

# The Christian and the Old Testament

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## I. The purpose of this study.

1. There is a lot of confusion among professing Christians concerning the role of the Old Testament, and specifically the law of Moses, in the lives of Christians living under the New Testament.
2. Many believe that Christians today are required by God to keep the law of Moses, or at least some parts of it such as the sabbath or the dietary laws.
3. The purpose of this study is to show from the scripture what parts of the Old Testament are binding on Christians today, what parts are not, and how we should use the Old Testament as a whole.

## II. The Old Testament

### 1. The canon of the Old Testament.

- A. Canon - The collection or list of books of the Bible accepted by the Christian Church as genuine and inspired.
- B. The Old Testament in the Bible (KJV) consists of 39 books (Genesis - Malachi).
- C. The Old Testament in the Catholic Bible contains 46 books, which is seven more than the OT of the KJV. These additional books are called the Apocrypha.
  - i. Apocrypha - 1. A writing or statement of doubtful authorship or authenticity; spec. those books included in the Septuagint and Vulgate versions of the Old Testament, which were not originally written in Hebrew and not counted genuine by the Jews, and which, at the Reformation, were excluded from the Sacred Canon by the Protestant party, as having no well-grounded claim to inspired authorship. (OED)
  - ii. The seven additional books are: Tobit, Judith, 1Maccabees, 2Maccabees, Wisdom, Sirach, and Baruch. These books were/are not part of the Jewish canon of scripture, as the OED states above.
- D. The Jewish Hebrew scriptures contain 24 books. Those 24 books contain the 39 books in the KJV OT.
- E. The reason that the KJV has 39 books instead of 24 is because some of the original 24 books were broken up into separate books. The Jewish canon is categorized in three sections: The Law, The Prophets, and the Psalms (or the writings).
- F. Following is a list of the 24 books of the Jewish scriptures (some of the books are expanded which contain multiple books):
  - i. The Five Books of Moses (The Law)
    - 1) Genesis
    - 2) Exodus
    - 3) Leviticus
    - 4) Numbers
    - 5) Deuteronomy
  - ii. The Eight Books of the Prophets (The Prophets)
    - 6) Joshua
    - 7) Judges
    - 8-9) Samuel - (Samuel is 1 Samuel and 2 Samuel in the KJV)

- 10-11) Kings - (Kings is 1 Kings and 2 Kings in the KJV)
- 12) Isaiah
- 13) Jeremiah
- 14) Ezekiel
- 15-26) The Twelve (minor prophets) - ("The Twelve" (minor prophets) were separated into 12 books, (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi)
- iii. The Eleven Books of the Writings (The Psalms or The Writings)
  - 27) Psalms
  - 28) Proverbs
  - 29) Job
  - 30) Song of Songs
  - 31) Ruth
  - 32) Lamentations
  - 33) Ecclesiastes
  - 34) Esther
  - 35) Daniel
  - 36-37) Ezra/Nehemiah - (Ezra/Nehemiah are separated in the KJV)
  - 38-39) Chronicles (Chronicles is 1 Chronicles and 2 Chronicles in the KJV)
- G. The order that the Jewish scriptures were laid out.
  - i. The order of the books was different than that of the KJV, but the books themselves were all the same, the only difference being that some of the books were grouped together into one book (Samuel, Kings, Chronicles, minor prophets, Ezra/Nehemiah).
  - ii. The order in which the Jewish canon was laid out, and the fact that it was divided into three main sections (the Law, the Prophets, and the Psalms (or the Writings)) is very important in light of a couple of things that Jesus said when trying to find out which books should be in the OT and which ones should not.
- H. Notice that the Jewish scriptures did/do not contain any of the Apocryphal books that the Catholic Bible does.
  - i. The Jews never considered those books authentic or genuine. They were not written in Hebrew as the Jewish scriptures were, but were rather found in the Septuagint which was a corrupt Greek translation of the OT.
  - ii. Jesus did not quote from the Greek Septuagint; He referred to the OT as having jots and tittles (**Mat 5:18**), which is unique to Hebrew, not Greek.
  - iii. When the KJV was translated, the Apocryphal books were put in a separate section between the New and Old Testaments, not mixed with the Old Testament books like the Catholic Bible has them. The reason for that was that the KJV translators knew that they were not scripture like the 39 books of the OT are.
- I. Scriptural evidence for the 39 books of the Hebrew/KJV OT.
  - i. Jesus recognized the three divisions in the Old Testament.

- a. "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." (**Luk 24:44**).
- b. Jesus was here affirming the three divisions of the Jewish canon, the Law, the Prophets, and the Psalms (or Writings - the Psalms was the first book of the Writings), all three of which spoke of Him.
- c. He didn't mention a fourth division.
- ii. Jesus made another statement that implicitly shows the beginning and ending of the Jewish canon.
  - a. Jesus said to the Pharisees, "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." (**Mat 23:35**).
  - b. Jesus said that the Pharisees and their fathers were responsible for the blood of the prophets (**Mat 23:30-31**).
  - c. He listed the first prophet Abel who was killed in Genesis (**Gen 4:8**), the first book of the Jewish canon, and the last prophet who was killed in the last book of the Jewish canon, the book of Chronicles (**2Ch 24:20-21**).
  - d. Remember that Chronicles was the last book of the Jewish canon, not Malachi like in the KJV.
  - e. Jesus was saying to the Pharisees that they were responsible for the blood of all the prophets, from the first prophet who was killed in the first book of their scriptures to the last prophet who was killed in the last book of their scriptures.
  - f. Zacharias the son of Barachias to whom Jesus referred in **Mat 23:35** was Zechariah the son of Jehoiada in **2Ch 24:20-21**, not Zechariah the son of Berechiah who wrote the book of Zechariah (**Zec 1:1**).
    - (i) There is no mention of the prophet Zechariah (the author of Zechariah) being killed in the Bible.
    - (ii) He prophesied after Jerusalem and the temple were destroyed by the Babylonians, but before the temple was rebuilt (**Zec 1:1 c/w Hag 1:1-9**), so he couldn't have been killed between the temple and the altar.
    - (iii) Zechariah the son of Jehoiada was killed in the court of the house of the Lord (**2Ch 24:21**), which was between the temple and the altar (**Eze 8:16**), which is exactly what Jesus said in **Mat 23:35**.
    - (iv) Jehoiada was probably another name for Berechiah since they mean similar things: Jehoiada = praise the Lord; Berechiah = bless the Lord.
    - (v) It was common in the Bible for a man to be called by two different names which mean the same thing (**2Ch 36:4**) (Eliakim = God of raising; Jehoiakim = Jehovah will raise).

- iii. The Apocryphal books found in the Catholic Bible (at least some of them), such as the Maccabees, take place in the 400 years between the end of the Old Testament and the beginning of the New Testament, yet Jesus didn't make reference to those books or anything that happened in them.

2. What is meant by the term "Old Testament"?

A. The Old Testament is the Old Covenant.

- i. Testament - 1. *Law*. A formal declaration, usually in writing, of a person's wishes as to the disposal of his property after his death; a will. 4. *Scripture*. A covenant between God and man: = covenant n. 7
- ii. Covenant - 1. A mutual agreement between two or more persons to do or refrain from doing certain acts; a compact, contract, bargain; sometimes, the undertaking, pledge, or promise of one of the parties. 7. *Scripture*. Applied esp. to an engagement entered into by the Divine Being with some other being or persons.

B. Names for the Old Testament/Covenant.

- i. The old testament (**2Co 3:14**).
- ii. The first testament (**Heb 9:15,18**).
- iii. The old covenant (**Heb 8:13**).
- iv. The first covenant (**Heb 8:7; Heb 9:1**).

C. God made other covenants in the Old Testament that were not the "old" or "first" covenant.

- i. God made a covenant with Noah that He would never flood the earth again (**Gen 9:8-17**).
- ii. God made a covenant with Abraham when He promised him that He would make him a father of many nations and give him the land of Canaan for an everlasting inheritance (**Gen 17:1-8 c/w Gal 3:17-18**).
  - a. The promise was not for the earthly land of Canaan, as it would not last for an eternity.
  - b. In fact, Abraham never inherited a square inch of the *earthly* land of Canaan (**Act 7:5**).
  - c. Abraham knew that the land and city that were promised to him and his seed for an everlasting possession were heavenly, not earthly (**Heb 11:8-10, 13-16**).
- iii. God made a covenant of circumcision with Abraham (**Gen 17:9-14 c/w Act 7:8**).
  - a. The covenant of circumcision was a token (**Gen 17:10-11**) of the everlasting covenant which God made with Abraham, wherein He promised to give him the land of Canaan for an everlasting possession (**Gen 17:7-8**).
  - b. Circumcision was said to be an *everlasting* covenant (**Gen 17:13**).

- c. Circumcision ended with the coming of the New Testament (**Gal 5:6; 6:15-16**) and so did the Jews' possession of the earthly land of Canaan (**Luk 21:24**).
- d. The everlasting covenant of circumcision was fulfilled by the circumcision (cutting off) of Christ (**Col 2:11 c/w Isa 53:8**).
  - (i) Christ was made a curse for us and was therefore cut off (**Gal 3:13 c/w Psa 37:22**).
  - (ii) The body of our sins was destroyed and put off by the crucifixion (cutting off) of Christ (**Rom 6:6 c/w Heb 9:26**).
  - (iii) This was the fulfillment of the sign of circumcision, the circumcision made without hands, of the heart and not the flesh (**Col 2:11 c/w Rom 2:28-29**).

D. The "old" or "first" testament/covenant is the law of Moses.

- i. Each time the word "old" or "first" testament/covenant is used in the NT, it is referring to the law of Moses, such as the following:
  - a. The first covenant (**Heb 8:7,9; Heb 9:1**).
    - (i) The *first covenant* was the law of Moses which gave commandments concerning the Levitical priesthood (**Heb 8:4**) and instructions concerning the tabernacle (**Heb 8:5**).
    - (ii) The *first covenant* was made with Israel when God took them out of Egypt (**Heb 8:9**), which was the law of Moses.
    - (iii) The *first covenant* (**Heb 9:1**) is clearly the law of Moses which included detailed instructions regulating all aspects of the tabernacle service (**Heb 9:2-9**).
    - (iv) It lasted *until the time of reformation* when Christ became a high priest of a greater and more perfect tabernacle in heaven (**Heb 9:10-11,24**).
    - (v) Part of the first covenant was written on stone tables (the ten commandments) and stored in the ark of the covenant (**Heb 9:4**).
  - b. The old covenant (**Heb 8:13**).
    - (i) The *first covenant* became the *old covenant* when the new covenant was struck by Jesus Christ.
    - (ii) The new covenant is a *better covenant/testament* (**Heb 7:22; Heb 8:6**).
  - c. The first testament (**Heb 9:15,18,20**).
    - (i) The first testament was the law of Moses which was dedicated with the blood that Moses sprinkled on it (**Heb 9:18-19**).
    - (ii) This was the covenant that God made with Israel (**Exo 24:6-8**).
  - d. The old testament (**2Co 3:14**).
    - (i) The old testament in context is the law of Moses (**2Co 3:15**).
    - (ii) Specifically, it is the ten commandments which were written and engraven in stones (**2Co 3:7 c/w Exo 34:29-35**).

- ii. The law of Moses is referred to as:
  - a. The law of Moses (**Act 13:39**).
  - b. The law (**Joh 1:17; Mat 12:5 c/w Num 28:9-10**).
  - c. The book of Moses (**Mar 12:26 c/w Exo 3:6**).
  - d. Or simply as "Moses" (**2Co 3:15; Mat 19:7 c/w Deu 24:1**).
- E. The other parts of the Old Testament of our Bible are also called "the law."
  - i. The ten commandments are referred to as the law of Moses.
    - a. The ten commandments are referred to as "Moses" (**Mar 7:10 c/w Exo 20:12**).
    - b. "Moses" is another name for the law of Moses (**2Co 3:15**).
    - c. Moses gave the ten commandments to Israel just as he gave the rest of the law to them (**Exo 34:29,32**).
  - ii. The prophets are referred to as "the law" (**1Co 14:21 c/w Isa 28:11-12**).
  - iii. The Psalms are referred to as "the law" (**Joh 10:34 c/w Psa 82:6**).

### III. The Old Covenant was conditioned upon Israel's obedience.

1. The first covenant that God made with Israel was conditional (**Exo 19:5-8**).
  - A. Israel broke the covenant shortly after they agreed to keep it (**Exo 32:1-5**).
  - B. God was therefore no longer obliged to keep His end of the covenant.
2. God made a second covenant with Israel (**Deu 4:1-2, 15-19**).
  - A. They had to keep this covenant to possess the land of Canaan (**Deu 4:1**).
  - B. This covenant was conditional too (**Deu 7:12**).
  - C. Israel as a nation (*ye, you, your, yourselves* are all plural) would likewise break the second covenant and eventually be cast out of the land as a result (**Deu 4:25-28**).
  - D. Even though the nation would break the covenant and be dispossessed of the land, individuals (*thou, thee, thy* are all singular) could receive mercy from God if they repented and turned to God (**Deu 4:29-31**).
  - E. This happened in the New Testament when individual Jews repented and believed on the Lord Jesus Christ and were added to the NT church under the new covenant (**Act 2:37-42,47**).
  - F. In the NT church they received the blessings they once had under the old covenant (**1Pe 2:5,9 c/w Exo 19:5-6**).

### IV. The New Testament

1. The New Testament was written in Christ's blood (**Heb 9:15 c/w Luk 22:20**).
2. It went into effect when He died (**Heb 9:16-17**).
3. When a new testament is written, it makes any previous testaments null and void (**Heb 8:13**).
  - A. Testament *n.* - 1. *Law*. A formal declaration, usually in writing, of a person's wishes as to the disposal of his property after his death; a will. Formerly, properly applied to a disposition of personal as distinct from real property (cf. c). Now rare (chiefly in phrase *last will and testament*).

- B. If a person writes a *last will and testament*, and then later writes a *new last will and testament* prior to his death, only the *last* testament (the *new* testament) goes into effect upon his death.
- C. When Christ died, having written a new testament, the new testament became of force (**Heb 9:17**), and the first testament (law of Moses - **Heb 9:18-19**) became old, decayed, and vanished away (**Heb 9:13**).

## V. The Abolition of the Old Testament

1. The law of Moses was only given to the nation of Israel (**Psa 147:19-20; Rom 3:1-2**).
  - A. The Gentile nations were never under the law of Moses.
  - B. Why would the Gentiles be put under the law of Moses (old testament) after Jesus came and abolished it by writing a new testament?
  
2. The law of Moses was added until the seed should come to whom the promise was made (**Gal 3:19**).
  - A. Till conj. - 1. a. To the time that; up to (the point) when; until. (Denoting the continuance of the action or state expressed by the principal clause up to the time expressed by the dependent clause, and usually implying that at that time such action or state ceases and a different or opposite one begins.)
  - B. That seed was Christ (**Gal 3:16**).
  - C. Therefore, the law of Moses was added from the time it was given by Moses until Christ came, at which time it ceased.
  
3. The law of Moses ceased when Jesus fulfilled it and nailed it to His cross (**Col 2:14-17**).
  - A. The *handwriting of ordinances* (**Col 2:14**) was *the law of commandments contained in ordinances* which Jesus *abolished* in His flesh (**Eph 2:15**).
    - i. Abolish v. - To put an end to, to do away with; to annul or make void; to demolish, destroy or annihilate. Its application to persons or concrete objects is nearly obsolete; it is usually said of institutions, customs or practices.
    - ii. Therefore, Jesus put an end to, did away with, annulled, and made void the law of Moses when He died on the cross.
  - B. The handwriting of ordinances *which was against us* (**Col 2:14**) was the *enmity* which Jesus abolished on the cross (**Eph 2:15-16**).
    - i. Enmity - 1. The disposition or the feelings characteristic of an enemy; ill-will, hatred.
    - ii. The law, like an enemy, was against us (**Deu 31:26**), demanding our death for breaking it (**1Jo 3:4 c/w Rom 6:23**).
  - C. The law of commandments contained in ordinances which Jesus abolished by nailing it to His cross (**Col 2:14 c/w Eph 2:15**) was the law of Moses which includes:
    - i. The dietary law (meat and drink) (**Col 2:16 c/w Deu 14:3-20**).
    - ii. The holydays (**Col 2:16 c/w Psa 42:4; Lev 23:27; Num 28:16-18; etc.**).
    - iii. The new moon celebrations (**Col 2:16 c/w 2Ch 8:13; Psa 81:3; Isa 66:23**).
    - iv. The sabbath days (**Col 2:16 c/w Exo 20:8-11; Lev 23:39**).



- a. The weekly sabbath was one of the sabbath days (**Exo 31:13-17**).
  - b. Therefore the weekly sabbath was one of the ordinances and commandments which was taken out of the way by Jesus' death on the cross.
  - c. Let no man therefore judge you for not keeping the sabbath, or the holydays, or the new moon, or the dietary law (**Col 2:16**).
4. It was not just the ceremonial law that was abolished; the ten commandments written in stone which were part of the law of Moses were also abolished (**2Co 3:6-13**).
- A. The "ministration of death, *written and engraven in stones*" was the ten commandments written on the two stone tables which God gave to Moses on Mount Sinai (**2Co 3:7 c/w Exo 34:28-35**).
  - B. It is undeniable that 2Co 3:6-13 is speaking of the ten commandments.
    - i. God wrote on the "two tables of stone" (**Exo 34:1**) "the ten commandments" (**Exo 34:28**).
    - ii. This was the "ministration of death, *written and engraven in stones*" (**2Co 3:7**).
    - iii. The ten commandments written in stone was so glorious that Moses had to put a vail over his face because it was shining so brightly (**2Co 3:7,13 c/w Exo 34:29,30,33,35**).
  - C. Paul is here contrasting the *new testament* with the *old testament* (**2Co 3:6 c/w 2Co 3:14**).
    - i. The *new testament* is written *with the spirit in fleshly tables of the heart* (**2Co 3:3**), and is *of the spirit who giveth life* (**2Co 3:6**).
    - ii. The *old testament* was written *in tables of stone* (**2Co 3:3**), and is *of the letter which killeth* (**2Co 3:6**), being the *ministration of death* (**2Co 3:7**).
      - a. The old testament was the *ministration of condemnation* (**2Co 3:9**).
      - b. It was *against us* (**Col 2:14 c/w Deu 31:26**).
      - c. The *law of commandments* was at *enmity* with us (**Eph 2:15**).
      - d. Enmity - 1. The disposition or the feelings characteristic of an enemy; ill-will, hatred.
      - e. It was our enemy because it demanded our death for breaking it (**1Jo 3:4 c/w Rom 6:23**).
      - f. Even the sabbath commandment demanded our death for breaking it (**Exo 31:14-15; Num 15:32-36**).
  - D. Included with the ten commandments written by God in stone was also the rest of the law of Moses which Moses wrote on Mount Sinai before he came down with his face shining and declared it to the people (**Exo 34:27,32**).
  - E. The old testament, including the ten commandments "written and engraven in stones" was abolished and done away with by Jesus Christ writing a new testament and dying under it (**Heb 9:15-17**).
    - i. The old testament *is done away* (**2Co 3:7,11**).
    - ii. Done ppl. - 1. a. Performed, executed, accomplished, finished, ended, settled; also, used up, worn out:
    - iii. The old testament *is abolished* (**2Co 3:13; Eph 2:15**).
    - iv. Abolished ppl. - Put an end to, done away with, suppressed.

- v. Abolish v. - To put an end to, to do away with; to annul or make void; to demolish, destroy or annihilate. Its application to persons or concrete objects is nearly obsolete; it is usually said of institutions, customs or practices.
  - vi. Therefore, the Old Testament including the ten commandments written in stone was ended, finished, and made void when the New Testament was put into effect.
5. The law of God was changed when the priesthood was changed when Jesus became a priest after the order of Melchisedec (**Heb 7:11-12**).
- A. This is evident because the law of Moses said that the sons of Aaron were to be the priests forever (**Exo 40:12-15**).
  - B. Jesus was of the tribe of Judah, not Levi, and therefore had no right to be a priest under the law of Moses (**Heb 7:13-14**).
  - C. The law of Moses was therefore *disannulled* and a better hope (the NT) was brought in (**Heb 7:18-19**).
    - i. Disannul - v. 1. *trans.* To cancel and do away with; to make null and void, bring to nothing, abolish, annul.
    - ii. Therefore, the Old Testament was cancelled, done away with, made null and void, brought to nothing, and abolished when the New Testament was brought in.
  - D. The sacrifices under the law of Moses were insufficient to take away sin (**Heb 10:1-8**).
    - i. It was for that reason that Jesus had to *take away* the first covenant and *establish the second* (**Heb 10:9**).
    - ii. Once Jesus did that, He then offered Himself as a sacrifice for sins, never to be repeated (**Heb 10:10-14**).
    - iii. In doing this, Jesus established the *new* and *everlasting covenant* which is written in the hearts and minds of His people (**Heb 10:15-17; Heb 13:20**).
6. The writing of the new covenant made the first covenant old (**Heb 8:13**).
- A. Old *adj.* - 3. Of material things: Having existed long, long-made, that has been long in use. (Opposed to new.) Hence, Worn with age or long use, or deteriorated through the effects of time; worn out, decayed, dilapidated, shabby, stale, etc.; also, Discarded after long use, disused, gone out of use.
  - B. The death of Christ officially abolished the law of Moses when He died on the cross (**Eph 2:15**).
  - C. In practice, after the death of Christ the old covenant began to decay and wax old; and as the New Testament was in the process of being completed, it was ready to *vanish away* (**Heb 8:13**).
    - i. Vanish v. - 1. *intr.* To disappear from sight, to become invisible, esp. in a rapid and mysterious manner: a. *With away*; occas. with addition of out of or from sight, etc. 2. To disappear by decaying, coming to an end, or ceasing to exist: a. *With away*.
    - ii. Therefore, once the New Testament was completed, the Old Testament came to an end and ceased to exist as a covenant between God and His people.

D. The transitional period between the death of Christ and the completion of the New Testament will be discussed in [Section VI](#).

7. Jesus came not to destroy the law, but to fulfill it (**Mat 5:17**).

A. Jesus did not come to destroy and demolish the law, but to finish and end it (fulfill it).

- i. Destroy v. - 1. *trans.* To pull down or undo (that which has been built); to demolish, raze to the ground.
- ii. Fulfill v. - Definitions 1-4 deal with filling something to the full. 5. To carry out or bring to consummation (a prophecy, promise, etc.); to satisfy (a desire, prayer). 6. a. To carry out, perform, execute, do (something enjoined); to obey or follow (a command, the law, etc.). 7. To bring to an end, finish, complete (a period, portion of time, a work, etc.).
- iii. Consummation - 1. The action of completing, accomplishing, fulfilling, finishing, or ending.

B. Jesus' words are in perfect agreement with what Paul said in **2Co 3:7,11,13**: the old testament *is done away* and *is abolished*.

- i. The old testament *is done away* (**2Co 3:7,11**).
- ii. Done *ppl.* - 1. a. Performed, executed, accomplished, finished, ended, settled; also, used up, worn out:
- iii. The old testament *is abolished* (**2Co 3:13; Eph 2:15**).
- iv. Abolished *ppl.* - Put an end to, done away with, suppressed.

C. Heaven and earth would not pass away until every jot and tittle of the law was fulfilled (**Mat 5:18**).

- i. Jesus was speaking before He fulfilled all that was written of Him.
- ii. He was simply saying that the law would remain and no part would pass away until it was fulfilled, however long that would take.
- iii. Jesus did fulfill the law (**Act 13:29; Luk 24:25-27; Luk 24:44-46**).
- iv. The words of the law have never been destroyed, nor will they ever be (**Psa 12:6-7**); but the covenant which God made with Israel was fulfilled, finished, and ended by Jesus Christ keeping it perfectly (**2Co 5:21**), fulfilling its types and shadows (**Col 2:17**), and dying for His people to bear the curse that it demanded for them (**Gal 3:10,13**).

VI. The transitional period between the resurrection of Christ and the destruction of Jerusalem and the Temple in 70AD.

1. Christ officially and legally abolished the law of Moses when He died on the cross (**Col 2:14 c/w Eph 2:15 c/w 2Co 3:13**).
2. The New Testament which declared that the law was abolished was not written down by the apostles until 20-30 years later.
3. During the period from the death of Christ until the destruction of Jerusalem in 70AD, the temple still stood and the ceremonies were still kept by the unconverted Jews.
4. While the temple still stood, Christians would meet in it for worship (**Act 2:46; 3:1; 5:19-21; 5:42**).
5. During that time, there were believing Jews who were still zealous of the law (**Act 21:20**).

6. It was still lawful for the believing Jews to keep parts of the law while the temple stood during this transitional period.
7. The apostle Paul is a good example of this.
8. Though Paul was no longer in the Jews' religion (**Gal 1:13-16**), he was still a Jew (**Act 22:3**).
9. Being a Jew by nationality and lineage, Paul could still be *as a Jew to the degree and extent* that he was not compromising his Christianity (**1Co 9:20**).
  - A. Paul went into the synagogues of the Jews on many occasions which he used as platform to preach the gospel. (**Act 13:14-16; Act 14:1; Act 17:1-2; Act 17:10-11; Act 18:4,7-8**)
  - B. Paul would even have Timothy become *as a Jew* to gain the Jews. (**Act 16:1-3**)
  - C. Paul even went so far as to go into the temple with some believing Jews which had taken a vow and was purified with them in the temple and a sacrifice was offered for them. (**Act 21:18-26**)
    - i. These were believing Jews who were still zealous of the law (**Act 21:20**).
    - ii. This was during the transitional time when the New Testament was in effect, and the Old Testament was *technically* abolished (**2Co 3:13**), but while the temple stood it was *practically* decaying and waxing old and was ready to vanish away (**Heb 8:13**).
    - iii. During that time, the Jews could still make non-sin offerings, but they couldn't make sin offerings since there remained no sacrifice for sins after Jesus' final sufficient sacrifice for sins. (**Heb 10:8-14**)
    - iv. There had been rumors floating around which said that Paul was teaching the Jews which were living among the Gentiles that they should forsake the law of Moses, not circumcise their children, and not walk after the customs of the Jews. (**Act 21:21**)
    - v. There were four Jews there that had apparently taken the vow of a Nazarite (**Act 21:23-24**) which required a man to shave his head and offer sacrifices at the end of the vow. (**Num 6:2,5,18-20**)
    - vi. James asked Paul to go with those Jews into the temple and purify himself with them and be at charges with them while they shaved their heads, so that everyone would know that Paul walked orderly as a Jew and kept the law. (**Act 21:24**)
    - vii. Paul did purify himself with them and entered into the temple where an offering was made for everyone of them. (**Act 21:26**)
    - viii. It must be assumed that the sin offering that was part of the Nazarite vow (**Num 6:13-14**) was not offered since Paul and these other men were Christians, but only the burnt offerings, peace offerings, meat offerings, drink offerings, or wave offerings (**Num 6:14-17,20**) were offered for them.
    - ix. Since Paul was a Jew and he could still keep parts of the ceremonial law, he became *as a Jew* to the Jews to gain the Jews. (**1Co 9:20**)
10. Once Jerusalem and the temple were destroyed in 70AD, it was not even possible to keep the ceremonial parts of the law of Moses.
11. By this time, the New Testament was complete (or very near completion), and the apostles and other Christians knew that the Old Testament was indeed abolished and done away.

VII. What parts of the Old Testament are still binding on New Testament Christians today?

1. The fallacy that the law of Moses is separated into the moral law vs. the ceremonial law and only the ceremonial law was abolished.
  - A. It is alleged that **Deu 4:13-14** and **2Ki 21:8** teach two laws: the moral law (ten commandments) and the ceremonial law (statues and judgments which Moses wrote and taught).
  - B. The ten commandments is referred to as the law of Moses (**Mar 7:10 c/w Exo 20:12 c/w 2Co 3:15**), and they, along with the rest of the law of Moses, were abolished by Christ (**2Co 3:7,11,13; Col 2:14-17**). (See [Section V,4](#))
  - C. Furthermore, the "moral law" was not limited to the ten commandments because there were "moral laws" given in the law of Moses outside of the ten commandments, such as laws against fornication and sodomy (**Deu 22:21; Lev 18:22**).
  
2. Any commandment of the OT that is repeated in the NT is binding on Christians today.
  - A. Since the OT is abolished, the only commandments that still apply are the ones that are repeated in the NT.
    - i. The fact that the Old and New Testaments are called a *testaments* should tell us something about what parts of the Old Testament are binding on Christians today.
    - ii. Testament *n.* - 1. *Law*. A formal declaration, usually in writing, of a person's wishes as to the disposal of his property after his death; a will. Formerly, properly applied to a disposition of personal as distinct from real property (cf. c). Now rare (chiefly in phrase *last will and testament*).
    - iii. If a person writes a *last will and testament*, and then later writes a *new last will and testament* prior to his death, only the *last* testament (the *new* testament) goes into effect upon his death.
    - iv. Any previous testaments which he wrote are null and void when a new (last) one is written.
    - v. If the person used his *old will and testament* as a starting point and decided to leave some of it as is, and then proceeded to delete large parts of it and add in new things, only the parts of his *old will and testament* which he carried over into his *new will and testament* would be binding upon his death, but not the parts which were not carried over into the new.
    - vi. So it is with God's Old and New Testaments.
    - vii. Only the parts of the Old Testament that are specifically carried over into the New Testament are binding on Christians today after the death of Christ the testator (**Heb 9:15-17**).
  - B. Nine of the ten commandments are repeated in the New Testament, but the fourth (remember the sabbath) is not and is therefore abolished.
    - i. 1st commandment - No other gods before God (**Exo 20:3 c/w 1Co 8:4-6 c/w Act 14:11-15; Mat 4:10**).
    - ii. 2nd commandment - No idols (**Exo 20:4-6 c/w 1Co 10:7,14 c/w 1Jo 5:21; Act 17:29**).
    - iii. 3rd commandment - No taking God's name in vain (**Exo 20:7**).

- a. Vain *adj.* - II. 5. In the *adv* b. phrase **in vain**, to no effect or purpose; ineffectually, uselessly, vainly. 6. **to take...in vain**: a. To disregard, to treat with contempt. b. With *name* as object. To use or utter (the name of God) lightly, needlessly, or profanely; *transf.* to mention or speak of casually or idly.
- b. Jesus taught that God's name is to be hallowed (**Mat 6:9**).
  - (i) Hallow *v.* - 1. *trans.* To make holy; to sanctify, purify. 3. To honour as holy, to regard and treat with reverence or awe (esp. God or his name).
  - (ii) To hallow (*to regard with reverence*) God's name is the opposite of taking it vain (*to disregard, to treat with contempt*).
  - (iii) Therefore, Jesus taught that we should not take the Lord's name in vain.
- c. Using the Lord's name in vain is blasphemy, which is forbidden in the NT (**2Ti 3:2; Col 3:8**).
  - (i) Blasphemy - 1. Profane speaking of God or sacred things; impious irreverence.
  - (ii) Profane *adj.* - 1. Not pertaining or devoted to what is sacred or biblical, esp. in profane history, literature; unconsecrated, secular, lay, common; civil, as distinguished from ecclesiastical. 3. Characterized by disregard or contempt of sacred things, esp., in later use, by the taking of God's name in vain; irreverent, blasphemous, ribald; impious, irreligious, wicked.
  - (iii) *Profane* and *vain* speech are the same thing (**1Ti 6:20; 2Ti 2:16**).
  - (iv) God's name is not to be blasphemed (**1Ti 6:1**).
- iv. 4th commandment - Remember the sabbath (**Exo 20:8-11**).
  - a. The sabbath commandment is the only one of the ten commandments that is not repeated in the NT.
  - b. The sabbath commandment was only ever given to the Jews (**Exo 31:12-18**).
  - c. References to Jesus and other keeping the sabbath in the gospels (Matthew, Mark, Luke, and John) were all made before Jesus fulfilled and abolished the law of Moses, including the sabbath.
  - d. Therefore, no reference to keeping the sabbath in the gospels is binding on Christians today.
  - e. The following is a list of *every* use of the word "sabbath" in the rest of the NT (Acts-Revelation), in which Christians are given the commandments of Christ:
    - (i) **Act 1:12** - Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

- (ii) **Act 13:14** - But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.
- (iii) **Act 13:27** - For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.
- (iv) **Act 13:42** - And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.
- (v) **Act 13:44** - And the next sabbath day came almost the whole city together to hear the word of God.
- (vi) **Act 15:21** - For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.
- (vii) **Act 16:13** - And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.
- (viii) **Act 17:2** - And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,
- (ix) **Act 18:4** - And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.
- (x) **Col 2:16** - Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:
  - f. The uses of "sabbath" in the book of Acts are only references to it, but are never commandments for Christians to keep it.
  - g. In the book of Acts there were still plenty of Jews who kept the sabbath, but there is not one place where a Gentile was commanded to keep the sabbath.
  - h. The word "sabbath" is only used one time in the epistles to the churches and ministers, and that is in **Col 2:16** where Paul tells the church to let no man judge them in respect of keeping it along with the Jewish holydays, new moon, and dietary laws, all of which are abolished.
  - i. The sabbath commandment was nailed to the cross and abolished by Christ (**Col 2:14-17 c/w 2Co 3:7,11,13**), who is our rest (sabbath) (**Mat 11:28-30 c/w Heb 4:3-11**).
- v. 5th commandment - Honor thy father and mother (**Exo 20:12 c/w Eph 6:1-3**).
- vi. 6th commandment - No murdering (**Exo 20:13 c/w Rom 1:29; Rom 13:9**).
- vii. 7th commandment - No adultery (**Exo 20:14 c/w Gal 5:19; Rom 13:9**).
- viii. 8th commandment - No stealing (**Exo 20:15 c/w Eph 4:28; Rom 13:9**).
- ix. 9th commandment - No lying (**Exo 20:16 c/w Eph 4:25; Rom 13:9**).

- x. 10th commandment - No coveting (**Exo 20:17 c/w Rom 7:7; Col 3:5; Rom 13:9**).
  - C. There were other parts of the law of Moses that were carried over into the NT that the Gentiles were told to keep such as the prohibition of fornication, eating things that had been sacrificed to idols or that had been strangled, and eating blood (**Act 15:24,28-29; Act 21:24-25**).
    - i. But the apostles never commanded the Gentiles to keep the law of Moses (**Act 15:24**).
    - ii. The Gentiles were *never* under the law of Moses, therefore they would not be put under it after it was abolished.
    - iii. The fact that they listed out only four specific things from the law of Moses for the Gentiles to keep clearly demonstrates that the Gentiles are not under the law of Moses.
  - D. Some other examples of commandments (though not an exhaustive list) which are carried over from the OT into the NT are commandments which prohibit:
    - i. Fornication (**1Co 6:18 c/w Gen 34:7; Deu 22:21**).
    - ii. Sodomy (**Rom 1:26-27; 1Co 6:9 c/w Lev 18:22**).
    - iii. Drunkenness (**Gal 5:21 c/w Deu 21:20**).
    - iv. Witchcraft (**Gal 5:20 c/w Exo 22:18**).
    - v. Hatred (**Gal 5:20 c/w Lev 19:17**).
- 3. Any commandments or laws that God judged other nations outside of Israel for breaking are general laws for mankind which we are still under today.
  - A. The law of Moses was not given to other nations (**Psa 147:19-20; Rom 3:1-2**).
  - B. Therefore if other nations were judged for breaking some of the laws given to Israel, then those laws are general laws given to all mankind and are still binding on everyone.
  - C. God forbade Israel to commit a list of sins for which he had judged the nations (**Lev 18:24-28; Lev 20:23**).
  - D. These sins included:
    - i. Various types of incest (**Lev 18:6-18 c/w 1Co 5:1**).
    - ii. Sex with a woman who is on her period (**Lev 18:19**).
    - iii. Adultery in general (**Lev 18:20 c/w 1Co 6:9**).
    - iv. Child sacrifice (**Lev 18:21**).
    - v. Sodomy (**Lev 18:22-23 c/w Rom 1:26-27**).
    - vi. Bestiality (**Lev 18:23 & Lev 20:15-16**).
    - vii. Bestiality is likewise condemned in the NT, being a sin "such like" other sexual sins such as fornication, uncleanness, and lasciviousness (**Gal 5:19-21**).
  - E. Since God judged the nations for these sins to whom He did not give the law of Moses, therefore these are general laws for all mankind which still apply to us today under the NT.
  - F. On the other hand, God never judged the nations for not keeping the sabbath.



4. What about the Prophets, Psalms and Proverbs?

- A. The part of the Old Testament in our Bible which is specifically abolished is the law of Moses which included the old covenant and the commandments which were given to Israel.
- i. **2Co 3:13** - And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:
  - ii. **Gal 3:19** - Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.
  - iii. **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;
  - iv. **Col 2:14** - 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;
  - v. **Heb 7:18-19** - For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. 19) For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.
  - vi. **Heb 8:13** - In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.
  - vii. **Heb 10:8-9** - Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.
- B. The prophets and Psalms contain parts of, or references to, the law of Moses and commandments specific to Israel, so therefore those parts of them are abolished, such as:
- i. Commandments for the priesthood in the prophets (**Eze 44:17-22**).
  - ii. References to animal sacrifices and holy days in the Psalms (**Psa 66:15; Psa 42:4**).
  - iii. Commandments to worship God with musical instruments in the Psalms (**Psa 150:3-5**).
  - iv. This is why the prophets and Psalms are sometimes referred to as "the law" in the NT.
    - a. The prophets are referred to as "the law" (**1Co 14:21 c/w Isa 28:11-12**).
    - b. The Psalms are referred to as "the law" (**Joh 10:34 c/w Psa 82:6**).
- C. Prophecies in the law, prophets, and Psalms.
- i. Many of the prophecies of Christ in the law, prophets, and the Psalms are fulfilled; for example: (**Deu 18:18-19 c/w Act 3:22-23; Isa 53:5-6 c/w 1Pe 2:24-25; Psa 2:1-2 c/w Act 4:25-27**).
  - ii. There are some prophecies which are still awaiting fulfillment such as prophecies of the Second Coming and of the new heaven and new earth (**Isa 59:16-18; Isa 65:17**).

- iii. The prophecies (fulfilled and unfulfilled) and the historical accounts in the OT are not abolished; they are there for our learning, admonition, and example (**Rom 15:4; 1Co 10:11-12**).
- D. The Psalms contain many prayers and instructive experiences of the lives of the OT saints and are there for our learning and comfort (**Rom 15:4**).
- E. The Proverbs are pithy sayings concerning observations which are generally true in life.
  - i. Proverb *n.* - 1. a. A short pithy saying in common and recognized use; a concise sentence, often metaphorical or alliterative in form, which is held to express some truth ascertained by experience or observation and familiar to all; an adage, a wise saw.
  - ii. Human nature was not abolished with the law of Moses, and therefore the Proverbs which speak to it are not abolished either.
  - iii. The Proverbs are quoted many times in the NT (**Pro 25:21-22 c/w Rom 12:20; Pro 26:11 c/w 2Pe 2:22**).

### VIII. How should the Old Testament in general be used by New Testament Christians?

1. It prophesied of Christ.
  - A. The Old Testament contains hundreds of fulfilled prophecies of Jesus Christ which is strong evidence for the divine inspiration of the Bible and for the truth of the Christian religion.
  - B. The entire OT spoke of Christ (**Luk 24:44**).
  - C. This fact alone makes the OT priceless to a Christian.
2. It showed the necessity of salvation by grace.
  - A. The law of Moses proved that all men are sinners under a curse (**Gal 3:10; Jam 2:10**).
  - B. The law proved that men could never make themselves righteous by keeping it (**Gal 2:21; Gal 3:21; Act 15:10**).
  - C. The law points us to our need for Jesus Christ who redeemed us from its curse (**Rom 8:3; Gal 3:13**).
3. It is a good commentary on the NT which provides greater details and examples of laws that are included in the NT such as commandments forbidding idolatry, etc.
4. It has many historical accounts which demonstrate human nature and God's dealings with men.
5. It gives the story of creation, the flood, the tower of Babel, etc. which are key to understanding world history.
6. We should learn and receive comfort from it (**Rom 15:4**).
7. We should be admonished by the things that happened to Israel and others who lived under it (**1Co 10:11-12**).

### IX. Objections

1. Jesus said, "If ye love me, keep my commandments" (**Joh 14:15**), which means we have to keep the commandments in the law of Moses.
  - A. Jesus fulfilled the law of Moses (**Mat 5:17**). (See [Section V.7](#))

- B. The law of Moses is abolished (**2Co 3:6-7,11,13**). (See [Section V](#))
  - C. Jesus is the mediator of the New Testament in His blood which went into effect when He died (**Heb 9:15-17; Luk 22:20**).
  - D. Therefore, Jesus' commandments that we must keep are the commandments in the New Testament which He gave. (See [Section III](#))
2. Timothy was circumcised after Paul said circumcision availeth nothing (**1Co 7:19 & Gal 6:15 c/w Act 16:3**).
    - A. This objection is basically saying that there is a contradiction in the Bible, which is nonsense.
    - B. **Act 16:3** tells us why Paul circumcised Timothy: "Him would Paul have to go forth with him; and took and circumcised him BECAUSE OF THE JEWS which were in those quarters: for they knew all that his father was a Greek."
    - C. Paul circumcised Timothy, *not because God's law required it* (which it didn't), but *because of the Jews* in that area who would have given them grief because they knew that Timothy was not circumcised since his father was a Greek.
    - D. Paul was having Timothy become *as a Jew, that he might gain the Jews* (**1Co 9:20**).
    - E. On the other hand, Paul did NOT have Titus circumcised because Titus didn't want to be, nor did he need to be because he had liberty in Christ under the New Testament (**Gal 2:1-5**).
  3. The sabbath was made for man, not just Jews (**Mar 2:27**).
    - A. This verse has nothing to do with who the sabbath was given to, but rather that the sabbath command is subordinate to the preservation of the life of man (**Mar 2:23-28**).
    - B. Furthermore, the sabbath was only ever given to the Jews (**Exo 31:12-18**).
  4. The sabbath was given in **Exo 16:22-30** before it was given in the ten commandments in **Exo 20:8-11**.
    - A. This supposedly proves that it was not just given to Israel.
    - B. It was given to Israel *in both places*, and it was only ever given to Israel (**Exo 31:12-18**).
  5. Jesus kept the sabbath.
    - A. Of course He did! Jesus was a Jew living under the law of Moses.
    - B. Jesus also went to the Jewish feasts and kept the rest of the law of Moses perfectly.
    - C. Jesus fulfilled and abolished the law of Moses (**Mat 5:17; 2Co 3:6-7,11,13**), including the sabbath which was a shadow of Him (**Col 2:14-17**).
  6. Paul kept the sabbath.
    - A. Paul was a Jew and could still keep parts of the law of Moses.
    - B. See [Section VI](#) on the transitional period from 33-70AD.
  7. A jot or a tittle would not pass from the law till heaven and earth pass away (**Mat 5:18**); therefore the ten commands are still in effect.
    - A. Jesus fulfilled and abolished the law, though the text of the law shall never pass away. (See [Section V,7](#))
    - B. Nine of the ten commandments are repeated in the NT (except the sabbath commandment) and are therefore still in effect. (See [Section VII,2,A-B](#))
  8. "There are still things in the Tanakh (Old Covenant) that haven't been fulfilled yet, and Jesus said nothing will pass away until all is fulfilled." - *Michael McCloud* on YouTube

- A. Jesus didn't say that *nothing will pass away* until all be fulfilled, but rather that *one jot or one tittle* would not pass away till heaven and earth pass and all be fulfilled (**Mat 5:18**).
  - B. Jesus fulfilled and abolished the law, though the text of the law shall never pass away. (See [Section V,7](#))
  - C. Parts of the Old Testament such as unfulfilled prophecies of the Second Coming, etc., historical accounts, much of the Psalms, and the Proverbs are not abolished (See [Section VII,4](#)), but the law of Moses most definitely is (**2Co 3:6-7,11,13**) (See [Section V](#)).
9. "I believe that there is a difference between the law of Moses found within the Pentateuch, and the entire 39 books of the Old Testament. You however have abolished it all. The Psalms are full of instructions on how we should praise and worship. It is full of depictions of the musical instruments that you have condemned as NON SCRIPTURAL. The wisdom offered in Proverbs would be unavailable by your rules. Finally, prophecy is still being fulfilled in the old testament and compliments the new. Remember the questions I asked you in my first comment. Now kindly look at the number of views your videos have received. I respectfully submit that when Christians see your name in a video they are inclined to pass it by. Your efforts to abolish the OT under the guise that it "is the law" constitutes another law of your own making. Again I say, I believe that there is a difference between the law of Moses found within the Pentateuch, and the entire 39 books of the Old Testament." - *Samuel Rivera* on YouTube
- A. This man was correct that there is a difference between the entire 39 books of the OT and the law of Moses.
  - B. He was incorrect when he said that I have abolished parts of the OT such as unfulfilled prophecy, all that is in the Psalms, and the Proverbs.
  - C. The law of Moses, the Prophets, and the Psalms all spoke of Christ, and He fulfilled all that was written of Him in them (**Luk 24:25-27, 44**).
  - D. Parts of the Old Testament such as unfulfilled prophecies of the Second Coming, etc., historical accounts, much of the Psalms, and the Proverbs are not abolished (See [Section VII,4](#)), but the law of Moses most definitely is (**2Co 3:6-7,11,13**) (See [Section V](#)).
10. The sabbath will be kept in the new heaven and the new earth (**Isa 66:22-23**).
- A. Whether **Isa 66:23** is speaking literally of sabbaths and new moons being kept in the new heaven and the new earth, or if it is merely using terminology familiar to the Jews to whom it was written is immaterial.
  - B. There will be many things in the new heaven and the new earth which are not true of life on this earth under the NT, such as:
    - i. Wolves and lambs feeding together and lions eating straw like bullocks (**Isa 65:25**).
    - ii. No marriage (**Luk 20:34-35**).
    - iii. No death, sorrow, crying, or pain (**Rev 21:4**).
    - iv. No sun or moon (**Rev 21:23**) or night (which makes new moons unlikely) (**Rev 22:5**).
  - C. Furthermore, it is unlikely that there will be a sabbath every seven days in the new heaven and the new earth, in that there will be time no longer there (**Rev 10:6**).

- D. But the fact remains that New Testament Christians on this earth living under the New Testament are NOT under law of Moses and its commandments concerning sabbaths and new moons (**Col 2:14-17**) because the law of Moses is abolished. (See [Section V](#))
11. In an effort to prove that Christians must keep the sabbath and that church should be on the sabbath (Saturday), it is alleged that in **Act 20:7**, when Paul met for church with the church in Troas, they met on Saturday evening.
- A. They say since the days in the Bible began at evening, and since they met on the first day of the week and Paul preached until midnight, that means they were meeting on Saturday evening.
- B. This is nonsense for several reasons:
- i. Regardless if it was in the evening or the morning, it was **THE FIRST DAY OF THE WEEK (Act 20:7)**.
  - ii. If it was on Saturday evening, then by the Jewish calendar it was the *first day of the week* (Sunday), not Saturday which was the Jewish sabbath.
  - iii. The Jewish day began at evening, but the church at Troas was a Gentile church in a Gentile country (Asia).
  - iv. There is no way to prove that they didn't begin the church meeting in the morning or the afternoon and continued until midnight (**Act 20:7**).
  - v. Paul was known to have preached from *morning till evening (Act 28:23)*.
- C. They say that if the sabbath was changed to Sunday, and Paul met with the disciples on Saturday night, then why would Paul take a long trip the next day on Sunday.
- i. This is nonsense.
  - ii. First of all, the sabbath was never changed to Sunday, it was abolished along with the rest of the Old Testament (**2Co 3:13; Col 2:14-17**). (See [Section V](#))
  - iii. Secondly, Paul met with them on "the first day of the week" (Sunday) and departed "on the morrow" (**Act 20:7**) which would have been the second day of the week (Monday).
  - iv. Sunday *n.* - 1. a. The first day of the week...
  - v. Morrow *n.* - 2. The day next after the present; the day subsequent to any specified day. *the morrow*, frequently used advb. = on the following day.
- D. The fact is that Paul held church in Troas on Sunday (the first day of the week) (**Act 20:7**), as did the other disciples (**Joh 20:19**).
12. It is alleged that **Col 2:14-17** is speaking of the rest of the law of Moses (not the ten commandments) which was written on paper, not stone; written by man, not God; and which was stored in the side of the ark of the covenant (**Deu 31:26**), not inside it like the stone tables (**Heb 9:4**).
- A. They say that the ten commandments written in stone couldn't be nailed to the cross because it was written in stone.
- i. This is nonsense; the Old Testament wasn't *literally* nailed to the cross.
  - ii. Therefore whether it was the part written on stone or paper is immaterial.
- B. The *handwriting of ordinances (Col 2:14)* was *the law of commandments contained in ordinances* which Jesus *abolished* in His flesh (**Eph 2:15**).
- i. Abolish *v.* - To put an end to, to do away with; to annul or make void; to demolish, destroy or annihilate. Its application to persons or concrete objects is nearly obsolete; it is usually said of institutions, customs or practices.

- ii. Therefore, Jesus put an end to, did away with, annulled, and made void the law of Moses when He died on the cross. (See [Section V](#))
  - iii. It was not just the law written by Moses that was abolished; the ten commandments *written in stone by God* which were part of the law of Moses were also abolished (**2Co 3:6-13 c/w Exo 34:28-35**).
13. It is alleged that **Act 15:21 c/w Act 15:19-20** teaches that the Gentiles will come to learn the Torah as they attend services on the sabbath where they would learn to keep the rest of the law of Moses in time, but for the time being they were only given the four commandments in verse 20.
- A. This is total nonsense and a wresting of the scriptures by Pharisees.
  - B. Pharisees had crept into the churches and had been teaching that the Gentiles needed to be circumcised and keep the law of Moses (**Act 15:1-5**).
  - C. The apostles and elders came together to determine if the Gentiles needed to keep the law of Moses (**Act 15:6**).
  - D. Peter declared that the yoke of the law of Moses should not be put on the Gentile disciples, which none of the Jews had even been able to bear (**Act 15:7-10**), and that salvation for both Jews and Gentiles is through the grace of Jesus Christ (**Act 15:11**), not by being circumcised and keeping the law of Moses (**Act 15:1**).
  - E. James' sentence was that they would write to the Gentiles and tell them that they only needed to keep four commandments of the law of Moses: those being to "abstain from pollutions of idols, and from fornication, and from things strangled, and from blood" (**Act 15:20**).
  - F. The reason for sending letters to the Gentiles detailing exactly which commandments they needed to keep was that there were synagogues in every city where they lived where Jews were teaching the law of Moses every week and the Gentiles might conclude that they needed to submit to the law of Moses and be circumcised (**Act 15:21**).
  - G. Far from saying that the Gentiles would learn the rest of the law of Moses in due time by going to the synagogues, the apostles rather wrote to them telling them: "...we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: TO WHOM WE GAVE NO SUCH COMMANDMENT:...it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well...." (**Act 15:24,28,29**).
  - H. The purpose of the letter to the Gentiles was to tell them that concerning keeping the law (**Act 21:24**), "THAT THEY OBSERVE NO SUCH THING, SAVE ONLY THAT THEY keep themselves from things offered to idols, and from blood, and from strangled, and from fornication." (**Act 21:25**).
14. "The 7th day God rested and blessed it before the 10 commandments were given to Moses. Why wouldn't all Christians want to remember God's rest, the only day he blessed and hallowed. It doesn't make any sense; why we wouldn't remember this special day?" - *Brian Gives Glory to Jesus* on YouTube
- A. We do remember the day on which God rested by believing the gospel, ceasing from our own works, and entering into rest (**Heb 4:3-4,9-11**).

- B. When we come unto Jesus we enter into rest (**Mat 11:28-29**).
  - C. Jesus' yoke is easy and light (**Mat 11:30**), unlike the law of Moses (including the sabbath commandment) which is hard and heavy (**Act 15:10**).
15. It is alleged that **Heb 4:9** teaches that we are still under the sabbath command today.
- A. See Objection #14.
16. Paul said that faith doesn't make void the law, but establishes it (**Rom 3:31**).
- A. This verse has nothing to do with us keeping the law.
  - B. The law declared that everyone who didn't keep it in its entirety was cursed (**Gal 3:10**).
  - C. The law witnessed that the righteousness of God was without (outside) the law (**Rom 3:21**).
  - D. The righteousness of God is by the faith *of* Jesus Christ (**Rom 3:22**).
  - E. It was Jesus' faith in flawlessly keeping the law, not us keeping the law, which justified us (**Gal 2:16**).
  - F. The fact that Jesus' faith alone made us righteous establishes (*to render stable or firm*) the law which witnessed that it was impossible for righteousness to be attained by keeping it (**Rom 3:21 c/w Gal 2:21 & Gal 3:21**).