious teacher), espec. Reliance upon Messiah for salvation; abstr. Constancy in such profession; by extension the system of religious truth itself; - assurance, belief, believe, faith, fidelity.
- Greek Word for word translation: “But the (one) doubting if he eats has been condemned, because not of faith; all and which (is) not of faith sin is.” **The NIV Version Interlinear Greek English N.T.**
- **A Critical Lexicon & Concordance to the English & Greek N.T. by Ethelbert W. Bullinger, 1975:** OF-out of, from among, (prep. Governing only the Gen. case, and denoting motion from the interior).

We can therefore properly translate this verse:

- “Keep what you believe about this matter, then, between you and YHWH.Joyful is the man who does not condemn himself, when he does what he approves of (because he has tested it by the Scriptures and it has been found acceptable).But he that doubts is condemned if he eats, because he does not eat from the faith; for whatever is not from out of the faith is sin.”
- 4 Everyone doing sin also does lawlessness (Torahlessness), and sin is lawlessness (Torahlessness). **1 Yochanan 3:4**
- <sup>4</sup> Everyone who keeps sinning is violating *Torah*—indeed, sin is violation of Torah. <sup>5</sup> You know that he appeared in order to take away sins, and that there is no sin in him. <sup>6</sup> <sup>15</sup> <sup>4</sup> Everyone who keeps sinning is violating *Torah*—indeed, sin is violation of *Torah*. <sup>5</sup> You know that he appeared in order to take away sins, and that there is no sin in him. **JNT**

This verse is speaking of eating only the food that has been approved by YHWH in His Torah. A Believer must examine everything in the light of the Torah and YHWH’s approval. We are to keep the Feasts of YHWH in the manner in which He has commanded in the Torah.

The one who “esteems all days alike” in these verses is not being FREE from the Torah but FREE from the false ascetic practices and beliefs derived from various sectarian schools of philosophy. The whole argument is not about freedom to keep “SUNday” over the Shabbat and Feast Days of YHWH.

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15The Jewish New Testament, (Clarksville, MD: Jewish New Testament Publications) 1996.

It concerns unessential scruples of the conscience that were being dictated not by the Torah but by human convictions, philosophies, and superstitions. Shaul would NEVER make the observance of YHWH's Feasts and Shabbat a matter for each person's conscience or choice. There is NO HINT anywhere in the *Brit Chadasha* indicating any controversy by Shaul concerning the keeping of the Shabbat and the encouragement by him of SUNday keeping.

- <sup>17</sup>And it came about after *shloshah yamim*, that Rav Sha'ul called together the *chashuve* Yehudim. And when they had assembled, Rav Sha'ul was saying to them, "*Anashim, Achim*, though I had done nothing *keneged* (against, in opposition to) our Jewish people or to the *minhagei Avoteinu* of Orthodox Judaism, I was arrested in Yerushalayim and delivered over into the hands of the Romans. **Acts 28:17**
- And after three days, Shaul sent, called for the chiefs of the Jews and when they were assembled, he said to them, Men, my brothers, while in not a thing did I stand against the people and the Torah of my fathers." **Acts 28:17**
- <sup>17</sup>After three days Sha'ul called a meeting of the local Jewish leaders. When they had gathered, he said to them: "Brothers, although I have done nothing against either our people or the traditions of our fathers, **JNT David Stern**

### Observation of Months

9 But now after you have known Elohim, or rather are known by Elohim, how do you turn again to the weak and poor elementary matters, to which you wish to be enslaved again? 10 You observe days and months and seasons and years. **Galatians 4:10**

In this verse, one Greek word is mistranslated which has changed its meaning. This word is "observe". In the Greek it is *paratereisthe*. The word for word Greek translation reads:

- "But now knowing Elohim, but rather being known by Elohim, how turn ye again to the weak and poor elements to which again anew to serve ye wish? Days ye observe and months and seasons and years." **The NIV Version Interlinear Greek- English N.T.**
- **WEAK:** #772-*asthene*; strengthless, without strength, weak, powerless- a religious system with no power or authority according to **THAYER's**.
- **POOR:** #4434-*ptoxa*; to crouch, a beggar, pauper **THAYER's**: to cower down or hide oneself for fear; hence one who slinks and crouches, helpless, reduced to beggary, begging, needy, destitute of wealth, influence, position, honors, lowly, afflicted, powerless to accomplish an end.
- **ELEMENTARY:** # 4747- *stoixeia*; something orderly in arrangement, i.e. (by impl.) a serial (basal, fundamental, initial) constituent, element, principle, rudiment. NOTE: According to this definition, you would never see the TRUTH.
- **A Critical Lexicon & Concordance to the English & Greek N.T. by E.W. Bullinger:** ELEMENT: n. a small upright rod, esp. the gnomon of the SUNdial, or th shadow thrown by it, hence from the degrees of the shawm, a row or a series, to go up steps. OBELISK- The obelisk, a symbol of Egyptian the SUN g-d RA.The GREEKS CALLED IT A GNOMON (one who knows).
- **A Comprehensive Lexicon of the Greek Language by John Pickering, 1855:** ELEMENTS: Gal.iv, 3; the figures of the constellations of the zodiac, engraved on gems and rings, and used as amulets. The shadow of the SUNdial, by which time of going to meals was regulated; the signs of the zodiac a used by Eusebius.
- **THAYER's:** ELEMENTS: 3. the heavenly bodies either as parts of the heavens, or (as others think) because in them the elements of man's life and destiny were supposed to reside; Hence some interpreters infelicitously understand Paul's phrase Gal.iv, 3, 9; Col. ii, 8, 20, of the heavenly bodies, because times and seasons were regulated by the course of the SUN and moon; yet unfolding the meaning of the passage on the basis of this sense they differ widely.
- **OBSERVE:** #3906- *paratereisthe*; a combination of 3844 & 5083- *para*: from beside, the vicinity of, opposed to, against, contrary to. **The Analytical Greek Dictionary:** *para*- prep. With a genitive, from, indicating source or origin, in deviation from, in violation of, inconsistently with.5082- *tereisthe-tereo*: to guard (from loss or injury by keeping an eye upon,) to prevent from escaping, a fortress, i.e. to note (a prophecy), fig. to fulfill a command, by impl. To detain (in custody) to withhold, hold fast, keep, serve,

watch.NOTE: The proper translation of these two combined Greek words then can be: to observe, watch, or keep in deviation from.

- **DAYS:** #2250- *hemeras*; a period, always defined more or less clearly by the context. **THAYER's:** *hermera*-mean, tame, gentle; day, i.e. the time space between dawn and dark, or a whole 24 hours. the gen. of a noun denoting a festival or some solemnity usually celebrated on a fixed day.
- **MONTH:** #3376- *menas; mane*; a prim. Word; a month **THAYER's:** 2. the time of the new moon,1).Gal.iv,10 (the first day of each month, when the new moon appeared was a festival among the Hebrews
- **TIMES:** #2540-*kairous*; comes from the Hebrew *MOED-MOWADAH*, Feast of YHWH, stated seasons of the year solemnly kept by the Jews and comprising several days, as Passover, Pentecost, Feast of Tabernacle, Gal.iv,19. *MOED* # 4150-Hebrew; a fixed time or season, spec. a festival.
- **YEARS:** #1763-*eniautos*; a fixed length of time, a Hebrew year such as Jubilee, Gal.iv, 10.

This verse could be translated thus:

- But now, knowing Elohim, but rather being known by Elohim, how turn you again to the powerless religious system (false elohim) and bow down to the sacred poles? Why do you wish to be in bondage to them all over again? From this, you watch for feast days in deviation from new moons, feasts, and sacred years.

Rav Shaul is warning the Galatians not to be in bondage to the sacred pole or SUN worship from which they had come out .It is a well known historical fact that the Galatians observance of sacred times was motivated by superstitious beliefs in the astrological bodies.

He is not condemning the Feasts of YHWH or the Shabbat, but the perverted use of the “sacred pole” and cultic observations which were being promoted to impart salvation as a work of human effort rather the free gift of eternal life through the blood of the Messiah Yahshua. The Feasts of YHWH are not powerless or beggarly elements of the world but set-apart by the word of Elohim-the Torah.

- An alternative interpretation, however, is that the “days, months, seasons and years” of this passage do not refer to the Jewish holidays at all but to pagan Gentile feasts, naturally and directly reflecting “those weak and miserable elemental spirits.” According to this understanding Sha’ul was worried that his ex-pagan converts might be returning to these pagan festivals. **JNT Commentary David Stern**

### The Colossian Chaos

14 having blotted out the certificate of debt *against* us – by the dogmas – which stood against us. And He has taken it out of the way, having nailed it to the stake. 15 Having stripped the principalities and the authorities; He made a public display of them, having prevailed over them in it. 16 Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths – 17 which are a shadow of what is to come – but the Body of the Messiah. **Col.2:14-17**

Rav Shaul could not be teaching a doctrine contrary to the Torah. We need to see what was the problem at Colossi.

- **HANDWRITING,CERTIFICATE:** #5498-*cheirographon*- something handwritten,i.e. manuscript, a legal document
- **DOGMA:** #1378-*dogma*- from 1380 a law, decree, ordinance
- **CONTRARY:** #5227- *hupenantios*- from 5259 & 727;under, contrary to, opposed or an opponent-adversary, against

This verse could be translated correctly as:

- “Blotting out that which was written in the law, that was against us, which was covertly antagonistic to us, and took it out of the way, nailing it to the stake.”

A simple reading of the text makes it clear that it was not the “law” that was nailed to the stake, but rather the death penalty written in the Torah that was condemning us for breaking the Torah. The *cheirographon* is only found in the Scripture in this verse. It is the “record-book of sins (Torah breaking)” or the certificate of indebtedness. It “stood in the middle” or stood against us as the accusing witness of our sin. The dogma (*tois dogmasin*) was not the legal Torah, the legal ground or law for our entanglement into sin (Torah breaking), but the written record of our sin. By destroying the evidence against us, Yahshua disarmed all the powers that stood in the court to accuse us before the Judge.

- 23 For the wages of sin is death, *but* the favorable gift of Elohim is everlasting life in Messiah Yahshua our Master. **Romans 6:23**
- <sup>23</sup>For the wages that (slave master) *Chet* (Sin) pays is *mavet* (death), but the gracious *matnat hachessed* Elohim (the gift of the grace of Elohim) is *Chayyei Olam baMoshiach* Yehoshua Adoneinu. **OJBC**

The judgment of observing how the Festivals, New Moons, and Sabbaths, were observed was not to be judged by the false teachers who imposed man-made regulations on HOW to observe them. They placed man-made rules of self-abasement and asceticism (**Col.2:21-23**) to the Feast Days and Sabbath, saying that the Nazarenes could not eat or drink on the Feasts and Shabbat. They objected to the Colossians’ eating and drinking on the Feasts, New Moons, and Sabbaths. Shaul is not challenging the observance of the Feasts, New Moons, and Shabbat, but the authority of the false teachers to legislate the manner in which they were observed with drinking and eating. They were into asceticism and the debasement of the body. These false teachers of men’s philosophies were demanding fasting not feasting.

- 20 If, then, you died with Messiah from the elementary matters of the world, why, as though living in the world, do you subject yourselves to regulations: 21 “Do not touch, do not taste, do not handle” – 22 which are all to perish with use – according to the commands and teachings of men? 23 These indeed have an appearance of wisdom in self-imposed worship, humiliation and harsh treatment of the body – of no value at all, *only* for satisfaction of the flesh. **Col.2:20-23**
- <sup>21</sup>“Do not touch; do not taste; do not handle.” <sup>22</sup>The things referred to are all destined to deterioration with use, according to the humanly contrived *mitzvot* and the humanly contrived *chukim* (laws) of *mere* bnei Adam [Yeshayah 29:13], <sup>23</sup>which things have a superficial appearance of *chochmah* in self-imposed religion and mystical asceticism and severe physical mortification, but are of no value against the indulgence of the *basar* (the old nature unrenewed and unregenerated by the *Ruach Hakodesh*). **OJBC**

Could the shadow of things to come be the man-made regulations of the false teacher and not the five things mentioned by the Torah? It is possible. The Greek word is *HA* or THESE. In verse 16 Rav Shaul is NOT warning against the Torah observance of Feasts and Sabbath, but the regulations by the false teachers. Then, in context, Shaul continues his warnings of these false ascetic practices and regulations. Since what precedes and follows the relative pronoun “THESE” is dealing with the man-made regulations of the man-made philosophy, we can conclude that it is these regulations that Shaul describes as a “SHADOW”.

These false philosophers in taught that their regulations represented the pattern that enabled the Believer to have access to the true REALITY (fullness) that belongs to Messiah. Since Messiah is both the HEAD and BODY, then the shadow that is cast by the man-made regulations cannot be the true pattern or reality.

Since Shabbat is the seventh day known as SATURDAY or SATURNS Day and associated with the planet SATUR. Since there were at that time various superstitions associated with astrological bodies and the days of the week, any regulations concerning observance of the Shabbat by the ascetic teachers would have been promoting the superstitions of the day and the asceticism that was associated with the beggarly elements of the world. Once again Rav Shaul is not attacking the observance of the Shabbat, but the perversion of its observance being taught by the false philosophers of the day and culture of the Colossians.

### **Conclusion from Scripture**

According to the Renewed Brit, Rav Shaul never spoke one word against the Torah of Moshe nor taught any doctrines contrary to the Torah. He upheld the Torah and taught that it must be observed with true belief in the Moshiach Yahshua.

- 13 For not the hearers of the Torah are righteous in the sight of Elohim, but the doers of the law [Torah]<sup>16</sup> shall be declared right. **Romans 2:13**
- 31 Do we then nullify the Torah through the belief? Let it not be! On the contrary, we establish<sup>17</sup> the Torah. **Romans 3:31**
- <sup>31</sup>Does it follow that we abolish Torah and make it invalid through *emunah* (faith)? Chas v'shalom! *Aderaba* (to the contrary), we uphold the Torah. **OJBC Romans 3:31**
- 7 What, then, shall we say? Is the Torah sin? Let it not be! However, I did not know sin except through the Torah. For also the covetousness I knew not if the Torah had not said, “You shall not covet.” **Romans 7:7**
- 12 So that the Torah truly is set-apart, and the command set-apart, and righteous, and good. **Romans 7:12**

Rav Shaul even instructed Timothy, his student, to keep the Torah that he was taught as a young man.

- 14 But you, stay in what you have learned and trusted, having known from whom you have learned, 15 and that from a babe you have known the Set-apart Scriptures, which are able to make you wise for deliverance through belief in Messiah Yahshua. 16 All Scripture<sup>18</sup> is breathed by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness, 17 that the man of Elohim might be fitted, equipped for every good work. **2 Tim.3:14-17**
- 24‘And YHWH commanded us to do all these laws, to fear YHWH our Elohim, for our good always, to keep us alive, as it is today. 25‘and it is righteousness for us when we guard to do all this command *before* YHWH our Elohim, as He has commanded us. **Devarim 6:24-25**
- <sup>22</sup>For as the new heavens and the new earth, which I will make, shall remain before Me, saith YHWH, so shall your seed and your name remain. <sup>23</sup>And it shall come to pass, that from one Rosh Chodesh to another, and from one Shabbat to another, shall all flesh [mankind]<sup>19</sup> come to worship before Me, saith YHWH. **Yeshayahu 66:22-23**

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<sup>16</sup> Proof that Shaul taught Torah observance as righteous living.

<sup>17</sup> **02476:** histemi his'-tay-mee a prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively):--abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). True *emunah* places the Torah on a firmer foundation and upholds Torah observance.

<sup>18</sup> The only Scripture that existed at the time is the TaNaK. The Brit Chadasha was not written at this time!

<sup>19</sup> All mankind will keep the New Moons and Shabbat. If YHWH never changes, then how can these Torah commands be “done way with”?

