

## REVIEW

Galatians 3:1 O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?

Remember last week we studied in Galatians 4:1-9 that the rules of religion, whether pagan rituals, or especially old covenant rituals, as just “basic principles of this world.” They are like servants or slaves who keep a child under care as if he were a slave. But Christ Jesus has redeemed us from such slavery, granting us adoptions as sons of God in Christ. As sons, we should not want to go back under slavery to religious rituals. Yet that is what the Judaizing teachers are trying to persuade the Galatian church to do, and to some degree the churches are doing it.

## NEW MATERIAL 2014-02-05

Galatians 4:9-11 But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage? (10) You observe days and months [better “new moons”] and seasons and years. (11) I am afraid for you, lest I have labored for you in vain.

Galatians 5:2-3 Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. (3) And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.

Colossians 2:16-17 So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, (17) which are a shadow of things to come, but the substance is of Christ.

Colossians 2:11 In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ,

### I. What is Paul talking about?

A. as to food or drink? The false teachers are telling them

1. don't eat certain things
2. don't drink certain things

B. as to calendar observances? The false teachers are telling them to set apart certain days for worship

1. days, identified as sabbaths
2. months, that is, new moons
3. times or seasons, that is, festivals

4. certain years

C. as to circumcision? The false teachers are telling them the men should be circumcised.

D. The bible tells us that he is talking about Old Covenant observances from the law of Moses.

*Acts 15:1 And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved."*

*Acts 15:5 But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the law of Moses."*

E. I plan for us to look next time at Leviticus chapter 23 to see what those food and drink and calendar observances from the old covenant actually were.

F. But before we do that, I think it very important that we understand . . .

II. What is Paul NOT talking about?

-He is NOT talking about anything God has commanded to our whole race.

-Would it make any sense for Paul to say, of something God had commanded the whole race of man, that he was afraid for us if we obeyed it?

-or that we should not let anyone judge us regarding it?

-Wouldn't you expect that, instead, Paul's own instructions to the churches would agree with God's commands?

A. regarding food and drink, Paul is NOT talking about God's command to the whole human race against eating meat with its blood still in it, or drinking the blood, or eating the blood cooked

1. God commanded that to our whole race before the old covenant law of Moses  
*Genesis 9:2-4 And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand. (3) Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. (4) But you shall not eat flesh with its life, that is, its blood.*

2. God commanded that same thing to Israel in the old covenant law of Moses  
*Leviticus 7:26-27 Moreover you shall not eat any blood in any of your dwellings, whether of bird or beast. (27) Whoever eats any blood, that person shall be cut off from his people.' "*

but that does NOT mean it was an observance only for Israel in the old covenant

3. the apostles still taught that to Christ's church under the new covenant  
*Acts 15:28-29 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: (29) that you abstain from things offered to idols, from blood, from things strangled, and from sexual*

*immorality. If you keep yourselves from these, you will do well. Farewell.*

B. regarding calendar observances, Paul is NOT taking about the weekly day of worship commanded to the whole human race when God created us (Genesis 2:2-3)

1. God commanded this to the whole race before the old covenant law of Moses  
*Genesis 2:2-3 And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. (3) Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.*

2. God commanded this to Israel in the old covenant law of Moses

*Leviticus 23:3 'Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings.*

but that does NOT mean it was an observance only for Israel in the old covenant

3. the apostles still taught this to Christ's church in the new covenant

1. the apostle Paul and other disciples of Jesus Christ gathered to worship on the first day of the week (Acts 20:7)

2. the apostle Paul commanded several of the churches to collect money for the poor on the first day of the week (1 Corinthians 16:1)

3. the apostle John worshiped on the first day of the week, which he called "the Lord's Day," and all of the churches in the world knew that day, the first day of the week, as "the Lord's Day" (Revelation 1:9-10a)

4. so, then, calling the first day of the week "The Lord's Day," and on that day meeting with the church to break bread, pray, hear the teaching of the apostles, and collect offerings, cannot be what Paul is criticizing when he says, "you observe days"

Hosea 2:10-12 Now I will uncover her lewdness in the sight of her lovers, And no one shall deliver her from My hand. (11) I will also cause all her mirth to cease, Her feast days, Her New Moons, Her Sabbaths-- All her appointed feasts. (12) "And I will destroy her vines and her fig trees, Of which she has said, 'These are my wages that my lovers have given me.' So I will make them a forest, And the beasts of the field shall eat them.

JFB:

Omit “the,” which is not in the Greek. “Sabbaths” (not “the sabbaths”) of the day of atonement and feast of tabernacles have come to an end with the Jewish services to which they belonged (Leviticus 23:32; Leviticus 23:37-39). The weekly sabbath rests on a more permanent foundation, having been instituted in Paradise to commemorate the completion of creation in six days. Leviticus 23:38 expressly distinguished “the sabbath of the Lord” from the other sabbaths.

Gal	Days	Months	Seasons	Years
Col	Sabbaths	New Moon	Festival	
Rom				
Chanski	In Col 3:16, is Paul referring to the weekly sabbath? No, to those feasts of the Jews			
Greer	referring not to the weekly sabbath, but to these other sabbaths			
Clarke	particular sabbaths, or those which should be observed with more than ordinary solemnity; all these had been taken out of the way and nailed to the cross, and were no longer of moral obligation. There is no intimation here that the			

	Sabbath was done away, or that its moral use was superseded, by the introduction of Christianity.			
Edwards	This does not preclude the Sabbath. The word is "a feast."			
Poole	festivals and sabbaths, whether annual, or monthly, or weekly, from the Levitical institutions			
Expositor's Bible	The obligation of the Jewish sabbath has passed away as much as sacrifices and circumcision. That seems unmistakably the teaching here. But the institution of a weekly day of rest is distinctly put in Scripture as independent of, and prior to, the special form and meaning given to the institution in the Mosaic law. That is the natural conclusion from			

	<p>the narrative of the creative rest in Genesis, and from our Lord's emphatic declaration that the sabbath was made for "man"-that is to say, for the race. Many traces of the pre-Mosaic sabbath have been adduced, and among others we may recall the fact that recent researches show it to have been observed by the Accadians, the early inhabitants of Assyria. It is a physical and moral necessity, and that is a sadly mistaken benevolence which, on the plea of culture or amusement for the many, compels the labour of the few, and breaks down the distinction between the Sunday and the rest of the week.</p>			
--	--	--	--	--

Henry	to continue the ceremonial observances carries an intimation tht Christ has not yet come and the gospel state has not yet commenced			
-------	---	--	--	--

### **New Moon**

Numbers 10:10 Also in the day of your gladness, in your appointed feasts, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; and they shall be a memorial for you before your God: I am the LORD your God."

Numbers 28:11-14 'At the beginnings of your months you shall present a burnt offering to the LORD: two young bulls, one ram, and seven lambs in their first year, without blemish; (12) three-tenths of an ephah of fine flour as a grain offering, mixed with oil, for each bull; two-tenths of an ephah of fine flour as a grain offering, mixed with oil, for the one ram; (13) and one-tenth of an ephah of fine flour, mixed with oil, as a grain offering for each lamb, as a burnt offering of sweet aroma, an offering made by fire to the LORD. (14) Their drink offering shall be half a hin of wine for a bull, one-third of a hin for a ram, and one-fourth of a hin for a lamb; this is the burnt offering for each month throughout the months of the year.

Numbers 29:6 besides the burnt offering with its grain offering for the New Moon, the regular burnt offering with its grain offering, and their drink offerings, according to their ordinance, as a sweet aroma, an offering made by fire to the LORD.

1 Samuel 20:5 And David said to Jonathan, "Indeed tomorrow is the New Moon, and I should not fail to sit with the king to eat. But let me go, that I may hide in the field until the third day at evening.

Psalms 81:3-4 Blow the trumpet at the time of the **New Moon**, At the full moon, on our solemn feast day. (4) For this is a statute for Israel, A law of the God of Jacob.

### **Sabbaths**

Numbers 29:1 'And in the seventh month, on the first day of the month, you shall have a holy convocation. You shall do no customary work. For you it is a day of blowing the trumpets.

Numbers 29:7 'On the tenth day of this seventh month you shall have a holy convocation. You shall afflict your souls; you shall not do any work.

Numbers 29:12 'On the fifteenth day of the seventh month you shall have a holy convocation. You shall do no customary work, and you shall keep a feast to the LORD seven days.

Numbers 29:35 'On the eighth day you shall have a sacred assembly. You shall do no customary work.

Luther:

“the Sabbath Day, the new moons, the feast of the passover, the feast of tabernacles, and other feasts.”

Trapp:

The Christian Church knows no holy days, besides that honourable Lord's day, Isa\_57:14; Rev\_1:10, and such holy feasts, as upon special occasions the Church shall see fit to celebrate, as Novemb. 5, &c. (Guy Fawkes Day and the gunpowder plot)

Poole:

he meaneth by days the Jewish festivals, such as their new moons, &c.; by months, the first and the seventh month, when they religiously fasted; by times, their more solemn times, such as were their feasts of first-fruits, tabernacles, &c.; and by years, their years of jubilee, the seventh and the fiftieth year. His meaning is, that they took themselves to be under a religious obligation to observe these times as still commanded by God.

Nor doth he speak of the observation of such days, as it was their duty in obedience to the moral law to observe, which commandeth the observation of a seventh day for the weekly sabbath, and gives a liberty for setting apart other days, and the commanding the observation of them, to take notice of and acknowledge God in emergent providences. But he only speaks of days imposed by the ceremonial law, and men's religious observation of them, as being tied to it by a Divine precept, by which they made them a part of worship. We have a liberty to set apart any day for God's worship, and magistrates have a liberty to set apart particular days for the acknowledgment of God in emergent providences whether of mercy or judgment; but none hath a power to make a day holy, so as that it shall be a sin against God for all to labour therein, much less hath any a liberty to keep Jewish holy-days.



Colossians 2:11-23 *In Him you were also **circumcised with the circumcision made without hands**, by putting off the body of the sins of the flesh, by the circumcision of Christ, (12) buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead. (13) And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, (14) having wiped out **the handwriting of requirements that was against us**, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. (15) Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it. (23) So let no one judge you in **food or in drink, or regarding a festival or a new moon or sabbaths**, (17) which are a shadow of things to come, but the substance is of Christ. (18) Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind, (19) and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God. (20) Therefore, if you died with Christ from the **basic principles** of the world, why, as though living in the world, do you subject yourselves to regulations-- (21) **"Do not touch, do not taste, do not handle,"** (22) which all concern things which perish with the using--according to the commandments and doctrines of men? (23) These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh.*

-KJV rudiments

-ESV elemental spirits

## **SUMMARY OF THE OLD COVENANT HOLY DAYS**

(This division from Gill, Clarke, and NIV)

Leviticus 23:1-44 And the LORD spoke to Moses, saying, (2) "Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts.

### **Weekly Sabbath**

(3) 'Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings.

### **Passover and Unleavened Bread**

(4) 'These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times. (5) On the fourteenth day of the first month at twilight is the LORD's Passover. (6) And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread. (7) On the first day you shall have a holy convocation; you shall do no customary work on it. (8) But you shall offer an offering made by fire to the LORD for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.' "

Greer: Christ's death and burial (unleavened bread - no corruption)

### **Firstfruits**

(9) And the LORD spoke to Moses, saying, (10) "Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. (11) He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. (12) And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD. (13) Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin. (14) You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings.

Greer: Christ's resurrection; see v. 11 "the day after the Sabbath"

### **Weeks (Pentecost)**

(15) 'And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. (16) Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD. (17) You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the firstfruits to the LORD. (18) And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be as a burnt offering to the LORD, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the LORD. (19) Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering. (20) The priest shall wave them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. (21) And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations. (22) 'When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleaning from your harvest. You shall leave them for the poor and for the stranger: I am the LORD your God.' "

The Holy Spirit poured out

### **Blowing of Trumpets**

(23) Then the LORD spoke to Moses, saying, (24) "Speak to the children of Israel, saying: 'In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation. (25) You shall do **no customary work** on it; and you shall offer an offering made by fire to the LORD.' "

### **Day of Atonement**

(26) And the LORD spoke to Moses, saying: (27) "Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD. (28) And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before the LORD your God. (29) For any person who is not afflicted in soul on that same day shall be cut off from his people. (30) And any person who does any work on that same day, that person I will destroy from among his people. (31) You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. (32) It shall be to you **a sabbath** of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath."

### **Feast of Tabernacles**

(33) Then the LORD spoke to Moses, saying, (34) "Speak to the children of Israel, saying: 'The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the LORD. (35) On the first day there shall be a holy convocation. You shall do **no customary work** on it. (36) For seven days you shall offer an offering made by fire to the LORD. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the LORD. It is a sacred assembly, and you shall do no customary work on it. (37) 'These are the feasts of the LORD which you shall proclaim to be holy convocations, to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day-- (38) besides the Sabbaths of the LORD, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the LORD. (39) 'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest. (40) And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days. (41) You shall keep it as a feast to the LORD for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. (42) You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, (43) that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God.' " (44) So Moses declared to the children of Israel the feasts of the LORD.

Greer:

These foreshadow Christ's death, burial, resurrection, and ascension