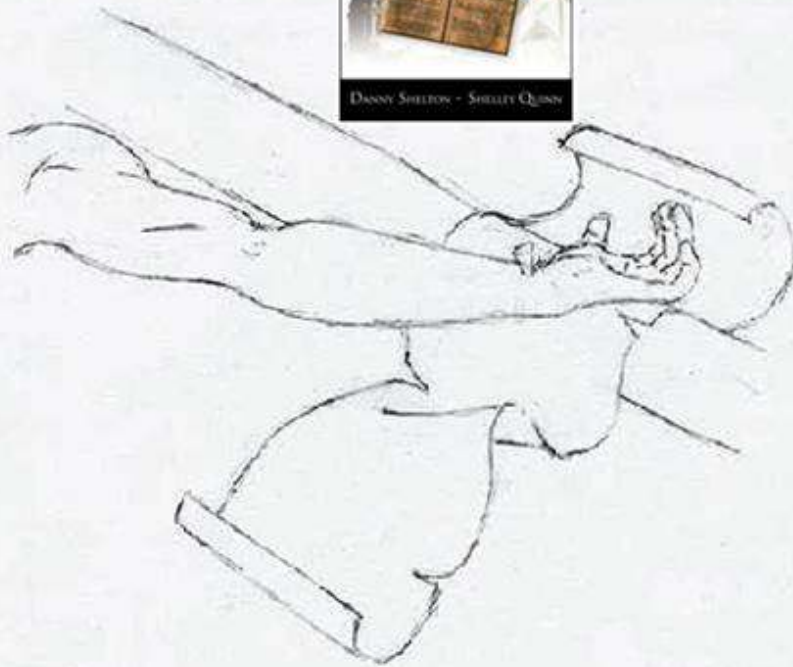
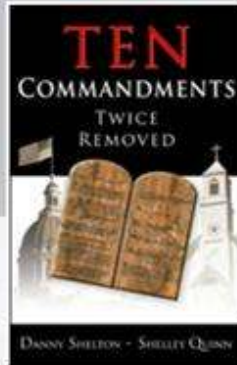


# TCTR

*Reviewed*



*What was really nailed to the stake?*

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Bolded sections of all quotations from other works are done for my emphasis.

*This essay was written for those who are  
determined to keep God's Law of Love.*

## Introduction

The Ten Commandments.

Although numbered differently among different traditions, this list of instructions (which is also known as the “Decalogue”) has stood the test of time and faith, having been passed down from the Hebrew religion to that of the Christians and semblances have even evidenced themselves in other Abrahamic faiths such as Islam and Rastafari.

Among Christians, Seventh-day Adventists (SDAs) are noted for their stress on the Ten Commandments, specifically the fourth pertaining to the Sabbath day. This undertaking is made manifest in, among other things, a book entitled *The Ten Commandments Twice Removed* by Danny Shelton and Shelley J. Quinn.

The co-authors set the stage for the book by, on page 16, asking the following questions to the Sunday Christian world:

*“Why is it important for [the United States government] to display the Ten Commandments if you believe they were nailed to the cross? [...] If the Ten Commandments are so important to society, why do you keep only nine?”*

Those questions emphasize the mission stated above. To tackle this, Mr. Shelton and Mrs. Quinn seek to show a difference between what they call “the Law of God” (which they say is limited to the Ten Commandments) and the “Law of Moses”, or “Mosaic Law” (which is the rest of what Moses gave the Israelites).

Most of this review will focus on chapters 3 and 4 (entitled “Two Laws, Two Covenants—Unravelling” Parts 1 and 2), which I believe are the heart of the ideas that the book expounds; at least for the purposes of this review.

I will take this opportunity to make it known that I differ from others who disagree with the Seventh-day Adventist Church on this matter: I am also a (seventh-day) Sabbath-keeper; and so, I don’t think I am part of the readership that the co-authors had in mind as they wrote this book. After all, the book was written “to erase some popular errors the Christian community promotes today” (page *iv*); and most if not all of these “popular” beliefs are undoubtedly not common ground between me and typical Protestant Christianity.

However, the reason I disagree with the tenets of the book will be understood as we go along. I have read through the book more than once and have found it wanting on different tiers. Therefore, as one who desires to (by the grace of the Father) pursue a career in writing, I decided to gather my thoughts, the results of my own personal and prayerful study into the matter, into this essay.

I fervently pray that the Eternal God will, through this essay, bring any reader – including any Seventh-day Adventist reader – into greater truth, and thus, a closer relationship with Him.

## Of God or Moses?

First, we will look at the Biblical basis for calling the Ten Commandments the “Law of God” and everything else the “Law of Moses”. In a very convenient little table at the end of chapter 4,

the proposed difference between the “Law of God” and the “Law of Moses” is summarized. This tops the table:

**The Ten Commandment  
Law of God**

God’s law is Spiritual  
*Romans 7:14*

**The Law  
of Moses**

Moses’ law was Carnal  
*Hebrews 7:16*

Let’s take a look at these. First, the “Law of Moses” side of the table:

[Isaiah 5:24](#) Therefore, as tongues of fire lick up straw and as dry grass sinks down in the flames, so their roots will decay and their flowers blow away like dust; for they have rejected the **law of the LORD** Almighty and spurned the word of the Holy One of Israel.

Really, I am surprised that this verse was used; there is nothing at all in the entire context that indicates this should be limited to the Ten Commandments.

Maybe a verse from the other side of the table makes a better case for the co-authors’ assertions? Let’s take a look.

[1 Corinthians 9:9](#) For it is written in the **Law of Moses**: “Do not muzzle an ox while it is treading out the grain.” Is it about oxen that God is concerned?

This one was better selection, I think; it does say that something outside the Ten Commandments is contained in the Law of Moses. But, a conclusive definition is *not* given in this verse. We don’t know if the “Law of Moses” consists of just the things outside the Ten Commandments. Maybe the other verse will clear things up a bit.

[Luke 2:22](#) When the time of their purification according to the **Law of Moses** had been completed, Joseph and Mary took him to Jerusalem to present him to the Lord

Once again, it shows that something outside of the Decalogue is considered part of the “Law of Moses”, this time the purification that was commanded to take place after a child was born (Leviticus 12:8). But maybe we should take a look at the verse that follows... just to be certain we’re clear.

[Luke 2:23](#) (as it is written in the **Law of the Lord**, “Every firstborn male is to be consecrated to the Lord”

Now, wait a second. That’s written in the Law of the Lord...? But... *that* isn’t in the Ten Commandments!

Exactly. Even though Luke calls it the “Law of Moses” in verse 22, it seems that he considered this same Law to be of *God*.

Let’s look back at Isaiah 5:24. As stated before, neither this verse nor the context suggests that it is only the Decalogue being referred to. In fact, Isaiah mentions drunkenness (vs. 22) and accepting bribery (vs. 23) as part of the rejection of *the Law* that Israel committed; and there is *no* command against these things within the Decalogue. So, from the very first verse from the table shows that the “law of the Lord” is not limited to the Ten.

This is further illustrated elsewhere:

**Nehemiah 8:1** all the people assembled as one man in the square before the Water Gate. They told Ezra the scribe to bring out the **Book of the Law of Moses**, which the LORD had commanded for Israel.

**Nehemiah 8:3** He read it aloud from daybreak till noon as he faced the square before the Water Gate in the presence of the men, women and others who could understand. And all the people listened attentively to the **Book of the Law**.

This book is called “the Book of the Law” and “the Book of the Law of Moses”. And later, it is called yet another name:

**Nehemiah 8:8** They read from **the Book of the Law of God**, making it clear and giving the meaning so that the people could understand what was being read.

Is there anything in the chapter that shows they took out another book? No; this Law of Moses is the *same* Law of God; this is the perception that the Bible writers had. And this, I submit to you, is perception that we should have.

On page 41 Mr. Shelton and Mrs. Quinn make the statements:

“This Book of the Law (the handwriting of ordinances) was positioned in a *temporary* place, beside the ark, and it stood there as a *witness against the people*.”

They take it upon themselves to point out the significance of the Lord’s instruction to place it beside the ark, the “temporary” nature of the Law. First of all, the Bible never states that this is the reason for placing the book there. And second, the Lord Himself declared how “temporary” He intended this Law to be:

**Zechariah 14:16** Then the survivors from all the nations that have attacked Jerusalem will go up **year after year** to worship the King, the LORD Almighty, and **to celebrate the Feast of Tabernacles**.

**Zechariah 14:17** If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, **they will have no rain**.

This is prophesied to take place after the Lord returns to rule as King of the Earth (Zechariah 14:4, 9). The prophet Zechariah declared that in the age of Messianic rule, there would be annual celebration of the Feast of Tabernacles by more than just Israelites.

Adventists may have their belief that such prophecies were conditional, based on Israel's acceptance of the Messiah (although this was prophesied by the Spirit as something that was *not* going to happen: Isaiah 53:3, Zechariah 12:10-14, just two chapter before; and despite the fact that such a thing was never stated in the Bible<sup>1</sup>). But, they certainly cannot argue that He *intended* for Israel to reject Jesus, the Messiah they so longed for.

Since He caused His prophet to declare that this thing will happen, we know that He *intended* for it to come true, even if, as Adventists believe, He doesn't intend it any longer. By Mr. Shelton and Mrs. Quinn's definition, the Feast of Tabernacles is part of the "temporary", "ceremonial" "Law of Moses" (Leviticus 23:33-34). Therefore, He instituted this Law for it to be far more permanent than the co-authors propose, lasting even into Messianic Era, the very Kingdom of God.

This prophecy was recorded centuries after the exodus; and as He inspired Zechariah to write, he certainly would have been aware of the significance of the instructions he gave regarding the position of the book. So, the fact that it was at the side of the Ark was *not* meant to signify that the Law was temporary, does not continue to the here and now.

Now, why exactly was this book to be in plain view as a "witness against" the people? Let's turn to the Scripture to see.

[Deuteronomy 31:26](#) "Take this Book of the Law and place it beside the ark of the covenant of the LORD your God. There it will remain as a witness against you.

[Deuteronomy 31:27](#) **For I know how rebellious and stiff-necked you are.** If you have been rebellious against the LORD while I am still alive and with you, how much more will you rebel after I die!

Here, we see that it is because the people were *stiff-necked* that it was "a witness against" them. In another example of something being such a "witness", Joshua, successor to Moses, upon renewing the covenant, brought a stone before the multitude:

[Joshua 24:27](#) "See!" he said to all the people. "**This stone** will be a witness against us. It has heard all the words the LORD has said to us. It will be a witness against you **if you are untrue to your God.**"

Ah; this sheds some light! Mr. Shelton and Mrs. Quinn would have us believe that it is because of the curses listed in the "Law of Moses" that makes it "against" us (Deuteronomy 28). But we see that this rock could do that perfectly fine without being bogged down with these curses.

The Strong's Bible Dictionary defines the word "witness" (*'ed*, H5707) as a "testimony". Brown-Driver-Brigg's Hebrew Definitions explains it as "witness, testimony, evidence (of

things)”. The word *against* has no Hebrew word corresponding with it. We can see that from looking at the verse taken from the King James Version:

KJV **Deuteronomy 31:26** Take<sup>3947 (853)</sup> this<sup>2088</sup> book<sup>5612</sup> of the law,<sup>8451</sup> and put<sup>7760</sup> it in the side<sup>4480,</sup>  
<sup>6654</sup> of the ark<sup>727</sup> of the covenant<sup>1285</sup> of the LORD<sup>3068</sup> your God,<sup>430</sup> that it may be<sup>1961</sup> there<sup>8033</sup>  
 for a witness<sup>5707</sup> against thee.

The numbers next to the words are the associated numbers that correspond to the Hebrew words from which they were translated. Notice there is none for “against thee.”

We see then that the Law served (and serves) as a *testimony*; the people were stiff-necked and the way they were to live was outlined for them *in the Law*. So, their stubbornness, and propensity to sin would be showed up by the very Law they had agreed to (Exodus 19:8).

The rock was a sign, a reminder, a *testimony*, to the fact that the people of Israel had said: “We will serve the LORD our God and obey him.” (Joshua 24:24)

Is the Law incapable of testifying to *obedience*? I must say I do not think so; there’s no indication that this is so from the definition of *ed* we have seen. And so, the Book of the Law can witness *for* as well as *against*.

Now, Mrs. Quinn and Mr. Shelton say that the Law that was “against” was abolished. We will discuss the Biblical standing for this later; but imagine now, if this were true. God would be saying to us that being stiff-necked has become acceptable to Him. After all, this was why it was “against” Israel. He would have said to us that a stiff-necked, stubborn attitude is completely fine by Him. So, obviously, the problem was not with the Law, but with the people.

The rock and the Book of the Law testified not through any curse, but through their presence in the sight of the people as constant reminders. Now that we know that the Law was “against” because of *witness* or *testimony*. I don’t know about you, but the definition of “witness” I know has nothing to do with curses.

The Book of the Law, as so very often stressed throughout *Ten Commandments Twice Removed*, was written by Moses; but so what? Is this “Law of Moses” truly *of* or *from* Moses? Mr. Shelton and Mrs. Quinn admit that it came from the Lord, as on page 40 they say, “The Lord gave him [Moses] civil laws and ceremonial ordinances for Israel to follow.”

Well, there *are* civil laws found in the Pentateuch; for example, the command to put to death murderers, blasphemers and Sabbath-breakers (Leviticus 24:10-17; Numbers 15:32-36) and ways to give mercy (yes, *mercy* in the “Law of Moses”) to those who kill accidentally (Numbers 25:35) that can’t be employed now because our governments today follow the way of the world, not the Way of the Lord. No society today is the kind of religio-political society that God instituted back then. But such a society *is* coming to the whole planet Earth, as shown above from Zechariah 14. And there is no reason to believe that such laws will not be part of God’s Kingdom.

With this in mind, Mrs. Quinn and Mr. Shelton perhaps don’t realize that exclusive terms such as “Law of Moses” give the impression that this Law is not of God; that the fact that the Law



was penned by Moses somehow disconnects it from the true Author. The following Scriptures show how the writers of the Scriptures, including Moses himself, saw “his” Law:

**Leviticus 26:46** These are the decrees, the laws and the regulations that **the LORD established** between himself and the Israelites **through Moses**.

**Numbers 36:13** These are the commands and regulations **the LORD gave through Moses** to the Israelites on the plains of Moab by the Jordan across from Jericho.

**NKJV 1 Kings 2:3** And keep the charge of the LORD your God: to walk in **His** ways, to keep **His** statutes, **His commandments**, **His** judgments, and **His** testimonies, **as it is written in the Law of Moses**, that you may prosper in all that you do and wherever you turn;

**KJV 1 Chronicles 16:39** And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that *was* at Gibeon,

**KJV 1 Chronicles 16:40** To offer **burnt offerings** unto the LORD upon the altar of the **burnt offering continually morning and evening**, and *to do according to all that is written in the law of the LORD*, which he commanded Israel;

The Ten Commandments, seen in the Seventh-day Adventist mind as the exclusive “Law of the Lord”/“Law of God” do not mention anything about what Israel was to do regarding the Tabernacle. Yet, here, the Chronicles record the priests performing Tabernacle services according what was written *in the Law of God*. See also:

**2 Chronicles 34:14** And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of **the law of the LORD given by Moses**.

**Nehemiah 9:14** You made known to them your holy Sabbath and gave them commands, decrees and laws **through your servant Moses**.

Here we see that although Moses was the instrument, it was all attributed to his God. Although it is called the Law of Moses, it is *His*, not his. The Law of God was given by Moses! In fact, what Moses wrote and placed outside the ark included the Ten Commandments, as 1 Kings 2:3 shows.

And, as said before, we see a specific example that states that the burnt offerings given by the priests are *in the Law of God*!

It is *all* God’s Law because it came from *Him*; regardless of the fact that Moses wrote it. The co-writers state on page 33, “Bible writers often use the singular word ‘law’ to refer to either the *Law of God* or the *Law of Moses*.” But in fact, no such distinction is made. We see this pretty clearly in the apostolic epistles.

Consider the following:

**Romans 7:6** But now, by dying to what once bound us, we have been **released from the law** so that we serve in the new way of the Spirit, and not in the old way of the written code.

As Seventh-day Adventists, having certain perceptions of what Christians are *freed* and *released* from, Mrs. Quinn and Mr. Shelton would perhaps mentally add the words “of Moses” after the word *law* used in this verse. But let’s go on to the next verse:

**Romans 7:7** What shall we say, then? Is the law sin? **Certainly not!** Indeed **I would not have known what sin was except through the law.** For I would not have known what coveting was if the law had not said, “Do not covet.”

Is there anything between these verses that shows Paul was speaking about two different “laws” here? The answer is no; plain and simple. The very Law that we have been freed from is the very Law that says we should not covet, the 10<sup>th</sup> Commandment (Exodus 20:17). The *very* Law from which we are released is *still* the definition of sin for believers today. If we have been *released* from any Law from God, if any Law was abolished and “nailed to the cross”, we have been released from the very Ten Commandment Law of God!

The Law of Moses is the Law of God; that is Biblical fact. But what does it mean to be “released” from the Law? We’ll look at that later.

It’s interesting that in an attempt to show that the “Law of Moses” is actually denoted as such as opposed to “Law of God” in Scripture, they show that this very “Law of Moses” is indeed in effect now.

Remember this verse?

**1 Corinthians 9:8** Do I say this merely from a human point of view? **Doesn't the Law say the same thing?**

**1 Corinthians 9:9** For it is written in the **Law of Moses**: “Do not muzzle an ox while it is treading out the grain.” Is it about oxen that God is concerned?

The quote from the Hebrew Scriptures is used by Paul to indicate that ministers of the Gospel deserve to receive funds from the church. This same verse (Deuteronomy 25:4) is used elsewhere:

**1 Timothy 5:17** The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.

**1 Timothy 5:18** For the Scripture says, “Do not muzzle the ox while it is treading out the grain,” and “The worker deserves his wages.”

If this command were “nailed to the cross”, if the “Law of Moses” were abolished, then what sense would there be in quoting this passage? Paul points to it as if it were still the authority for how he, Timothy and the Corinthian church should live.

This shows the continued relevance of the Law of God, as given through His servant Moses.

## The Distinctions

Mr. Shelton and Mrs. Quinn make efforts to distinguish between the “Law of God” the “Law of Moses”.

To elucidate this point, they say:

“It’s interesting to note the contrast here. It was God Who spoke the Ten Commandments to all the people before etching them in stone. But when the conditions of the special covenant between God and Israel were announced to the nation, Moses stood in as mediator between them.” (page 40)

This statement is true. But guess what: it was absolutely *zero* significance when it comes to the Law. Why? They answer this question themselves in the first lines of this very same page: the house of Israel *asked* Moses to be their mediator (Exodus 20:18-19). If they had not, do you believe Moses would still have done that? Clearly not.

Elsewhere (on page 50), they say:

“Notice how he describes the nature of both the Law of Moses (which contained circumcision ordinances) and the Ten Commandment Law of God in this side-by-side comparison—

“ ‘Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God *is what matters*’ (1 Cor 7:19).”

The “he” referred to here is Paul the author of the letters to Corinth. I believe that context will, as it often does, show exactly what Paul was talking about here.

[1 Corinthians 7:18](#) Was a man already circumcised when he was called? He should not become uncircumcised. Was a man uncircumcised when he was called? He should not be circumcised.

[1 Corinthians 7:19](#) **Circumcision is nothing and uncircumcision is nothing.** Keeping God's commands is what counts.

[1 Corinthians 7:20](#) Each one should remain in the situation which he was in when God called him.

[1 Corinthians 7:21](#) **Were you a slave when you were called?** Don't let it trouble you—although if you can gain your freedom, do so.

[1 Corinthians 7:22](#) For he who was a slave when he was called by the Lord is the Lord's freedman; similarly, he who was a free man when he was called is Christ's slave.

[1 Corinthians 7:23](#) You were bought at a price; do not become slaves of men.

[1 Corinthians 7:24](#) Brothers, each man, as responsible to God, should remain in the situation God called him to.

Looking carefully at this, does it seem to be referring to any law? Paul puts circumcision and uncircumcision in the *same* boat as being a slave or free man; he obviously isn’t referring to the abolition of anything.

Understand something else here: a Gentile never, ever needed to be circumcised to be part of God’s people. True, a Gentile was not allowed to keep the sacrificial Passover (Exodus 12:48) or enter the Sanctuary (Ezekiel 44:9), but they were still able to take part in the Feast of Unleavened

Bread; in fact, (just as any Israelite) they would be expelled from the community of Israel if they violated this Festival (Exodus 12:19). They were perfectly allowed to keep the Sabbath (Exodus 20:10; 23:12) and the Lord pronounced blessings and to those Gentiles who keep His covenant, saying that even eunuchs – who was not allowed to enter the “assembly of the Lord” (Deuteronomy 23:1) – should not worry that He would count them as part of His people (Isaiah 56:2-7).

In short, they were still perfectly able and permitted to worship God *without* being circumcised.

With this understanding, doesn't it seem that Paul was talking simply about *being* a Jew (circumcised) or *being* a Gentile (uncircumcised), not about any law? Since the Christian worship is centred on the concept of a Sanctuary in heaven (Hebrews 8:5), it doesn't make any difference whether or not one is circumcised. That is, I believe, what Paul was talking about in this passage.

Another attempt at showing distinction is seen in the following quote from page 33 of the book:

“[...] Paul wrote: ‘For as many as are of the words of the law are under the curse. ... No one is justified by the law. ... The law is not of faith. ... Christ has redeemed us from the curse of the law’ (Gal 3:10-13).

“Yet, he was also inspired to write this: ‘Do we then make void the law through faith? Certainly not! On the contrary, we establish the law. ... Therefore the law *is* holy and the commandment holy and just and good.’ (Rom 3:31, 7:12)”

The co-authors, of course, believe that the “law” mentioned in Galatians is the “Law of Moses” while the one in Romans is the “Law of God”. But are these really contrasting statements, so that he needs to be referring to two different laws? Before we answer that, I will quote something else from the book, 20 pages later, an elaboration on Galatians 3:10-13:

- “For as many as are of the words of the law are under the curse; for it is written, ‘Cursed *is* everyone who does not continue in all things which are written in the book of the law, to do them.’ ” *Here, in the context of Gal 3:10, Paul clearly states he is writing about the Book of the Law (the Law of Moses). And he quotes from the Book of the Law, “Cursed is he who does not confirm the words of this law by doing them” (Deut 27:26 NASB).*
- “But that no one is justified by the law in the sight of God *is* evident, for ‘the just shall live by faith.’ ” *Paul continues in Galatians 3:11, to write the same references to the Book of the Law. Some misguided souls use this Scripture to try to abolish the Ten Commandments, but we know Paul is referring to the Law of Moses.*
- *Writing about the Law of Moses, He goes on to say in verses 12-14, “Yes, the law is not of faith, but ‘the man who does them shall live by them.’ Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, ‘Cursed *is* everyone who hangs on a tree’), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.”*

Why do the authors see this as a contrast with Romans? It is almost as if they are saying the “Law of Moses” is to faith what oil is to water.

Okay; so, my contention is this: if what is written by Paul above, nobody is justified by “Law of Moses” and that it is so clearly not referring to the Decalogue, the following question logically follows:

*Is one justified, then, by the Ten Commandments?*

*Or is it by faith?*

The answer is definitely *faith*, as I’m sure every Seventh-day Adventist would agree. So, are the statements in Galatians 3 at odds with Romans 3:31? *No!* Because faith *should* lead us to uphold the Law; *all* of the Law. And it is *not* the Law that justifies, *not* the Ten Commandments, not any other part of the Law, but *faith*; and keeping the Law without faith *will* profit nothing.

Again, I saw: This applies to *all* the Law, even the Ten Commandments.

Since we know this, it is beyond me how someone could suggest that this is referring exclusively to what is outside the Ten.

And since we know the Paul saw no distinction between “Law of Moses” and “Law of God”, there is no reason to believe that these are referring to two different “laws”.

If we properly look at these two epistles, we see that these are two different situations here: In one place (Galatians, e.g. 3:11; 4:21), Paul says that dependence on the Law for justification will end up taking you nowhere because the Law demands perfection, which we cannot give him. And in another place (Romans, e.g. 7:7-8; 3:31), he says that those who live by faith should still be guided by the Law, God’s instructions.

Is Paul in Galatians referring to only the “Law of Moses”? After all, he said that if one does not keep even one point in this Law, he is guilty of the whole Law and thus under a curse. Well, let’s look at another passage:

KJV [James 2:10](#) For whosoever shall keep the whole law, and **yet offend in one point, he is guilty of all.**

KJV [James 2:11](#) For he that said, **Do not commit adultery**, said also, **Do not kill**. Now if thou commit no adultery, **yet if thou kill, thou art become a transgressor of the law.**

James makes his point by picking out two out of the Ten. Clearly, then, Paul’s points in Galatians apply not only to the “Law of Moses”, but also to the Decalogue: the whole Law. If this guilt were not part and parcel of the “curse” spoken of by Paul, there would be no consequence (curse) for breaking the Law; and certainly we don’t believe that.

And we must certainly not forget that generations before the “Law of Moses” came on the scene, Cain was *curse*d for the murder of his brother.

[Genesis 4:11](#) Now you are under a **curse** and driven from the ground, which opened its mouth to receive your brother’s blood from your hand.

*Curse* comes simply from disobeying the Almighty; and most certainly, He does not need any “Law of Moses” to do any administration of curse to anyone.

But back to the point we were making: clearly, we *should* live by faith. And it is this *faith* that upholds the Law. These verses are saying the same thing, although addressing two different problems: a people relying on Law in place of faith; and a people nullifying the Law by faith.

We cannot rely on the Law for justification and salvation, because we all have sin (1 John 1:8); but, it is still the guideline for our life, and a way to show love to the Father (1 John 5:3).

Moving on, on page 55, under a section titled “The Law of Love and Liberty”, the book says: “The Ten Commandments are the Law of Love—a transcript of God’s character!”

And this, I would assume, means that the “Law of Moses” doesn’t qualify for this title.

I must say it really seems a blasphemous statement to me to even suggest that the Law of God, even those outside the Ten Commandments, is anything other than a law of liberty. If that is true, Israel had every *right* to rebel against their God when they did; He had just freed them from bondage to Egypt, just to put them under a law of more *bondage*; and He’d have lied to them saying that they were given to them for their own benefit (Deuteronomy 4:6, 40; 12:25, 28).

That’s not the God *I* serve.

The fact is that love *is* very much emphasized in the “Law of Moses”. For example:

**Leviticus 19:34** The alien living with you must be treated as one of your native-born. **Love him as yourself**, for you were aliens in Egypt. I am the LORD your God.

**Deuteronomy 11:1** **Love the LORD** your God and keep his requirements, his decrees, his laws and his commands always.

**Deuteronomy 11:13** So if you faithfully obey the commands I am giving you today—to **love the LORD** your God and to serve him with all your heart and with all your soul-

Love is a critical part of the whole Law of God. Jesus said so. Mr. Shelton and Mrs. Quinn quote this in the section “The Law of Love and Liberty”, once again on page 55:

“Our Lord said all of His Ten Commandments are sustained by love—

“ ‘ You shall love the LORD your God with all your heart, with all your soul and with all your mind. ... You shall love your neighbour as yourself. On these two commandments hand all the Law and the Prophets’ (Mr 22:37-30)”

The authors seem to be suggesting that the Law referred to by our Lord is only the Ten Commandments. However, the inclusion of “the Prophets” shows that this is much broader.

The Hebrew Scriptures is called, by Jews, the **TaNaKh**, an acronym for the divisions of these Scriptures: the **T**orah, the **N**evi’im and **K**hetuvim: respectively, the *Law*, the *Prophets* and the *Writings*. Most of us are aware of what the *Law* is: the first five books of the Bible, the writings of *Moses*.

So, guess what? Jesus’ *own* words show that *the whole Law* is “sustained by” love, *not just the Ten Commandments*.

You will notice that these two commands, the First and Great Commandment and the Second, are found and found in none other than *the “Law of Moses”*!

**Deuteronomy 6:5** Love the LORD your God with all your heart and with all your soul and with all your strength.

**Leviticus 19:18** “Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself. I am the LORD

Mrs. Quinn and Mr. Shelton seem to be trying to separate them from the “Law of Moses” with these words on the same page: “The first four Commandments (Ex 20:2-11) define how can develop an intimate love relationship with God—loving the Lord with all of our heart, soul, mind and strength. The final six Commandments (Ex 20:12-17) define how we can love our neighbour as we love ourselves.”

However, Jesus said that the *whole* Law is centred on this. There are commands contained *in the “Law of Moses”* that are designed to evoke loving-kindness to neighbour (Exodus 23:4-6, 11; Leviticus 23:22; Deuteronomy 15:7) and loving reverence to God (Leviticus 16:2; 27:23, 30).

Knowing that love is a critical aspect of *all* of the Law, and that the *whole* Law of God is the “law of love and liberty” why, are we released from it? Another writing of Paul has the answer.

**Romans 8:1** Therefore, there is now no condemnation for those who are in Christ Jesus,

**Romans 8:2** because through Jesus the **law of the Spirit of life set me free from the law of sin and death.**

**Romans 8:3** For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man,

**Romans 8:4** in order that the **righteous requirements of the law** might be fully met in us, who do not live according to sinful nature but according to the Spirit.

At first glance, this may seem to be in agreement with the concept that there are two “laws”. But look at what it says. There is *nothing* wrong with the Law itself that would make it necessary to abolish it or nail it die with Christ.

The Law is indeed called *righteous*. The problem is not with the Law, but with *man*. We could not keep it perfectly, but the Son of God could and did. This definitely applies to the Ten Commandments as well. Being guilty in one point means being guilty of all the Law as stated in James 2:10 – a passage that is quoted by the authors on page 56 and referred to on page 17, along with affirmation that James is referring to the Ten Commandments. Would they suggest that the Ten Commandments *could* do what Christ did? I don’t think so.

I certainly am guilty of breaking the Law of my God; the Ten Commandments *and* the rest of the Law. That is why I am grateful to my Lord for doing what I could not. What we are freed

from is not the command to keep the Law of God, but through the gift of God, we are freed from the *consequences of sin* (breaking the Law; *any* part of the Law):

KJV [Romans 6:23](#) For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

That's what it means to be *released* from the Law.

Although the titles of the 3<sup>rd</sup> and 4<sup>th</sup> chapters of the book refer to the New Covenant, it doesn't seem to expound on the true distinction between the two. Here is what they say, which summarizes their point:

“The Old Covenant was the “Book of the Law” and contained the Ten Commandments. The New Covenant is found in Jesus Christ and still contains the Ten Commandments.” (52-53)

Well, as they pointed out based on Isaiah 42:6-7, Jesus is the basis of the New Covenant; but after quoting Hebrews 8:8-10, they write:

“The Ten Commandment Law of God is the heart of the New Covenant, just as it was in the Old.” (page 50)

They need for a Law to be abolished; but let us look at what the New Covenant that God will establish really is about. As quoted in Hebrews 8:10:

[Jeremiah 31:33](#) “This is the covenant I will make with the house of Israel after that time,” declares the LORD. “**I will put my law in their minds and write it on their hearts.** I will be their God, and they will be my people.

Why do they limit this “law” to the Ten Commandments? Simply because for their theology to work, some “law” has to be “nailed to the cross”. But the New Covenant is not about a *rescission* of any part of God's Law, but a *transformation* of the mind and heart of His people so that they will be able *keep* His Law. The problem with the Old Covenant was *not* the Law, but the people with whom the covenant was made (vs. 32). And we've seen that His Law *does* include what the authors call the “Law of Moses”. So, there is no reason to suggest that the Law – *His* Law – that is written on the hearts of His people is only the Ten Commandments.

Page 49 says, “Paul wrote that Christ was the end—the *aim* or *goal*—of the Law. ‘For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, “The man who does these things shall live by them” ’ (Rom 10:4-5).

“We must consider carefully the context of Paul's writings. Which law was Paul referring to?

“In the previous quoted Scriptures, notice that Paul clarifies he is speaking of the Law of Moses when he speaks of the *writings of Moses* and quotes what the Lord had spoken regarding the *Book of the Law*: ‘You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them...’ (Lev 18:5).”

Well, they are right; Christ is the *aim* or *goal* of the Law. But He is the purpose for the *whole* Law. The Sabbath also points to Jesus as the Lord of the Sabbath (Matthew 12:8). Also, the



marriage union pictures the relationship that Messiah has with His people, His bride (Ephesians 5:25; Revelation 21:9). And so, the Law has not completed its role of pointing to Jesus. The idea of the Lord being the “end” of the Law comes from the following passage:

KJV [Romans 10:4](#) For Christ *is* the **end of the law** for righteousness to every one that believeth.

The authors rightly stated that “end” (*telos*, G5056) can be very correctly defined as *aim* or *goal*; the Law does not literally *end* with Christ’s death because it still points to things He has yet to do, as we will see.

Let’s look at the passage to see what exactly Paul was saying here:

[Romans 10:5](#) Moses describes in this way the righteousness that is by the law: “The man who does these things will live by them.”

[Romans 10:6](#) But the righteousness that is by faith says: “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down)

[Romans 10:7](#) “or ‘Who will descend into the deep?’” (that is, to bring Christ up from the dead).

It seems that they believe that Paul is making a contrast between “righteousness by the Law” and “righteousness by faith”. But is he? Remember that he is writing to a people who seemingly needed to be told that faith does not abolish the Law (Romans 3:31).

Righteousness (*dikaiosune*, G1343) can also be defined as “*equity* (of character or act)” as Strong’s puts it or “integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting” as defined by Thayer’s Greek Definitions.

Can anyone truly say that this equity is not attained through applying God’s way of life to one’s *character* or way of *acting*? Righteousness *is* by the Law in the sense that the Law details *righteous* way of life. A man *should* “live by” it.

The word “but” in verse 6 is translated from the Greek word *de* (G1161). This word is a conjunction; “but, and, etc” according to Strong’s Greek Dictionary. To make a *contrast* between “righteousness of faith” and “righteousness of the law”, show these two as *contradictory* concepts, Paul would have done better to use the word *alla* (G235, as is used in Matthew 6:13 and Acts 1:4 among other verses). But he did not.

As such, Paul is saying that righteousness is by applying the Law through faith.

The issue is confused by the fact that Paul used this very quote to tell the Galatian church something different:

[Galatians 3:11](#) Clearly no one is justified before God by the law, because, “The righteous will live by faith.”

[Galatians 3:12](#) The law is not based on faith; on the contrary, “The man who does these things will live by them.”

Since we know that in this letter, Paul was writing to a people who were depending on the Law for *justification*, we are able to see what he is saying here. The Law does not justify because it requires for one to live by *all* of its tenets; barring none. That's where faith comes in.

And yet this does *not* mean that this Law is not the outline of the way we should live.

One of the most important passages in Galatians 3 in defence of the concepts presented in the book is the following verse:

KJV [Galatians 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.

The co-authors are so sure that the Law spoken of in this chapter is what is outside the Ten Commandments; but, perhaps we should look at this:

[Galatians 3:21](#) Is the law, therefore, opposed to the promises of God? **Absolutely not!** For **if a law had been given that could impart life**, then righteousness would certainly have come by the law.

See that? If Paul was writing specifically about the “Law of Moses” that differs from the “Law of God” in matters of salvation and faith, this verse would make no sense. This verse puts the Decalogue and the rest of the Law in *one* boat: *no* Law can “impart life”; *both* “Law of God” and “Law of Moses” *cannot* save us.

Is verse 19, then, referring only to the “Law of Moses”, added to the Ten Commandments that existed from before? On page 54 of *Ten Commandments Twice Removed*, this short commentary on this verse is found:

“Since we just reviewed Galatians 3:10-14, you can be sure Paul’s reference in Galatians 3:17-19 is to the very same Book of the Law.”

We just had a look at Galatians 3 ourselves and saw that a case can’t be made from these verses to say that it’s referring to a separate “Law of Moses”. True, 430 years after Abraham a Law was given. But the fact is that the *whole* Law was given then; “added” to the promise made by God to Abraham. The sons of Israel, having spent so much time in Egypt, submerged in their gods and customs, had to have had to be re-taught everything.

Moses was instrumental in having the whole Law of God collected in codified form; an occurrence the likes of which cannot be found anywhere else in the Scriptures, having never occurred before or since.

The Law was “added because of transgressions”; but why? Perhaps to show what sin *is*? After all, as Paul wrote:

KJV [Romans 5:12](#) Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

KJV [Romans 5:13](#) (For until the law sin was in the world: but **sin is not imputed when there is no law.**

KJV [Romans 5:14](#) **Nevertheless death reigned from Adam to Moses**, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Although the Eternal Father cannot fairly count someone guilty where there is no Law – where the person does not know God's requirements and thus does not know sin (vs. 13; John 9:41) – persons still were subject to the consequences of the sins they were unknowingly committing: death (vs. 14; Romans 6:23).

So, to show Israel His definition of transgression, He gave them the Law so that they may be know to turn away from lawlessness. In light of all we've seen, doesn't it appear that this is what Paul was saying as these words were penned by the Spirit of God's influence?

Let's look at verse 11 again, along with the preceding verse:

[Galatians 3:10](#) All who **rely on observing the law are under a curse**, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."

[Galatians 3:11](#) Clearly no one is justified before God by the law, because, "The righteous will live by faith."

As stated before, James connected the Ten Commandments (by virtue of mentioning two of them) with the concept that transgressing in one point, is transgressing in all (James 2:10-11). So, we see that the Ten are *not* estranged from the concept of perfect, 'all or nothing' obedience.

I'm sure no one can say that he or she has honoured parents the proper way every time; or kept the Sabbath perfectly every time, or had not borne false witness at some point in time. And then, of course, there's the idea that looking at someone lustfully constitutes breaking the seventh Commandment (Matthew 5:28) and that hatred itself constitutes murder (1 John 3:15).

Really, these passages, absolutely do not divide the God's Law into one section that is *not* by faith, and another that *is*. Paul's own words show this; he brings *all* the Law together saying that it can't bring life, and *relying* on it will bring us nowhere. The people of God live by God's way of life by faith. We obey the Law because of love, but we know that our doing so does not save us. It is *reliance* on the Law for salvation that Paul is addressing here, as seen in verse 10.

*Not* any distinction between "Moses" and "God".

The final "distinction" that will be discussed here is, as found on the table at the back of chapter 4:

God's law is Spiritual

*Romans 7:14*

Moses' law was Carnal

*Hebrews 7:16*

I don't think I need to go to Romans 7:14; after all, the Christian reader, I'm sure, will agree that God's Law is spiritual. But let's take a look at the Hebrews verse in its context:

KJV [Hebrews 7:12](#) For the priesthood being changed, there is made of necessity a change also of the law.

KJV [Hebrews 7:13](#) For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

KJV [Hebrews 7:14](#) For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

KJV [Hebrews 7:15](#) And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

KJV [Hebrews 7:16](#) Who is made, not after the law of a **carnal commandment**, but after the power of an endless life.

KJV [Hebrews 7:17](#) For he testifieth, Thou art a priest for ever after the order of Melchisedec.

It is interesting that this *one* "carnal commandment" can be used to back a sweeping statement that includes all of "Moses' law"; that is fallacious reasoning. So what is being discussed here? The priesthood; and priestly succession. As a Judahite, Jesus had no legal right to be a priest (Numbers 18:1). But Jesus *is* Priest. What is this "carnal commandment"? That all priests be Levites!

To further elucidate, the word carnal (*sarkikos*, G4559) does not need to have the meaning we tend to use nowadays, referring to sinfulness. The Thayer definition is as follows:

1) fleshly, carnal

1a) having the nature of flesh, i.e. under the control of the animal appetites

1a1) governed by mere human nature not by the Spirit of God

1a2) having its seat in the animal nature or aroused by the animal nature

1a3) human: with the included idea of depravity

1b) pertaining to the flesh

1b1) to the body: related to birth, lineage, etc

See the last one? *Sarkikos* can mean *related to lineage*. Doesn't that seem to fit what was being said about our Lord here? He is priest not by *physical lineage* of the Levite order but by another order.<sup>2</sup> The New International Version expresses it this way:

[Hebrews 7:15](#) And what we have said is even more clear if another priest like Melchizedek appears,

[Hebrews 7:16](#) one who has become a priest **not on the basis of a regulation as to his ancestry** but on the basis of the power of an indestructible life.

That certainly is not a contradiction to Romans 7:14. The fact that the “Law of Moses” is from God should, in the mind of one who believes in the God of Israel, show that it *is* spiritual. In that Law, there are lessons of how we should live lives holy to the Lord.

If that doesn’t make it spiritual, I don’t know what does.

### **The Ceremonial Law**

In my honest opinion, much of what is written in *Ten Commandments Twice Removed* is just... well, fluff; and lots of it. The writers do not actually believe that all of what was and is written by Moses in that “temporary” Law is truly “nailed to the cross”; or that the mere fact of Moses writing them means that they have been done away. The Seventh-day Adventist Church keeps the dietary laws of Deuteronomy 14 and Leviticus 11; as well as the tithe commands Leviticus 27. They also assemble (have church services) on the Sabbath, a command which is, interestingly, found *not* in the Ten Commandments, but in what they so affectionately call the “Law of Moses” (Leviticus 23:3).

Also, the God of Israel gave them the incest laws. We have no Biblical indication that these existed in human consciousness before the time of Moses. After all, Abraham married (and had sex with) his half-sister (Genesis 20:12), which is strictly forbidden in the Law (Leviticus 18:9,11).

With this in mind, most of what Seventh-day Adventists seem to believe regarding why the Ten Commandments were spared and some Law “nailed to the cross” is based on other theological concepts, which will be discussed below.

From pages 42 and 43:

“The Law of Moses described ceremonies and practices given to Israel that pointed forward to Jesus as the true Lamb of God. Because of this, it sometimes was referred to as the *Ceremonial Law*, and had a limited time of effectiveness attached to it. The New Testament writer of Hebrews points out its purpose—

“ ‘It *was* symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the sacrifices perfect in regard to the conscience—concerned *only* with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation’ (Heb 9:9-10).”

First, let’s discuss the concept of “Ceremonial Law”. Although not stressed a lot in this book, this appears to be weaved intricately into the Adventist teaching regarding this idea. In a booklet entitled *Feast Days and Sabbaths – Are They Still Binding?* that is published by Amazing Facts, an Adventist ministry, there is a section entitled “The Ceremonial Is Against Us”.

The basis for labelling some things “ceremonial” and not others is interesting. Throughout the whole book, not once is the Sabbath called ceremonial; and you can bet you won’t hear the Sabbath called ceremonial from the pulpit in any Adventist congregation.

They are right, though; there is a ceremonial aspect to the Law of God. But it is not limited to their... unique definition of *ceremonial*.

The authors say it was called “Ceremonial Law”. I guess this could be true; but they point to no Scripture to back it. In fact, throughout the Bible (King James Version, which is very useful for being more word-for-word in its translation than others) the word “ceremonial” pops up not even once.

Maybe a connected word, though?

Yup; the word *ceremonies* is there. And, funny enough, it *is* used in reference to a command outside of the Ten. Let’s look at it:

KJV [Numbers 9:2](#) Let the children of Israel also keep the passover at his appointed season.

KJV [Numbers 9:3](#) In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the **ceremonies** thereof, shall ye keep it.

The Hebrew word that has been translated *ceremonies* is *mishpath* (H4941). And here is the definition I found for it in Brown-Driver-Briggs’ Hebrew Definitions.

1) judgment, justice, ordinance

1a) judgment

1a1) act of deciding a case

1a2) place, court, seat of judgment

1a3) process, procedure, litigation (before judges)

1a4) case, cause (presented for judgment)

1a5) sentence, decision (of judgment)

1a6) execution (of judgment)

1a7) time (of judgment)

1b) justice, right, rectitude (attributes of God or man)

1c) ordinance

1d) decision (in law)

1e) right, privilege, due (legal)

1f) proper, fitting, measure, fitness, custom, manner, plan

Looking through these different words that could be used to mean *mishpath*, you get the idea that it is by the *manner*, or way in which God had instituted it (decided it should be done) it that was being referred to here. It is the only definition that fits. The Passover was a ritual that the Israelites were to partake of as a means of worship (Numbers 9:7) to remember what the God of their ancestors did for them (Deuteronomy 16:1), most certainly not a legal sentence.

The Sabbath as a manner, as well, doesn’t it? This manner is summarized in *rest* (or cessation) and *assembly* (which, once again is commanded only in the “Law of Moses”).

So, looking at the Hebrew meaning, we don't get any idea that the word *ceremony* or *ceremonial* is limited in the way that the authors use it. Maybe a look at the English word will help.

My Oxford dictionary defines "ceremony" in this way: "1 a formal religious or public **occasion**, typically **celebrating** a particular event or achievement. ► an act or **series of acts** performed according to a traditional or prescribed form".

Although they try to limit *Ceremonial Law* to what lies outside the Ten Commandments and the Sabbath, it simply can't be done logically. The Sabbath *is* an *occasion celebrating* that first seventh day, the Sabbath that God Himself took at the end of the Creation Week. And the Adventist Communion service is *also* incriminated: It is not only an *occasion*, but it has *a series of acts* done that would no doubt class it as ceremonial.

### Shadow of What Comes

Now that we've tackled that, let's go on to the Scripture they pointed to in attempt to back their statements:

**Hebrews 9:9** This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper.

**Hebrews 9:10** They are only a matter of food and drink and various ceremonial washings—external regulations applying until the time of the new order.

This is referring specifically to the Day of Atonement ritual, during which the high priest entered the Most Holy Place of the Temple once per year (Hebrews 9:7).<sup>3</sup>

It is true that some aspects of the Law have changed (Hebrews 7:11-13). But this fact does not mean that the whole thing (or rather a section called the "Law of Moses") is hammered out of the way.

This will be explained further; but first, let's go to the most critical of the verses used in the Adventist attempt to spare the Ten Commandments from the nails.

**Colossians 2:16** Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day.

**Colossians 2:17** These are a shadow of the things that were to come; the reality, however, is found in Christ.

Now, we are nearing the heart. This verse is used frequently in Adventism; the perception is that these festivals and Sabbath days are no longer binding for the people of God; so no one has the right to judge in that regard. The authors believe this is a reference to the *annual* Sabbaths of Leviticus 23, not the weekly. They make the following claim in page 67:

"Great disputes broke out between these Judaizers and the new believers over days observed for 'fasting,' whether Gentiles should be circumcised, whether the annual sabbath days should be

celebrated, and more. But you won't find one single argument over the seventh-day Sabbath of God as the day of worship."

I find nothing wrong with this statement; except for the section about the "annual sabbath days". They point to no Scripture in direct reference to this, but I can think of a couple.

**Galatians 4:9** But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again?

**Galatians 4:10** You are **observing** special days and months and seasons and years!

**Galatians 4:11** I fear for you, that somehow I have wasted my efforts on you.

These days, months, seasons and years are not specified. There are two schools of thought: that this is referring to the things of God (Sabbaths, New Moon Festivals, Sabbatical years, etc.) or to pagan festivals.

However, whichever of these Paul was referring to matters not; Paul was not referring to the actual *keeping* of these days. Yes, it does say they these people were *observing* days; but not in the way that we might think.

The word "observing" is translated from the Greek word *paratereo* (G3906). It is used elsewhere, but a different word is used in its translation:

**Mark 3:2** Some of them were looking for a reason to accuse Jesus, so they **watched** him closely to see if he would heal him on the Sabbath.

The word "watched" is translated from the same word. It is used in other places in the apostolic writings, all of which refer to the way Jesus was scrutinized as people waited to see Him break their perceptions of what was Law of God (Luke 6:7; Luke 14:1; Luke 20:20) or how gates were watched as people looked out for Paul to kill him (Acts 9:24). Strong's Hebrew and Greek Definitions defines it in this way: "to *inspect alongside*, that is, *note insidiously* or *scrupulously*".

So, this has nothing to do with *keeping* these things; Paul never says that it was *wrong* to do so. What they seemed to be doing was *watching* these things, thinking that they could bring salvation. That's why Paul was berating them, telling them in the previous chapter – which was referred to earlier – that the Law cannot save (Galatians 3:10-11).

The other passage is the very Scripture we have not finished discussing, Colossians 2:16-17. But notice that what Paul is addressing here is not ever spelt out as *whether* these days are kept, but *in regard to* them; this could just as well be *how* they are kept. It is simply not clear enough to warrant such a statement by the authors.

As said before, the authors, as well as the Seventh-day Adventist church, believe that the "sabbaths" referenced in verse 16 refer not to the weekly, but annual Sabbaths. Is there any indication of this in the passage? Let's look at it in the King James Version:



KJV [Colossians 2:16](#) Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath *days*:

A Seventh-day Adventist friend of mine once suggested that the word “days” used in the KJV rendition of this verse is proof that it is referring to annual, rather than the weekly Sabbath day. Interesting theory; but I don’t think would be of any significance even if it were true. Notice that the word “days” is in italics. This indicates that it is a word added by the translators. So, it has no significance in itself.

What times does Paul mention in this verse? He mentions God’s annual Festivals (Holy Days), the monthly New Moon Festival, and mentions “the Sabbath”. In the Greek, he uses the word *heortes* (G1859) for “holy day”, which is, perhaps, common SDA knowledge. This word is used to refer to the Passover (e.g. Matthew 27:5; Luke 2:41) and the Feast of Tabernacles (e.g. John 7:2) Once Paul has *already* mentioned the annual Holy Days, why would he need to mention them again as “sabbath *days*” (*sabbaton*, G4521)? He wouldn’t.

*Sabbaton* is the very same word used in Acts 13:14, among other passages and there is nothing in the word that would cause it to be read as an annual Sabbath rather than the weekly. So, let’s look again: Paul mentions the annual Festivals, the monthly New Moon festivals and... well, there’s nothing to say that he wouldn’t follow the order he’s creating by then mentioning the *weekly* Sabbath. Yearly; monthly; and weekly.

The SDA ideology is not very keen to considering the prospect that it is the truly blessed and holy weekly Sabbath being mentioned here. This way of thinking says that the passage is listing sacred times and laws that are not binding to the true believer today: They are, after all, only shadows. This couldn’t possibly be referring to the weekly Sabbath; after all, it is a *memorial* and *not* a shadow.

Well, I am so sorry to break it to you, but that’s simply not true. We know that because of the letter to the Hebrews.

[Hebrews 4:1](#) Therefore, since the promise of entering his rest **still stands**, let us be careful that none of you be found to have fallen short of it.

[Hebrews 4:11](#) Let us, therefore, make every effort to **enter that rest**, so that no one will fall by following their example of disobedience.

These verses show that there is a future “rest” for the people of God. Hebrews 3:1 shows that this letter was written to Christians, converted believers. And yet, the writer says that for them, and even for him, a teacher (and who many believe to be Paul) there was still a future rest. This chapter is most definitely in light of the Sabbath as verse 9 shows:

[Hebrews 4:9](#) There remains, then, a **Sabbath-rest** for the people of God;

This letter is the inspired word of God; and it ties the Sabbath to a *future* rest. It's inescapable: the Sabbath is a *shadow* of this rest which God shall give His followers.

It might be said, perhaps, that Sabbath is *still* a memorial, not just a shadow. Well, the fact is we can't have it both ways: Passover was *also* created as memorial (Exodus 12:14), and even when Jesus ate that last Passover with His followers, He reaffirmed it as a memorial Festival (Luke 22:15-20). So, the Sabbath *is* just as much a shadow as the Festivals, as the Word of God shows.

Which means, it is *also* incriminated by Colossians 2:16. There's no way around it.

### The Colossians' Battle

If you are Sabbath-keeper reading this, you need not feel intimidated by this fact. Remember: I, too, keep the seventh-day Sabbath.

*How?* you may ask; *Colossians 2:16 shows that the festivals and even the Sabbath are not criteria by which Christians are judged!*

The answer is: I see this passage differently than the way it is expounded in *Ten Commandments Twice Removed*. Let's go through the passage together.

**Colossians 2:8** See to it that no one takes you captive through hollow and deceptive philosophy, which depends on **human tradition** and the basic principles of this world rather than on Christ.

Here, we see that Paul is addressing *human tradition*, and the deceptions of same. Let's continue:

**Colossians 2:9** For in Christ all the fullness of the Deity lives in bodily form,

**Colossians 2:10** and **you have been given fullness in Christ**, who is the head over every power and authority.

**Colossians 2:18** Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions.

**Colossians 2:23** Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their **harsh treatment of the body**, but they lack any value in restraining sensual indulgence.

Paul next goes on to say that the Colossians have fullness through Christ. Arguably, it is Christ living within the Christian, a member of the body of Christ (Romans 12:5), that Paul is saying gives this fullness. This is at odds with the deceptive philosophies; "false humility and the worship of angels" as well as "self-imposed worship, their false humility and their harsh

treatment of the body”. These things “puffs up”; a false sense of “fullness”, a false sense of spirituality.

You will notice something from these: *not one of them is a command from God*; none of them are instructions found in the Law, Prophets or Writings. The context of this passage is this *human teaching* that Paul says they should be weary of. With this in mind, let us move on:

[Colossians 2:13](#) When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins,

[Colossians 2:14](#) having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.

Ah; we’re here. The passage that Mr. Shelton and Mrs. Quinn say refer to the “Law of Moses” that was “nailed to the cross”. But really... what is it that was nailed?

The point they make is that this is the writings of Moses that was “against” the people of Israel. However, as stated before, the word “against” used in Deuteronomy 31:26 has no equivalent in the original Hebrew text; meaning it wasn’t in the Hebrew text and so there is no reason to link against in Colossians with Deuteronomy. The Law was and is a witness, a *testimony*.

And certainly, we know it is false human, extra-Biblical concepts that the Colossians were facing, not Biblical commands. Throughout this whole letter, there is not one reference to “law” outside of this one verse; it simply was not the issue the Colossian church was being faced with.

Knowing this, we will look now at this term “written code”/“handwriting of ordinances”; what does it mean? The Greek term is *cheirographon tois dogmasin*. The BDAG Lexicon says it can be rendered “a hand-written document, specif. a certificate of indebtedness”, which could also be rendered “account, record of debts”.

With that in mind, we have an idea what was nailed to the stake of Christ: our debts. *Dogmasin* (G1378) simply means “*law* (civil, ceremonial or ecclesiastical)”. *Indebtedness* to that law is what was nailed to that wooden stake; our debts, our *sins*. As page 57 of the book says, “The ‘law of liberty’ is this—Christ sets us free from our sins and empowers us to walk in obedience to God. He does for us what we cannot do for ourselves, causing us to be all that He has called us to be!”

This I concur with wholeheartedly; and I believe that this applies to more than just the Ten Commandments, but *all* of God’s Law. This, I believe, embodies what these two verses are saying. Look at verses 13 and 14 again, in continuous prose from the King James Version:

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, **having forgiven you all trespasses; blotting out the handwriting of ordinances** that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

[Colossians 2:13-14](#)

KJV

You see that having the “written code” or “handwriting of ordinances” put out of the way is seemingly connected to having sins forgiven; and for good reason: it’s the same thing.

The image that is evoked by the author’s exposition of these verses is that of a Law dying with our Lord. But, I think Paul was trying to create a very different picture with his words; a picture that helps us to understand his meaning.

When someone was sentenced to death by Roman crucifixion, something was indeed nailed to the wood along with the convicted: the inscription bearing the charge against them. Our Lord was a very special case; when He died, there was no *crime* on the inscription. Instead:

[Matthew 27:37](#) Above his head they placed the **written** charge against him: THIS IS JESUS, THE KING OF THE JEWS.

I believe that this is what Paul meant by the “handwriting of ordinances” that was nailed to the stake on which my Saviour died: the record of our sins was nailed over His head, our debts that came about from breaking the Law. He took His symbolism from the practice of crucifixion. The *New Testament in Modern English* by J.B. Phillips puts the verse very nicely:

Phil [Colossians 2:14](#) Christ has utterly wiped out the **damning evidence of broken laws and commandments which always hung over our heads**, and has completely annulled it by nailing it over his own head on the cross.

This fits the context more and is, I believe, a much more wonderful, powerful message that touches my heart with its beauty. This passage isn’t about my Lord abolishing any Law (much less His own). It is telling us all that that He took the punishment for my iniquity, your iniquity, bearing the record of them above His head.

So, with this in mind, we can better understand the passage: in Christ, the Colossians were circumcised with the circumcision of the heart (verses 10-11; Romans 2:29), and forgiven, given the fullness Paul wrote of. With this admonition, they should see that they did not need the empty philosophies of the people around them to give them fulfillment: their Lord Christ Jesus had already done that for them.

### Shadows in Context

So, let’s return to verses 16 and 17.

KJV [Colossians 2:16](#) Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath *days*:

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

Looking at verse 17, we see something interesting that is not in agreement with what the co-authors have penned. On page 49, right after quoting these very verses, they say:

“All of the ceremonial ordinances, including the special annual sabbaths (not to be confused with the weekly, seventh-day Sabbath) **were** merely a shadowy symbol of the ministry of Christ.”

Do you see the tense there? I bolded it for emphasis. *Were*, they say. Well, the Bible says they *are* a shadow. This word (*esti*, G2076) is, as Strong’s puts it, in the “[t]hird person singular *present* indicative” mood (emphasis mine).

Their role as shadow did *not* end with Jesus’ death. We know this because little more than 50 days later, this *shadow* role came into play once again. The Day of Pentecost (known in the Hebrew Scriptures as Feast of Weeks or Feast of Harvest) is of one of God’s “special annual Sabbaths”. On the Pentecost in the year of our Lord’s death, about 3000 members were added to the church (Acts 2:41), in accordance with the theme of *firstfruits harvest* associated with this Festival (Leviticus 23:17, 22; John 4:35). And this *shadow* role continues on even into the future, the end times (Revelation 14:4; 14-20).

The Passover, which points to Jesus as the Lamb of God, as they rightly said, does more than that:

[Luke 22:15](#) And he said to them, “I have eagerly desired to eat **this Passover** with you before I suffer.

[Luke 22:16](#) For I tell you, I will not eat it again **until it finds fulfillment in the kingdom of God.**”

Here we see that the Passover points beyond the Lamb’s death and to the very Kingdom of God! And whether we believe that the Feast of Trumpets points to a period prior to an Investigative Judgment that began on 1844, or to the seven trumpets of Revelation and specifically the last trumpet (Matthew 24: 31; 1 Corinthians 15:52), this Feast was certainly *still* a shadow when Colossians 2 was written.

Therefore, at least through the time of the apostles, it would need to be kept by the logic the book seems to be presenting. And certainly, the Day of Atonement, which both SDAs and I believe points to the binding of the devil, should be kept to this very day because Satan has not been bound yet.

Plus we’ve already seen that the weekly Sabbath is also a shadow.

So, with all this in mind, what is verse 16 saying? Well, let’s look at it again:

KJV [Colossians 2:16](#) Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath *days*:

Notice something about the things listed here? Food, drink, celebrations... these are all things that can be enjoyed. Whether we consider the “meat” and “drink” in connection with the celebrations (as in Deuteronomy 14:26, when God commanded that a tithe be used to enjoy what one desires, even wine, at His Festivals; and Nehemiah 8:9-12) is not significant here.

What is significant is that these philosophies that Paul was referring to are such that fullness and (*false*) humility is undertaken by “harsh treatment of the body” as verse 23 states. The doctrines of this worldly view taught “Do not handle! Do not taste! Do not touch!”; completely denying self of these pleasures, which is a concept has *no* basis in Scripture.

Because they were already *full* in Christ, they should not let these people, who would tell them to avoid enjoying these things, these celebrations, judge them.

The sacrificial aspect of God’s liturgy does not continue into Christian life today, as it was fulfilled by Christ’s atoning death and taken into the Sanctuary in heaven; but anyone who has kept the seventh-day Sabbath in his or her life must know that you do not need to kill a lamb or goat or bull to keep a Sabbath. So long as the future rest is not yet, Sabbaths will always be applicable to today; and that means annual ones, too.

Not all the symbols of these annual Festivals *are* shadows in the strict sense, though. Take a look at this:

1 Corinthians 5:7 Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed.

1 Corinthians 5:8 Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.

Here we see the significance of God’s Feast of Unleavened Bread; not merely a shadow of future events, but a declaration of the life we should live now.<sup>4</sup>

While I am unsure if the following statement would come from the lips (or the pens of Mr. Shelton or Mrs. Quinn, I will introduce my next point with a quote from “Adventist Review”. Lori Pettibone Futcher wrote, “The only sacred time in the Scriptures is the seventh day of the week.” (<http://www.adventistreview.org/2001-1509/story2.html>) It seems that within the Seventh-day Adventist ideology, even for those aware of the other sacred times (Ms. Futcher mentions the “Jewish Passover” two sentences after this one).

It’s just not true, though... and the Bible attests to that. The same word (*kodesh*, H6944) used to describe the annual Sabbaths as *sacred* assemblies or *holy* convocations (e.g., Leviticus 23:7, 24) is the *very same* word used to describe the sacredness of Sabbath in the same chapter (vs. 3) and it is the verb form of this *same* word (*kadash*, H6942) that is used to denote the Creator’s action of sanctifying the weekly Sabbath in Genesis 2:3.

The Scripture passages stated earlier in this essay that show that the definitions of “Law of the Lord” and “Law of Moses” given in Ten Commandments Twice Removed could do with one more verse. I thought it would be more appropriate to put it here:

2 Chronicles 31:3 The king contributed from his own possessions for the morning and evening burnt offerings and for the **burnt offerings on the Sabbaths, New Moons and appointed feasts as written in the Law of the LORD.**

Here, the Scriptures own words show that the Law of the Lord *contains* the “appointed feasts”.

The implications are clear: these are *God's* annual Festivals (Leviticus 23:1), sacred *just* as the weekly Sabbath is sacred; just as set-apart, just as *kodesh*. And in order to keep the truth of the Sabbath in our lives, we do not need to nail something else of His to that instrument of death; something that also has spiritual purpose and benefit.

After all, our Lord the Messiah and our sins have *already* been pierced through with those iron nails and pinned to the wood for so many eyes to behold.

### Closing Words

So, through this study, we've seen that the Bible does not separate the Law into two laws, but considers it all one: God's Law. The idea of "Ceremonial Law", we also see, is not backed by Scripture; nor is the concept of 'shadow law' or a Law that symbolizes something else limited to the "Law of Moses". Instead of the Law being abolished, killed with our Messiah, it is our sins that were placed upon Him, nailed above His head.

Before ending this essay, though, I'd like to express some thoughts.

When practiced properly, the seventh-day Sabbath is a blessing, a sweet gift; as only something that has come from our Lord can be. Mrs. Quinn shared her own Sabbath experience on page 88:

"All my life I was performing for acceptance—for my family's and my God's. It wasn't until the Lord taught me His Sabbath truth that I was cut free from the cord of this performance mentality.

"The first time I ever experienced complete *freedom from performance* was on the first Sabbath I celebrated. I sensed I had been given permission to sit back, relax and enjoy—no work, no daily duties, no demands. But most of all, I had the whole day to spend with God.

"I suddenly know *that I knew* He would sanctify me—causing me to be all that He called me to be. Talk about entering into His rest!"

A very touching testimony, hitting at the heart of what Sabbath is. However, the Sabbath is not alone in having these effects.

Leading up to my first Passover season, I was struggling with feelings of purposelessness; that I had no reason for being according to God's great plan, no role. Not even the words of close friends could alleviate this horribly oppressing feeling.

But then, as I prayed to God alone in my bedroom, He spoke to me. These passages came back to memory:

KJV [1 Corinthians 10:17](#) For we *being* many are **one bread**, *and one body*: for we are all partakers of that one bread.

[1 Corinthians 12:14](#) Now the body is **not made up of one part but of many**.

[1 Corinthians 12:15](#) If the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason cease to be part of the body.

1 Corinthians 12:18 But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be.

1 Corinthians 12:19 **If they were all one part, where would the body be?**

1 Corinthians 12:20 As it is, there are many parts, but one body.

It is proposed among scholars that Paul wrote this epistle during the Passover season, which is hinted at in numerous ways; the aforementioned Scriptures are some of them. My box of matzo might have even been sitting on my bookshelf as I sat in thanksgiving.

I learned at that time a new meaning of the season I was entering. I am part of the unleavened bread that is Christ's body; and every piece of matzo that I would put into my mouth then was a declaration of that one wonderful fact. God *does* have a purpose for me.

God told me that in the context of the coming Feast of Unleavened Bread, just as Ms. Shelton learnt from Sabbath that it is the work of the Father that sanctifies, not anything we do. Do you think only this weekly Festival can have such an effect? I tell you no.

These Festivals are very much the Almighty's (Leviticus 23:1); and *just as binding* as the Ten Commandments, including His Sabbath, which *is* one of His Feasts (Leviticus 23:2), the first of eight recorded in Leviticus 23. I am in full support of spreading the truth that the Ten Commandments were not nailed to the stake and are spiritually and socially beneficial; but, the fact is the Sabbath is *not* the only holy day in God's calendar. Ours *sins* are nailed with Christ if we repent of them, having come to understand the pain and suffering they caused Him.

Why not celebrate that fact through His Festivals, which picture this wonderful message? From the redeeming Passover death of Christ to His coming to reign as King of kings; and even beyond to the glory of His coming and transformation of His saints and to His magnificent Kingdom, the entire family of God living in the New Jerusalem on the New Earth.

What glorious truths the Lord has chosen to portray in simple Festival celebrations; both annual and weekly.

1. The Adventist concept is that with the descendants of Jacob's rejection of the Messiah that came to them, they were no longer to be privy to the promises made to them. This is based on the parable of the "husbandmen" or "tenants" in Mark 2:1-11. The parable does not say that the tenants are ever reinstated; but this parable is not the final word. See the following:

KJV Romans 11:1 I say then, Hath God cast away his people? **God forbid.** For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

KJV Romans 11:2 **God hath not cast away his people which he foreknew.** Wot ye not what the Scripture saith of Elijah? how he maketh intercession to God against Israel, saying,

Paul, writing to an anti-"Jewish"-law Roman church wrote the above. He then goes on to say:

NKJV Romans 11:17 And if some of the branches were broken off, and you, being a wild olive tree, **were grafted in among them,** and became a partaker of the root and the fatness of the olive tree,

NKJV Romans 11:18 do not boast against the branches. But if you boast, *remember that* you do not support the root, but **the root supports you.**

We Gentiles have been grafted *into* Israel, counted as one of them. Some of the *branches* have been broken off, not the whole olive tree. Our being counted as God's people depends on being counted as part of Israel. As for what God thinks of His chosen people:



NKJV Romans 11:11 I say then, have they stumbled that they should fall? **Certainly not!** But through their fall, to provoke them to jealousy, salvation *has come* to the Gentiles.

NKJV Romans 11:25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel **until the fullness of the Gentiles has come in,**

NKJV Romans 11:26 And so **all Israel shall be saved;** as it is written, *The Deliverer will come out of Zion, **And He will turn away ungodliness from Jacob;***

NKJV Romans 11:27 *For this is **My covenant with them, When I have taken away their sins.***

NKJV Romans 11:28 Concerning the gospel *they are* enemies for your sake, but concerning the election, *they are* **beloved for the sake of the fathers.**

NKJV Romans 11:29 For the **gifts and calling of God are irrevocable.**

NKJV Romans 11:30 For as you were once disobedient to God, yet have now obtained mercy through their disobedience,

KJV Romans 11:31 even so these also have been disobedient, that through the mercy shown you they **may also obtain mercy.**

There is no possible way that Paul was not speaking about bloodline Israelites; this says that God has not tossed them aside forever, but says they are still beloved in regards to the election, that they *will* be saved, *will* receive mercy. The Lord declared through His prophet will return to them *despite* their sins:

Zechariah 12:10 "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.

We know that the one who was "pierced" is none other than the Lord Jesus (John 19:37). The prophecy is written with the understanding that they *would* pierce Him and this spirit is poured on them *despite* this fact because of His mercy. Also consider the following:

KJV Romans 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

KJV Romans 9:4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises;

KJV Romans 9:5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed forever. Amen.

These verses say the promises are rightly the Israelites'. *Are*. And above, we read that the gifts of God are irrevocable. So, it seems that the way that the tenants are treated in the parable is not a declaration that the things He had intended for them and for the future world won't come to pass; like the things He promised in Zechariah 14.

Acts 1:6 So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

The Lord's followers expected Him to establish the very Kingdom that the Prophets said He would. If He was not going to, this would be the perfect time to tell them.

Acts 1:7 He said to them: "It is not for you to know the times or dates the Father has set by his own authority.

But He didn't; He said they're not supposed to know what that will happen. Paul wrote that the prophecies concerning Israel's redemption (despite their sins, as the Prophets proclaim) will come true. This includes the Lord coming to reign on Earth as stipulated in prophecies such as Zechariah 14.

As the Feast of Tabernacles is part of what Mr. Shelton and Mrs. Quinn would term the "Law of Moses", this prophecy shows that God not only did He intend for the "Law of Moses" to continue into His Kingdom, but He *still* intends it and *will* carry this through.

2. This passage is also pertinent to this study through another revelation. Let's look at verse 12 again:

KJV Hebrews 7:12 For the priesthood being changed, there is made of necessity **a change also of the law.**

Notice what this verse says: a *change* of the Law. If it were in the writer of this epistle's head that the Law had been abolished, wouldn't it have been much easier to say that the "Law of Moses" isn't relevant now, so it doesn't matter what is contained within its pages in relation to priesthood. But he used the word "change", implying that the Law is very much relevant.

Another passage in Hebrews brings this into clearer focus:

KJV Hebrews 9:22 And almost all things are **by the law** purged with blood; and without shedding of blood is no remission.

It is the *Law* that requires that blood be shed for remission and purging. The chapter goes on to show how this was accomplished by what Jesus did, using His blood on our behalf.

Here, we see that the sacrificial system is not abolished; it is simply applied differently, relying instead on the blood of Messiah. It is the same with the priesthood system. A *change*, not an abolition.

3. It is interesting that Mr. Shelton and Mrs. Quinn use this passage since it actually a contradiction of what the Adventists teach. In context:

Hebrews 9:7 But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.

Hebrews 9:8 The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing.

Hebrews 9:9 This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper.

Hebrews 9:24 For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.

Hebrews 9:25 Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own.

*What* is an illustration for the present time? Verses 7 and 25 show what it is: the High Priest entering the Most Holy Place every year, while Christ has entered once. The Adventist teaching is that Christ entered the Most Holy Place in heaven in 1844, *long* after the letter to the Hebrews was written. If this were true, this lesson would not have been an illustration for what was then the "present time", but for what was the *future time*.

4. This passage actually indicates that a largely Gentile church kept this Festival. Verse 8 is an admonition to keep the Feast. In the original Greek text, the admonition to celebrate this Festival is what is called *hortatory subjunctive* and "is commonly used to exhort or command oneself and one's associates. This use of the subjunctive is used 'to urge someone to unite with the speaker in a course of action upon which he has already decided'" (Daniel B. Wallace, *Greek Grammar Beyond the Basics*, p. 464).

So, this admonition to keep the Feast of Unleavened Bread is not something to which the church in Corinth had already been devoted to. Just as one eats the bread and wine (or, if you will, grape juice) of the Lord's Supper with the spirit of drinking and eating the blood and body of the crucified Lord, the Passover Lamb (1 Corinthians 10:16), so is this Festival kept with spiritual meaning.

The command of God to remove leaven from the home (Exodus 12:15) has the denotation of us removing the leaven that is *malice* and *wickedness* as well as false teaching (Matthew 16:6, 11-12) from the bread that is Christ's body (1 Corinthians 10:17). The previous verses indicate that they were not living the intent of this Feast in their everyday lives (1 Corinthians 5:1-2), just as someone who has gone through the rite of baptism, but is still living a life of sin (Romans 6:1-3). And so, Paul was telling them that they should keep this Festival with this spirit in mind *and* let it carry over through the whole year; keep this Festival in the *Gentile*