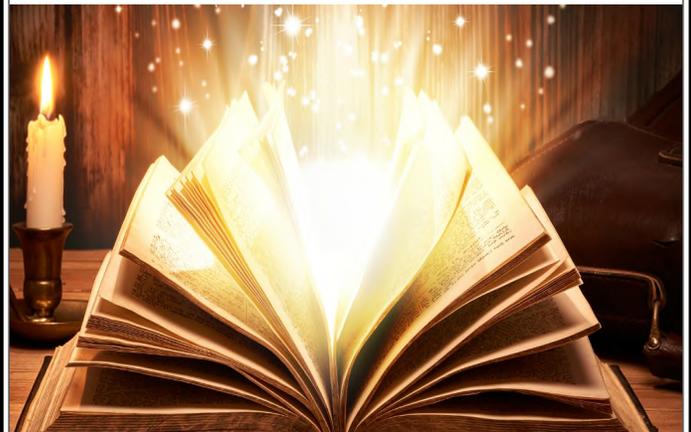


Misunderstood Scriptures



Created by the Church of God
Headquarters Oshawa, Ontario
www.thechurchofgod.info
postmaster@cogsd.org

Misunderstood Scriptures



Created by the Church of God
Headquarters Oshawa, Ontario
www.thechurchofgod.info
postmaster@cogsd.org

This tract has been created to introduce those who are searching for truth set forth in God's word. This tract is not based on the traditions of men and pagan religions.

As children of God, we must look for truth in what the scriptures teach us. In the New Testament we find two scriptures often quoted as an excuse for not keeping the true Sabbath. Let us read them for reference:

Romans 14:5, 6

Verse 5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

Verse 6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Colossians 2:16, 17

Verse 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:

Verse 17 Which are a shadow of things to come; but the body is of Christ.

After reading these verses they may leave the impression that it makes no difference which day we observe as the Sabbath, or whether we observe any day at all for rest and worship. Reading one scripture is not justifiable, and will not satisfy the honest searcher for the truth. Let us as earnest students of God's word give these texts careful thought. In doing so we must find the setting of the subject under consideration. Quite often it will enlarge the meaning of the text or place it in such a light as to make it fully understood.

In the fourteenth chapter of Romans, Paul is dealing with the questions of conscience. He is laying down rules governing con-

weekly Sabbath does not even come under consideration.

This tract has been created to introduce those who are searching for truth set forth in God's word. This tract is not based on the traditions of men and pagan religions.

As children of God, we must look for truth in what the scriptures teach us. In the New Testament we find two scriptures often quoted as an excuse for not keeping the true Sabbath. Let us read them for reference:

Romans 14:5, 6

Verse 5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

Verse 6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Colossians 2:16, 17

Verse 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:

Verse 17 Which are a shadow of things to come; but the body is of Christ.

After reading these verses they may leave the impression that it makes no difference which day we observe as the Sabbath, or whether we observe any day at all for rest and worship. Reading one scripture is not justifiable, and will not satisfy the honest searcher for the truth. Let us as earnest students of God's word give these texts careful thought. In doing so we must find the setting of the subject under consideration. Quite often it will enlarge the meaning of the text or place it in such a light as to make it fully understood.

In the fourteenth chapter of Romans, Paul is dealing with the questions of conscience. He is laying down rules governing con-

weekly Sabbath does not even come under consideration.

bath has never been recognized as an ordinance. Nearly every Bible scholar shows scriptural division of the Mosaic Law into three parts: the moral law, the civil law and the ceremonial law. The Sabbath has its place in the moral law or the ten commandments that govern the conduct of man in every age.

Secondly, Christ himself states that the Sabbath was made for man. That it is for our well-being, our physical and spiritual benefit.

Mark 2:27

Verse 27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

Thirdly, the sabbath cannot be part of this ceremonial system, for the Sabbath was instituted before sin entered into the world, and was blessed and sanctified. So, from this point of view the Sabbath is still very much in play and will be forever.

Isaiah 66:23

Verse 23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Lastly, there is no record anywhere in the New Testament of any difference of opinion as to which was the weekly day of rest and worship. The counsel at Jerusalem (Acts 15) was called to settle several grievous disputes. Of the issues brought to the assembly, the seventh day Sabbath was not among them. This means this is just one more thing that has been corrupted throughout time by wicked men.

Here we rest our case, Paul did indeed teach that we are not to observe ceremonial days of Judaism. In regard to the weekly Sabbath, his example in observing it teaches just the opposite. A careful study of these passages, which appear to teach the annulment of the Sabbath, actually shows us that the subject of the

bath has never been recognized as an ordinance. Nearly every Bible scholar shows scriptural division of the Mosaic Law into three parts: the moral law, the civil law and the ceremonial law. The Sabbath has its place in the moral law or the ten commandments that govern the conduct of man in every age.

Secondly, Christ himself states that the Sabbath was made for man. That it is for our well-being, our physical and spiritual benefit.

Mark 2:27

Verse 27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

Thirdly, the sabbath cannot be part of this ceremonial system, for the Sabbath was instituted before sin entered into the world, and was blessed and sanctified. So, from this point of view the Sabbath is still very much in play and will be forever.

Isaiah 66:23

Verse 23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Lastly, there is no record anywhere in the New Testament of any difference of opinion as to which was the weekly day of rest and worship. The counsel at Jerusalem (Acts 15) was called to settle several grievous disputes. Of the issues brought to the assembly, the seventh day Sabbath was not among them. This means this is just one more thing that has been corrupted throughout time by wicked men.

Here we rest our case, Paul did indeed teach that we are not to observe ceremonial days of Judaism. In regard to the weekly Sabbath, his example in observing it teaches just the opposite. A careful study of these passages, which appear to teach the annulment of the Sabbath, actually shows us that the subject of the

duct of Christians and their attitude towards each other. That we should not judge others in matters where there is a difference of opinion. It is a grievous thing to sin against one's conscience. Neither should we denounce the person who has ideas of right or wrong which differ from ours. So long as these ideas are not in direct opposition of the word of God.

Romans 14:1 - 3

Verse 1 Him that is weak in the faith receive ye, but not to doubtful disputations.

Verse 2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

Verse 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

The things which were causing dissension in the Roman church were apparently the esteeming of days and the eating of certain foods. In verse two of Romans, we are told that some believe they can eat all things and others believe they can only eat herbs. Now we know this verse is talking about Christians; therefore, it is not a statement saying we can eat whatever we want but that we can eat all that is clean. The disagreement the church was having was whether it was acceptable to eat common food.

Common Food - food that is clean that has been in contact with food that is unclean

Romans 14:14 (Diaglott)

Verse 14 I know, and have been assured by the Lord Jesus, That nothing is common of itself; yet to him who regards anything to be common, to him it is common.

Acts 10:13 - 15

Verse 13 And there came a voice to him, Rise, Peter; kill, and eat.

Verse 14 But Peter said, Not so, Lord; for I have never eaten

duct of Christians and their attitude towards each other. That we should not judge others in matters where there is a difference of opinion. It is a grievous thing to sin against one's conscience. Neither should we denounce the person who has ideas of right or wrong which differ from ours. So long as these ideas are not in direct opposition of the word of God.

Romans 14:1 - 3

Verse 1 Him that is weak in the faith receive ye, but not to doubtful disputations.

Verse 2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

Verse 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

The things which were causing dissension in the Roman church were apparently the esteeming of days and the eating of certain foods. In verse two of Romans, we are told that some believe they can eat all things and others believe they can only eat herbs. Now we know this verse is talking about Christians; therefore, it is not a statement saying we can eat whatever we want but that we can eat all that is clean. The disagreement the church was having was whether it was acceptable to eat common food.

Common Food - food that is clean that has been in contact with food that is unclean

Romans 14:14 (Diaglott)

Verse 14 I know, and have been assured by the Lord Jesus, That nothing is common of itself; yet to him who regards anything to be common, to him it is common.

Acts 10:13 - 15

Verse 13 And there came a voice to him, Rise, Peter; kill, and eat.

Verse 14 But Peter said, Not so, Lord; for I have never eaten

any thing that is common or unclean.

Verse 15 And the voice *spake* unto him again the second time, **What God hath cleansed, that call not thou common.**

Here we are told the details of what the issue was and that nothing that is clean can become unclean. If a Christian deemed something clean to be unclean, then we as Christians should not judge them on that nor cause them to stumble.

This also applies to the esteeming of days in verse five and six. These verses are not talking about the seventh day Sabbath; but about ceremonial days. The Jews at this time would judge the Christians for not partaking in them. Verse six clearly tells us whether we regard the day or not we give God thanks.

The Galatians are guilty of this error of mixing law and grace by carrying over ceremonial system into Christian living. Some examples are making hand washing, feast days, circumcisions, new moons and observance a means of salvation.

Galatians 4:10

Verse 10 Ye observe days, and months, and times, and years. Galatians 6:12, 13

Verse 12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

Verse 13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

They failed to realize that these things have been taken out of the way, that they have been fulfilled in Christ and nailed to the cross with him. This is made clear in Ephesians.

Ephesians 2:13 - 16

Verse 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

any thing that is common or unclean.

Verse 15 And the voice *spake* unto him again the second time, **What God hath cleansed, that call not thou common.**

Here we are told the details of what the issue was and that nothing that is clean can become unclean. If a Christian deemed something clean to be unclean, then we as Christians should not judge them on that nor cause them to stumble.

This also applies to the esteeming of days in verse five and six. These verses are not talking about the seventh day Sabbath; but about ceremonial days. The Jews at this time would judge the Christians for not partaking in them. Verse six clearly tells us whether we regard the day or not we give God thanks.

The Galatians are guilty of this error of mixing law and grace by carrying over ceremonial system into Christian living. Some examples are making hand washing, feast days, circumcisions, new moons and observance a means of salvation.

Galatians 4:10

Verse 10 Ye observe days, and months, and times, and years. Galatians 6:12, 13

Verse 12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

Verse 13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

They failed to realize that these things have been taken out of the way, that they have been fulfilled in Christ and nailed to the cross with him. This is made clear in Ephesians.

Ephesians 2:13 - 16

Verse 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

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

Verse 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*;

Verse 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Here Paul is arguing that Christ has broken down the middle wall between Jew and Gentile. This middle wall is clearly declared to be the law of commandments contained in ordinances. The same thought was expressed in his epistle to the Colossians. Colossians 2:14

Verse 14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, **nauling it to his cross**;

The Colossians are told the same as the Romans were, that they were not to judge you in the differences you may have, as long as it does not offend God.

Colossians 2:16

Verse 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*;

It is therefore quite evident from these passages that the days, new moons and holy days spoken of are part of the writing of ordinances, which have been done away with. That the "days" spoken of in Romans and Galatians and the sabbath days of Colossians do not refer to the weekly Sabbath; but refer to the ceremonial days. The very fact that they are associated with new moons, eating and drinking brand them as ceremonial days, which the sabbath day is not.

There are three points which cannot possibly be applied to God's appointed weekly day of rest and worship. Firstly, the Sab-

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

Verse 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*;

Verse 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Here Paul is arguing that Christ has broken down the middle wall between Jew and Gentile. This middle wall is clearly declared to be the law of commandments contained in ordinances. The same thought was expressed in his epistle to the Colossians. Colossians 2:14

Verse 14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, **nauling it to his cross**;

The Colossians are told the same as the Romans were, that they were not to judge you in the differences you may have, as long as it does not offend God.

Colossians 2:16

Verse 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*;

It is therefore quite evident from these passages that the days, new moons and holy days spoken of are part of the writing of ordinances, which have been done away with. That the "days" spoken of in Romans and Galatians and the sabbath days of Colossians do not refer to the weekly Sabbath; but refer to the ceremonial days. The very fact that they are associated with new moons, eating and drinking brand them as ceremonial days, which the sabbath day is not.

There are three points which cannot possibly be applied to God's appointed weekly day of rest and worship. Firstly, the Sab-