

## Refuting Sunday-Keeping V

Fred R. Coulter—August 5, 2000

It's very vital that we understand the Word of God, we understand what it's saying, and as we come in this series, we've come to Acts 15. What I want to do, I want to cover several aspects here which are very important for us to grasp. We need to understand this: that what is being said here, what is being written, is not being written from the perspective of a Protestant-type of understanding. But it is true Christianity vs Judaism.

One of the mistakes that most people make is that Judaism equals the Law of Moses. Because Judaism says the Law of Moses encompasses everything that they did with all of their traditions, as we covered last time. So let's go back to Acts 15, and let's read it and let's see exactly what it says and then we will ask some very profound questions.

Acts 15:1: "Now certain men who had come down from Judea were teaching the brethren, *saying* 'Unless you are circumcised after the custom of Moses, you cannot be saved.'.... [Now the Greek means it's *impossible for one to receive salvation unless there is the physical circumcision.*] ...Therefore, after a great deal of strife and arguing with them by Paul and Barnabas, the *brethren* appointed Paul and Barnabas, and certain others from among them, to go up to the apostles and elders in Jerusalem about this question. So then, after being sent on their way by the Church, they passed through Phoenicia and Samaria, *where* they reported the conversion of the Gentiles. And they caused great joy to all the brethren. And when they came to Jerusalem, they were welcomed by the Church and the apostles and the elders, and they declared all the things that God had done with them" (vs 1-4).

"But there stood up certain of those who believed, who were of the sect of the Pharisees... [We need to understand what it is that the Pharisees taught. We need to understand that their interpretation of the Law of Moses is that it includes all the oral traditions as well as the written word of Moses.] (So when they come): ...saying, 'It is obligatory to circumcise them, and to command *them* to keep the Law of Moses'" (v 5). Now we will see the correct understanding of this and the correct interpretation of this, based upon the facts which were taking place at that time.

"Then the apostles and the elders gathered together to see about this matter. After much discussion had taken place, Peter stood up and said to them, 'Men, brethren, you know that from *the* early days, God made *the* choice among us *that* by my mouth the Gentiles should hear the Word of the

Gospel, and believe.... [we'll go back to Acts 10 and we will cover that section right there.] ...And God, Who knows the heart... [So 'the heart-knowing God,' as it is in the Greek.] ...bore witness to them *by* giving them the Holy Spirit, even as *He did* to us, And made no difference between us and them, *and* has purified their hearts through the faith. Now therefore, **why do you tempt God by putting a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear?**" (vs 6-10).

Now we need to understand what this means. Most Protestants and Catholics assume that God's laws and commandments are a burden, that God's laws and commandments are bondage. So therefore, they reject out of hand everything that's contained in the Law of Moses, without even reading it, without even trying to understand it. Now if that's what you have done, then you've made a grave error.

Now let's go back to the book of Deuteronomy and let's understand something concerning the commandments and the laws of God, that we can understand that these were given to them *for their good always*. ***They were never a yoke of bondage!*** Deuteronomy 4:1: "And now, O Israel, hearken to the statutes and to the judgments which I teach you, in order to do them, so that you may live..." Most people assume that God gave these laws to the Jews as punishment that they may die. Of course, the Jews claim that all of Israel is now them, because they say that the ten tribes who were carried off into captivity before the Jews were, that the ten tribes were absorbed into the Gentiles and they no longer exist. Such is not the case. The ten tribes, God said in Amos 9 would be filtered through many nations, but God would not lose one seed. I don't have the time to go into it here, but the blessing that came upon Abraham, that He promised to give to the seed through Abraham, Isaac, and Jacob and the twelve sons of Jacob, as well as Ephraim and Manasseh—the two sons of Joseph—all of them consist of the children of Israel.

So the Jews in speaking these things are not honest with you with the Scripture claiming that it all belongs to them, and that whatever Moses said is Judaism. That is not correct! ***Judaism is not the Law of Moses.*** Judaism, as we will see, is something entirely different. So God gave these laws, "...so that you may live and go in and possess the land which the LORD God of your fathers gives *to you*. You shall not add to the word which I command you; neither shall you take away from it, so that you may keep the commandments of the LORD your God

which I command you” (vs 1-2). Now He did this and gave it to them for their good always.

Let’s come over here to v 34: “Or has any god attempted to go and take a nation for himself from the midst of another nation by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great *awe-inspiring* terrors, according to all that the LORD your God did for you in Egypt before your eyes? It was shown to you so that you might know that the LORD is God, and there is none other beside Him. He made you hear His voice out of heaven so that He might teach you. And He showed you His great fire upon the earth. And you hears His words out of the midst of the fire” (vs 34-36).

““And because **He loved your fathers...** [What God did with Israel was *based upon love*,

- it was not based upon hatred
- it was not based upon a burden
- it was not based upon giving people something that they could not bear

We need to understand that. When you accuse God of that, in the carnal reasoning that so many people do, they are going against God and accusing God of evil. That’s precisely what Protestants do and Catholics do and orthodox do in their doctrines. We need to understand that.] ...And because He loved your fathers, therefore He chose their seed after them, and brought you out in His sight with His great power out of Egypt, In order to drive out from before you nations greater and mightier than you to bring you in, to give you their land for an inheritance, as *it is* this day. Therefore, know this day and fix it in your heart that the LORD is God in heaven above and on the earth beneath. There is none other. Therefore, you shall keep His statutes and His commandments which I command you this day, so that it may go well with you...” (vs 37-40). This is not a yoke of bondage.

- Is there a yoke of bondage in having no other gods before you?
- Is there a yoke of bondage that you make no graven images and don’t bow down and worship them?
- Is it bondage that you don’t take the name of the Lord your God in vain?
- Is it bondage that you remember the Sabbath day and keep it holy, because God is Creator?
- Is it bondage to honor your father and mother?
- Is it bondage to not commit murder?
- Is it bondage to not commit adultery?
- Is it bondage to not steal?
- Is it bondage to not bear false witness?
- Is it bondage to not covet?

*Show me, which one is bondage?* It’s only bondage to sinners, because sinners won’t obey.

Now if you’re trying to follow God and if you’re trying to receive salvation through Jesus Christ, know and understand: *you cannot accuse God of evil*. Your salvation is null and void, you have none, regardless of how you may feel, regardless of what you profess. And as we have seen, all of those who profess, ‘Lord, Lord,’ and do not do the will of the Father in heaven above are going to be cast in the Lake of Fire.

- It’s not God’s will to cast away the Sabbath.
- It is not God’s will to cast away the Holy Days.
- It is not God’s will to cast away His commandments, which He gave for their good:

“...so that it may go well with you and with your children after you, and so that you may prolong your days upon the earth which the LORD your God gives you forever” (v 40). Amazing— isn’t it? *Yes!*

Now let’s come here to Deuteronomy 5:29. This is after giving the Ten Commandments. One great mistake that all religions make concerning what is called the covenant with Israel is this: God did not give the Holy Spirit in general to the people of Israel. None of the twelve tribes received the Spirit of God. That was not given in general until the day of Pentecost. Only certain of the prophets and the kings received the Holy Spirit of God. No one else did. So what was done under the Old Covenant was not a matter of salvation. These people were not working for salvation by works, because ***no salvation to anyone, anywhere, at any time, in any covenant, in any dispensation, ever came by works.*** You need to understand that.

That’s the whole story beginning with Abel and Noah and Abraham and Isaac and Jacob. Now if you don’t have our series on the book of Romans, you write for it, because we go in-depth, verse-by-verse-by-verse, looking at everything, and understanding it. And you cannot understand ‘the works of law’ question and ‘justification by faith’ unless you have that series and unless you know it. As you will see when you get the series, there are certain key mistranslations in the *King James Version* of the Bible, which led to the misunderstanding concerning ‘works of law,’ and the commandments of God. The summary of the book of Romans is this: ***Through grace we do not establish lawlessness, we establish law.*** You need to understand that.

Deuteronomy 5:28: ““And the LORD heard the voice of your words when you spoke to me. And

the LORD said to me, “I have heard the voice of the words of this people, which they have spoken to you. They have well said all that they have spoken.” And they said, ‘Oh, don’t let us hear the voice of God anymore. Moses, we’ll hear you.’ And so He said they spoke well in what they said, because they’re carnal. They didn’t have the Spirit of God. They didn’t want to listen to the Word of God.

Now, is that the same way with you? When you hear the commandments of God read, do you have the same reaction as the children of Israel? Do you bristle and get all angry and all in a torque, and you uphold your self-righteous Sunday-keeping as some great righteous thing? Let me tell you very clearly, since God tells us to keep His commandments—we’ll see this again and again which we already have—if you reject those commandments, if you reject the Sabbath and you keep Sunday, you are trying to receive salvation by the works of Sunday-keeping. And the very thing that you accuse Sabbath-keepers of doing, Sunday keepers are doing. *Sabbath-keepers do not look to the Sabbath for justification by works to receive salvation.* We believe in salvation by faith, through the grace of God, but we also believe that we are to keep the commandments of God *for our own good.* Now we’ll again review a few texts in the New Testament to verify that.

Verse 29: “Oh, that there were such a heart in them...” God never gave the Holy Spirit. They were carnal minded, hard-hearted, stiff-necked, and rebellious from the day that God brought them out of the land of Egypt. But because of the promise that He gave to Abraham, Isaac, and Jacob that He would deal with the seed of Abraham, He did. Not because of the righteousness of the children of Israel, but because God is true. God gave the promise to Abraham and God cannot lie. So the children of Israel being carnal, they never received the Holy Spirit, because the Holy Spirit is to bring you the circumcision of the heart, to change your nature, so that

- you love God
- you love His commandments
- you love His laws,
- you love His statutes and judgments
- you love God’s way
- ***And you love God***

They didn’t have that heart. **“Oh, that there were such a heart in them that they would fear Me and keep all My commandments always, so that it might be well with them and with their children forever!”** (v 29). Now does that sound like a yoke of bondage? We have to understand what the yoke of bondage is. We will here in just a little bit.

Verse 32: “And you shall be careful to do as the LORD your God has commanded you. You shall not turn aside to the right hand or to the left. You shall walk in all the ways which the LORD your God has commanded you so that you may live... [Now there it is again. God is a God of life. God is a God of lawgiving, because He is Lawgiver.] ...and that *it may be well with you...* [Not only that you may live, but it may be well with you.] ...and you may prolong *your* days in the land which you shall possess” (vs 32-33).

Deuteronomy 6:1—this is Old Testament—correct? But what I’m reading to you is really New Testament doctrine, because when you come to understand it, aside from the animal sacrifices and the temple ritual, which have been superseded by the High Priesthood of Christ, the temple in heaven above, and the circumcision of the flesh has been superseded by the circumcision of the heart. So rather than doing away with those things, God made them spiritual; God made them more binding; God made them as such that we are obligated to do so with the power of His Holy Spirit. *No man*, as Paul said, can say by the Spirit of God that Christ is anathema, which is what you’re doing when you say that all these commandments have been done away.

The covenant has been changed, but not the commandments. The commandments have not been done away. Yes, the commandments have been changed. I’ll back up on that and say, *yes, they have been changed to a higher standard.* Because now with the Holy Spirit of God you are to have the heart to love God, to love Christ, to love His commandments, to want to keep them, because you know they’re not a burden.

Deuteronomy 6:1: “Now these *are* the commandments, the statutes, and the judgments which the LORD your God commanded to teach you so that you might do *them* in the land where you go to possess it, That you might fear the LORD your God, to keep all His statutes and His commandments which I command you, you, and your son, and your son’s son, all the days of your life, and so that your days may be prolonged” (vs 1-2). Now you show me where there’s bondage in that. You tell me where there’s bondage in that. I’ll show you what the real bondage is here in just a little bit.

“Hear therefore, O Israel, and be diligent to *observe* it, so that it may be well with you... [Again. How many times have seen ‘that it be well with you, that you live’? Is it a yoke of bondage to have things go well with you? Is it a yoke of bondage that you may live and prolong your days? *I say no!* A yoke of bondage comes from something else.] ...Hear therefore, O Israel, and be diligent to *observe* it and

that you may greatly multiply, as the LORD God of our fathers has promised you, in the land that flows with milk and honey. Hear, O Israel. Our one God is *the LORD, the LORD*. And you shall love the LORD your God with all your heart and with all your soul and with all your might” (vs 3-5).

Jesus quoted that. That’s New Testament doctrine and that’s the whole goal of the New Covenant. God gave it to them here in a carnal way, and carnally speaking they could keep it in the letter of the law if they would apply themselves and do it rightly. But they didn’t do it.

Now let’s come to the New Testament—1-John 5. Let’s answer the question again. Now we may have to come back here again, because some people are just as hard hearted and as stubborn and rebellious and resolute in their way against the Sabbath and the commandments of God that they will not listen. They have been so fully indoctrinated in false doctrine for so long, and have heard it for so many Sundays that they just cannot get it through their head. The Sabbath never was a burden, and it is not a burden. ***None of the commandments of God are a burden.***

1-John 5:2: “By this standard we know... [you have to know] ...that we love the children of God: when we love God and keep His commandments.... [How much different does that sound from what Moses wrote? I tell you, nay, not much different at all; it’s identical—correct?—from what we just read in Deut. 6.] ...For this is the love of God: that we keep His commandments; and His commandments are not burdensome” (vs 2-3).

So what we’re talking about here in Acts 15 cannot be the commandments of God. Let’s just finish by going to John 14. Now some of these Scriptures you have to go over and over and over, that you really get the point. John 14:15. This is what Jesus said. “If you love Me... [Do you love Jesus Christ? Do you?] **...keep...My commandments...**” Now you also need to understand something very profound and important, which is this. The One Who became Jesus Christ was the One Who was the Lord God of the Old Testament, Who gave the Ten Commandments and judgments and statutes and all that to the children of Israel. So when He says, ‘If you love Me, keep My commandments’; let’s put it around the other way. If you don’t keep His commandments, you don’t love Him—do you?

As a matter of fact in 1-John 2:3, it says, ‘He that says I know Him and keeps not His commandments is a liar.’ If you are a Sunday-keeper, you live a lie, you believe a lie. If you preach Sunday, *you are a liar*. You don’t know God and the Truth is not in you, because the Truth of God is the

commandments of God, the statutes of God, and all of that. Now we’re talking serious business here. You want eternal life? *You do it God’s way!* You don’t do it your way. You want to receive the Spirit of God? *He only gives it to those who obey Him!* Are you obeying Him? Jesus said, ‘If you love Me, keep My commandments.’ And ***nowhere*** did he abrogate the Sabbath. We saw that yes, there is in the New Testament a direct commandment, which says, ‘*Therefore, there remains Sabbath-keeping for the people of God.*’ That’s way after the resurrection. That’s way after the full establishment of the New Covenant. And *people of God* refers to the children of Israel, as well as the Gentiles.

I want you to think about this. Now if I’ve sort of goaded you on Sunday-keeping, and you’re a Sunday-keeper and a staunch Sunday-keeper, you need to just back down and think. You need to ask yourself the question: Do I or any man have the right to abrogate the commandments of God? ***The answer is no!*** If you do, you sit in the seat of God, and you judge God and you judge His laws, and you judge His commandments, and you judge yourself unworthy of salvation, because no one is going to receive salvation or enter into the Kingdom of God unless they keep the commandments of God. And furthermore, you testify to yourself by your own words that you do not truly love God.

Verse 23: “Jesus answered and said to him, ‘If anyone loves Me, he will keep My word... [Now we’re not just down to a set of commandments, but we are down to the words of Christ.] ...and My Father will love him, and We will come to him and make Our abode with him. The one who does not love Me does not keep My words [sayings]. What was one of the ‘sayings’ that we first went through in one of the very first things on the Holy Sabbath series? By the way if you don’t have the Holy Sabbath series, you write for it.] ...The one who does not love Me does not keep My words...” (vs 23-24).

If you don’t keep the words of Jesus Christ where He said, ‘The Sabbath was made for man and not man for the Sabbath; therefore the Son of man [Jesus Christ] is the Lord also of the Sabbath day,’ Mark 2:27-28. Sunday is not the Lord’s Day. Sabbath is the Lord’s Day. Now we’ll get in how they started keeping Sunday a little bit later. But here we need to lay the groundwork so you really know and understand it. Now here’s what’s more important: “...and the Word that you hear is not Mine, but the Father’s, Who sent Me” (v 24).

So you think you love God by keeping Sunday? ***No!*** You think you love the Father by keeping Sunday? ***No!*** You don’t keep Their sayings, you don’t keep Their words, you don’t love them. Now you may have a carnal, fuzzy feeling in your

heart, but people can feel the same way about their sports team. People can feel the same way about winning the lotto. Now if that sort of goads you, it's intended to, because you're sitting on a premise that is not true. ***The commandments of God are not a burden.***

Now let's just review one little section here in Mark 7. Let's come to Mark 7. We covered that very thoroughly last time and I promised you that I would read from the *Code of Jewish Law*. I'm here to tell you very clearly, if you've never heard of this book, if you've never read this book, if *you do not understand Judaism, you do not understand the New Testament and it's impossible for you to understand Romans and Galatians and Hebrews, and all the difficult Scriptures*, which this man Dr. Russell K. Tardo, and this book—*Sunday Facts & Sabbath Fiction*—attempts to do and he is completely ignorant of the facts of the Bible. He's ignorant of the facts of history. He does not know Judaism, and it's important that you understand about Judaism and what they did. I'm going to give you some examples out of the *Code of Jewish Law*, which contains thousands and thousands and thousands of laws. This, as we will see, was the burden, not the commandments of God.

Let's pick it up in Mark 7:5: "For this reason, the Pharisees and the scribes questioned Him, *saying*, 'Why don't Your disciples walk according to the tradition of the elders, but eat bread with unwashed hands?'.... [Oh, that's such a great sin, isn't it?] ...And He answered *and* said to them, 'Well did Isaiah prophesy concerning you hypocrites, as it is written, "This people honors Me with their lips, but their hearts are far away from Me. But in vain do they worship Me, teaching *for* doctrine the commandments of men"' (vs 5-7).

Understand: Sunday-keeping is a commandment *of man*, and if you try to worship God on Sunday, you are worshiping God *in vain*, no doubt about it. You have a counterfeit Christ, you have a counterfeit day, you have a counterfeit salvation, which leads to the Lake of Fire. Now those are strong words. They are intended to be, because Sabbath-keepers need to just back up and say, 'We are tired of Sunday-keepers projecting their lies upon us and telling lies about Sabbath-keepers, telling lies about God, telling lies about Christ, thinking that you can be saved *in* your sins, when Christ came to save you *from* your sins.' We need to understand that.

Christ offended a lot of people here. Now if people are offended at Truth, then be offended. The Gospel of Christ, with the Word of God, is like a sharp two-edged sword, and it cuts to dividing asunder of the heart and the mind and is a discerner

of the thoughts and spirit. Be offended, because you're offended at God. Christ did not come to play politics. Christ did not come to please people. Christ came

- to reveal the Father
- to call His apostles
- to be the sacrifice for all mankind
- to bring salvation to His Church
- to raise up His church and raise up His people who would be commandment keepers

Verse 7: "“But in vain do they worship Me, teaching *for* doctrine the commandments of men.” For leaving the commandment of God, you hold fast the tradition of men, *such as* the washing of pots and cups; and you practice many other things like *this*.’ Then He said to them, ‘Full well do you reject the commandment of God, so that you may observe your *own* tradition’” (vs 7-9).

Now, I'm going to read to you from the *Code of Jewish Law*. Some of these things I will summarize, some of them I will read particular ones, so that you may understand that ***this is the bondage***, that these are the laws and traditions which the Jews added to bury the Word of God, to put a fence around it, so no one can find it, and to make it an absolute burden upon every one. This is Orthodox Judaism. Orthodox Judaism is the successor of the Pharisees and they rightly and proudly say so. {may be ordered from Amazon.com} I suggest if you're really serious in understanding this, order it, because I would have to spend ten sermons or more just reading from this.

You will see in just the few things that I am going to read how they twist the Scriptures, how they have their own interpretation on it, which is not the correct interpretation from God. First of all, let me just read a summary of the sections here, just so you get an idea of this. And when I read them I want you to think about where in the Old Testament are these laws and I'll give you the answer before I start—*nowhere*. Because these are the oral traditions, which now have been written down.

There are four volumes within this book—Volume I—Table of Contents:

1. Rules of Conduct upon Rising in the Morning.
2. Hand Washing in the Morning
3. On Dressing and Deportment
4. Rules of Decency
5. Cleanliness of Places Used for Holy Purposes
6. Laws Relating to Benedictions
7. The Morning Benedictions
8. What May Not Be Done From Dawn Until Praying Time

9. Fringes
10. Phylacteries
11. The Mezuzah
12. Purity the Body And Places for Holding Services
13. The Sanctity of the Synagogue and the House of Study
14. Special Verses of Psalms
15. Kaddish, Barhu, Minyan and Hazan
16. The Shema and its Benedictions
17. Laws concerning reading the Shema

You just can't pick up the Bible and read the Shema, which we just read in Deut. 6, about loving the Lord your God with all your heart and mind and soul and being. No, you can only read it at a certain set time.

18. Silent prayers
19. Laws concerning "Mashiv Haruah" and "Tal Umatar"
20. Hazan's Repetition of the Shemoneh Esreh

Then several of these others. I won't try and pronounce all of these Hebrew words here.

21. The Making up of Omitted Prayers
22. Petition for Grace

If you didn't get your prayer, you've got to make it up.

23. The Reading of The Torah
24. Laws Concerning Errors and Defects in a Sefer Torah
25. Rules concerning Asher
26. The Mourner's Kaddish
27. The Study of the Torah
28. The Scroll and Other Holy Books.
29. Moral Laws
30. Tale-bearing, Slander, Vengeance, and Bearing a Grudge
31. All of Man's Intentions Must be for the Sake of Heaven
32. Rules Concerning Physical Wellbeing
33. Things Forbidden Because They are Dangerous
34. Laws Concerning Charity
35. Separation of the First Portion of the Dough
36. The Salting of Meat
37. The Immersion of Vessels
38. Laws Concerning Bread, Cooked Food, and Milk of a Non-Jew
39. Eating and Drinking Before Regular Meals
40. Washing the Hands Before Meals
41. The Breaking of Bread
42. Laws Concerning Meals
43. Benedictions Over Special Courses During Meals

44. Laws Concerning the Washing of Hands and the Saying of Grace After Meals
45. Formal Grace (of Three or More)
46. Forbidden Foods
47. Non-Jewish Wine and Making Vessels Fit for Use

Volume II—Table of Contents:

48. Benedictions Over the Five Species of Grain
49. The Benediction Over Wine
50. Benedictions Said Before Enjoying Food and Drink
51. The Concluding Benediction
52. The Benedictions, "Bore Peri Haetz", etc.
53. Benedictions Over Soup, Fruit and Vegetable Extracts
54. Principal and Accessory Foods
55. Order of Precedence Relating to Benedictions
56. Benedictions Pronounced Erroneously
57. Benediction Over Food Served more than Originally Intended
58. Benediction Over Fragrance.
59. Benedictions over Joy and Grief
60. Benedictions Over Sights in Nature
61. The Benediction "Haggomel"
62. Concerning Commerce
63. Wronging by Means of Words
64. Dealing in Forbidden Objects
65. Interest on Loans
66. Agreements to Trade in Business.
67. Vows and Oaths.
68. Prayers When Traveling
69. The Afternoon Service
70. The Evening Service.
71. The Order of the Night
72. The Holiness of The Sabbath
73. Work Done by a Non-Jew on The Sabbath
74. Embarking on a Vessel... [That is a ship or boat] ...on The Sabbath
75. The Sabbath Candles
76. Prayers on Sabbath and Festivals
77. The Kiddush and The Sabbath Meals
78. The Torah Reading on The Sabbath and Festivals
79. Laws Concerning Maftir
80. Some Labors Forbidden on The Sabbath
81. The Four Premises With Regard to Sabbath Laws
82. The Prohibition Against Removing Thing from One Domain Into Another
83. The Enclosure of Space
84. Carrying Garments or Ornaments on The Sabbath
85. If a Fire Breaks Out of The Sabbath
86. Bathing on the Sabbath
87. The Resting of Cattle on The Sabbath

88. Things Forbidden to Be Handled on the Sabbath
89. Concerning a Base for Things Forbidden
90. Doing Things That Are not Actual-Work by a Non-Jew
91. One in Pain, and One Not Critically Ill
92. One Who Is Critically Ill—Forced to Transgress a Precept
93. Concerning Childbirth
94. Inter-Community of Courts
95. Inter-Community of Boundaries
96. the Maariv Service and the Havdalah
97. Laws Concerning Rosh Hodesh (New Moon)

Now I won't read any in Volume III, but it just goes on and on. Many of these pertain to the Jewish version of keeping the Holy Days. Then they have their own laws interpreting the Law of Moses.

God intended the Law of Moses as Moses wrote it, to be read and interpreted and understood according to the way that the plain simple fact of it. We'll go ahead and take a little break here and then I'll read some of these laws for you, so you understand what we're talking about.

(go to the next track)

Let me begin reading here in Volume I, Chapter 1: *Rules of Conduct upon Rising in the Morning*. Now this is a burden. I want you to think about this, and I want you to understand this is not in the Old Testament. These are the things that were added. This is the burden, which the Jews added to the laws of God. These are the things which reject God, and keep people bound in physical things to do and think of. The whole object of the *Code of Jewish Law* is to have so many things going on and so many things that you have to think about, that you cannot sin. That's an utter failure.

You cannot corral human nature with any kind of rule or regulation. Human nature can only be changed with the true circumcision of the heart. Now here it says, they quote Psalm 16:8: "I have set the Lord always before me." Now here's their interpretation of it. Remember this is Pharisaic doctrine. So when it says, 'Certain of the Pharisees said,' there in Acts 15, these are some of the things that they were getting at. And we will get into circumcision a little bit later. But I want to cover here is *the burden*. Then we'll understand about circumcision later, because we have to understand about Jewish proselytism vs Christian evangelizing, and there's a difference.

Vol. I, Chp. 1, (pg. 1)

1. The aforesaid is a cardinal principle in the Torah and a fundamental rule of life among the pious. For the attitude and

conversation of a man when he is in the presence of a king are not the same as when he is in his own home among his family and his intimates. In the presence of royalty a man takes special care that his speech and demeanor be refined and correct. How much more should a man be careful of his deeds and words, realizing that the Great King, The Holy One, blessed be He, whose glory fills the whole universe, is always standing by him and observing all his doings, as it is said in the Scriptures: "Can a man hide himself in secret places that I cannot see him?" says the Lord. "Do I not fill heaven and earth?" (Jeremiah 23:24). Bearing this in mind, he will acquire a feeling of reverence and humility and he will be ashamed and afraid to do anything wrong.

Put a guilt trip on him. This is the opposite of what God wants. God wants you to love Him. When you do, and you keep His commandments, you have nothing to be ashamed of, you have nothing to be afraid of. And 'perfect love,' as John says, 'casts out fear.' *This is a bondage. This is a yoke.*

2. A man should be conscious of the presence of God even while still lying in bed; and as soon as he awakes he should acknowledge the loving-kindness of the Lord, blessed be He, inasmuch as the soul, which was committed to God faint and weary, was restored to him renewed and refreshed, thus enabling him to serve God devotedly all day. For this is the goal of every man; as it is said: "They are new every morning; great is Thy faithfulness," (Lamentations 3:23), which means, every morning man is like a newborn living being; and for this he must thank God with all his heart. While still in his bed he should say: "I thank Thee, O living and eternal King, Who has mercifully restored my soul within me; Thy faithfulness is great." (One may say this prayer although one's hands are yet unwashed, since the name of God is not mentioned in it). When saying this prayer, one must pause briefly between the words *behemiah* (graciously) and *rabbah* (great).
5. If one is able to rise at midnight and perform the midnight service, there is nothing more meritorious than this...

Justification by works!

I want you to listen very carefully to this. I want you to know how superstitious and how

ungodly that this really is and how much of a bondage it is. Here's an ungodliness in Judaism, yet it's looked upon as being Godly. You ask the question: Where in all of the Old Testament does it give us these instructions?

Vol. I, Chp. 2: *Hand Washing in the Morning*, (pg 3)

1. Since every man upon rising from his sleep in the morning is like a newborn creature, insofar as the worship of the Creator is concerned, he should prepare himself for worship by washing his hands out of a vessel, just as the priests used to wash their hands daily out of the wash-basin before performing their service in the Temple.

Is an average person performing a duty in the temple? *No!* Was he required to do it? *No!* Were the priests required to do it? *Yes!* Are they priests? *No!* Should they do it? *No!*

This hand-washing is based on the biblical verse; (Psalms 26:6-7): "I will wash my hands in innocency, and I will compass Thy altar, O Lord; that I may publish with a loud voice," etc.

Now part of this prophecy refers to Herod when he washed his hands. Part of this prophecy refers to what Jesus would do.

There is another reason given by the Kabbalists...

The Kabbalists are mystic Jews who believe in a mystic Judaism, which is no more than demonism. And they believe in the ten steps of the Sefirot, which is the sacred tree, which is really only a depiction of the tree of the knowledge of good and evil. From what I've just covered here already, you need to understand something very important: *If you don't know Judaism, you don't know the problems in the New Testament.* It's that simple.

Have you ever read anything out of the Talmud? *Probably not!* Have you ever read anything out of the Kabbalah? *Probably most of you have never heard of it!*

...by the Kabbalists, (Zohar, quoted in Beth Joseph), for this morning hand-washing; when a man is asleep, the holy soul departs from his body...

Nowhere in the Bible does it say that.

...and an unclean spirit descends upon him....

Isn't that nice of God, to let your soul go out of you and send a demon upon you? *This is pure demonism.*

...When rising from sleep, the unclean spirit departs from his entire body, except from his fingers, and does not depart until one spills water upon them three times alternately.

That's not in the Bible. That's not Scriptural. This is the burden.

- One is not allowed to walk four cubits (six feet) without having one's hands washed, except in cases of extreme necessity.
2. The first garment which a male must put on, is the *tallit katan* (the small four-fringed garment, commonly known as the *arba kanforth, four cornered*), for one is not allowed to walk even as much as four cubits without having a fringed garment on. But as his hands are still unwashed, he may not say the benediction on putting it on.
3. The ritual hand-washing in the morning is performed as follows:

Now notice, all of these laws and rules and regulations designed to keep you so busy thinking on them that supposedly you can't break the commandments of God. But the truth of it is, Judaism is breaking the commandments of God by doing it. And, of course, Protestants don't know anything about this. They just assume that the Law of Moses spoken of there by the Pharisees in Acts 15 means the first five books of the Bible. They don't have a clue that it includes everything as contained in this book, *Code of Jewish Law*. So you need to get it, you need to read it, you need to understand it. Here's how it was to be done:

Take a cup of water with the right hand and put it in the left; pour some water upon the right hand. Take the cup back in the right hand and pour some water on the left. This performance is repeated three times. It is best to pour the water over the hands as far as the wrists, but in case of emergency it suffices if the water covers the hands up to the joints of the fingers. One must also wash his face in honor of the Creator, as it is said (Genesis 9:6): "For in the image of God He hath made the man." One must also rinse the mouth, because we must pronounce the Great Name in purity and cleanliness. Afterward the hands are dried. Special care must be taken to dry the face thoroughly.

Now I could read on and on and on with all of these laws of Judaism. You go ahead and call and you get that book. You get that book so you can read it. Some of it is silly. Some of it is just downright depressing. All of it is against the commandments of

God. And through doing these things they are worshipping God in vain. And it's filled with demonic superstition. That was the burden, that was the burden that the fathers could not bear.

Vol. I, Chp. 3 (pg. 6)

6. A male person must not walk even as much as four cubits (six feet), or utter a single holy word, while being bareheaded. Minor children, too, must be trained to cover their heads...

That's why the Orthodox Jews wear these silly hats.

...so that they may be imbued with the fear of God. As it is related in the Talmud of Rab Nahman bar Isaac (Shabbat 156b): "The astrologers said to the mother of Rab Nahman bar Isaac: 'Your son is destined to be a thief.' He would not let his mother cover his head. So she said to him: 'Cover your head, so that the fear of God may be upon you.'"

Now that's just strictly out of their own imagination. But notice—astrologers. Mystic Judaism is into astrology. This should be a real education for you. Now here's one that's funny:

8. A man should be careful not to pass between two women, two dogs, or two swine. Nor should two men permit a woman, a dog, or a swine to pass between them.

Isn't that something! Let's see if I can find some more here. Now let me read another one:

Vol. I, Chp. 8: What May Not Be Done From Dawn Until Praying Time (pg. 17)

1. As soon as the day dawns...

Now pray tell, where in the Scriptures do you find this? *You don't!* These are the added laws.

...that is, when the first light of the sun is seen in the East—since this is the time when prayers may begin...

That's pretty close to sun worship—isn't it? That's pretty close to what they did in Egypt—wasn't it? *Yes, indeed!*

...(if one had by chance prayed at that early hour, one had complied with his duty) we are not permitted to begin any kind of work, or transact business, or start a journey until one has prayed, as it is said (Psalms 85:14): "Righteousness shall go before him; and he shall make its footsteps a way to walk in." "Righteousness" means prayer...

***No, it doesn't. Righteousness means commandment-keeping.***

...wherein we declare the righteousness of our Creator, and only afterward are we to direct our footsteps on the road of our material desires.

2. One is not allowed to eat or drink before praying, as it is said (Leviticus 19:26): "Ye shall not eat with the blood"...

Now that has nothing to do with that. Total misinterpretation of the Scriptures.

...which means, that you shall not eat before you pray for your lives....

Now that's a silly interpretation.

...To one who first eats and drinks and then prays, the following Scriptural text applies (I Kings 14:9): "And hast cast Me behind thy back."....

Now let's look for some more. Then it talks about putting on—you've seen how they have on their right hand, have the straps and everything, it tells about that. Then the one that goes on the forehead and it's only to be put on when they're standing, only be taken off when they're standing. There are benedictions and there are prayers to be done with it, and so forth.

Let me get to the section concerning the Sabbath, because some of these concerning the Sabbath are really something. I'm bypassing hundreds and hundreds and hundreds of laws in great detail, like I just read you. Now before we get to the Sabbath ones, my eye just happened to fall on this. There are literally hundreds and hundreds and hundreds of benedictions that an Orthodox Jew is to say upon doing something or seeing something, or so forth.

Vol. II, Chp. 60 (pg. 32-33)—he's to say a benediction:

9. On seeing a great Jewish scholar, distinguished for his knowledge of the Torah, one is to say the benediction: "Blessed art Thou, O Lord our God, King of the universe, who hath imparted of His wisdom to them that fear Him."....
10. On seeing a king of any of the nations of the world, we say the benediction...

Then it gives it.

11. On seeing graves of Israelites, we say... There's a benediction for that.

13. On seeing an Ethiopian, or a red Indian, or an Albino, or a freak, as a giant, or a dwarf, or one who is wholly ulcerous, or one whose entire hair is matted, or an

elephant, or an ape, we say: “Blessed art Thou, O Lord, our God, King of the universe, who varies the forms of His creatures.”

14. On seeing for the first time a lame person, or one without hands or, feet, or a blind person, or one who is afflicted with leprosy, or with scurfs, if they have been thus afflicted from birth, we say the benediction...
15. On seeing goodly trees or beautiful creatures, whether human or animal, we say the benediction...

On and on and on, minute regulations to regulate every thought, every action. God never intended that. We are free moral agents and we are to choose. All of it begins with choosing to love God with all your heart and mind and soul and being.

Vol. II, Chp. 80 (pg. 89)—concerning the Sabbath:

(The principal works we are forbidden to perform on the Sabbath, are already known to most of the children of Israel. The list given herein comprises works that are not generally known to be forbidden; they are common things performed in the course of our daily lives).

1. It is forbidden to do work that requires concentration before a lamp....

What are they saying then, you sit there blank minded?

The Rabbis have forbidden this, lest one forgets and tilts the lamp in order to bring the oil closer to the wick...

They had these little cup lamps and on the edge of it they had a little lip which held the wick. This wick went back into the oil in this little cup dish. So one was not able to increase the light so they could see by tipping the oil up to the wick.

...and then one will be guilty of “igniting.” Two persons, however, may read one subject out of one book, because if will attempt to tilt it, the other one will remind him. It is, however, the prevailing custom to permit studying before the light of our modern candles, in which the tallow or the wax firmly sticks to the wick.

This shows you how old this is, nothing to say of modern electricity today. Now pray tell, how much labor is involved in flipping a switch? *None!* You expend the same energy if you scratch your nose. So, see, all of this silliness. This is the burden.

But one must make a certain mark, so as to remember not to snuff off the wick.

According to the view of Maimonides, the last named act is a violation of a Mosaic Law. It is impermissible to snuff off the wick, even through a non-Jew.

Now that’s complete hocus-pocus nonsense.

2. It is forbidden to open a door or a window opposite a burning candle, lest the flame be extinguished...

because you can’t light it again.

...but one may close the window or the door. It is forbidden to open or to close the door of an oven in which a fire is burning, for by so doing, one either increases or decreases the fire.

Now that’s a terrible thing to do.

3. Pouring boiling gravy on pieces of bread or matzah is forbidden. One should first pour the gravy into a dish, let it cool off until it is fit to eat, and then put the bread or the matzah in it; but as long as the gravy is hot, even if it is already in the dish, it is forbidden to put either bread or matzah in it.

4. It is forbidden to place fruit or water upon a hot stove, because the water might boil and the fruit might bake.

5. On the Sabbath, it is forbidden to store away victuals in any wrapping, even if it would not increase its warmth. Therefore, if we remove a pot containing victuals which have been cooked or heated in it, we are forbidden to wrap it or cover it with pillows, bolsters, or the like, in order to preserve its warmth.

That is a burden. God never intended that.

8. We are not permitted to handle fruit found under a tree, for it might have fallen off that very day....

Oh, that would be terrible—wouldn’t it?

...The fruit of a non-Jew, which might have been plucked that very day, is likewise forbidden even to be handled.

9. On the Sabbath, it is forbidden to take honey out of a beehive. It is likewise forbidden to crush honeycombs, even if they have been removed from the hive on Friday. Thus, if the honeycombs have not been crushed before the Sabbath, it is forbidden to use the honey that oozes from them on the Sabbath; but it is permissible to take the honey that flows from the hive.

Now you talk about straining at a gnat and swallowing a camel, in this case honey, there you have it.

12. It is forbidden to squeeze fruit to make a beverage...  
So much for fresh orange juice.

...like squeezing lemons into water to make lemonade.

19. If a fly has fallen into beverage or food, we must not remove the fly only, but should take some of the food or the beverage with it.

Doesn't say how much, they need to be careful, lest they are lifting a burden. Here's another one:

25. The law forbidding "construction" applies also to edibles, as for instance, making cheese, or arranging fruit in a certain orderly way....

So if you lay it out nicely, you're constructing. Careful, don't leave the nails in it, might be hard to chew.

...Therefore, when making a salad of sliced onions and eggs or the milt of herring, one must be careful not to arrange them symmetrically... [Just do it in a heap.] ...but put them on the plate at random.

27. Whatever a Jew is forbidden to do on the Sabbath, is forbidden also to have it done through a non-Jew. Nevertheless, in the winter time, since it is permissible to make a fire in the stove through a non-Jew for the purpose of heating the house, the custom prevails that the non-Jew places the cold victuals on the stove before he makes the fire; since the intention in making the fire is not to warm the victuals... [or food] ...but to heat the house. But the victuals should not be placed on the stove after it was heated.

Now this is utter nonsense, complete nonsensical stupidity. And yet, you know there are even some people in the church of God that want to go after Judaism, that want to wear the hats, that want to wear the prayer shawls, that want to wear the fringes and the phylacteries. Those are all physical things of nonsense. What's in your heart is what counts, as we'll see later on. Now let's look at some more.

28. One who spills liquid on the soil where anything is apt to grow, is guilty of violating the law against "sowing," because the liquid accelerates the growth....

Terrible, what happens if it rains on the Sabbath, folks? Is God guilty of something?

...Therefore, one should be careful not to eat in a garden on the Sabbath, because it is impossible to be so careful as not to spill some liquid upon the soil...

Well, what if it falls on concrete?

...and, besides, in a garden there is a law forbidding the moving of articles.

29. It is forbidden to wipe anything with a sponge that has no handle.... [Stupid!]

30. It is forbidden to spit in a place where the wind will scatter the saliva.

31. A maiden is forbidden either to make braids or to take them apart on the Sabbath. But she is allowed to fix her hair with her hands. The hair must not be combed with a brush made of bristle if it is very hard, because it is impossible not to pluck out some hair with it... [So then you're working.] ...but if it is not hard, the hair may be set with it, and especially so if it is made for that particular purpose.

Now if water spills on a table:

34. ...it is forbidden to wipe it with a cloth which one values, for since it absorbs much water, one might wring it out...

And wringing it out is work.

35. If one is caught in the rain and his clothes get wet...

Oh, I like this one. This is really something.

...he may go home and remove the clothes, but he is not allowed to spread them out so that they may dry; even if one's clothes are only moist with perspiration, he is not allowed to spread them out, certainly not in front of a fire. Even when one has the wet clothes on, he is not allowed to stand in front of a fire where it is very hot. One is likewise forbidden to shake off water from a garment. A costly garment, of which one takes special care, must not even be handled when taken off, for fear that he might wring it.

36. If one walks and reaches a brook, one may jump over it even if it is wide; jumping is better than the effort of walking round about it. One is not permitted to cross it by wading, lest he will wring his clothes after crossing. One must not walk along the sloping bank of a stream on the Sabbath, for he might slip, fall into the water, wet his clothes and then wring them.

Oh, that would be a terrible crime—wouldn't it?

42. On the Sabbath, it is forbidden to paint anything even with a dye that is not permanent. Therefore, a woman is not allowed to use rouge. When our hands are colored by fruit juice, we must not touch any garment, because we thus dye it... [And we are working.] ...We are likewise

forbidden to wipe a bleeding nose or wound with a cloth.

So if you have a bleeding nose, just sit there and let it drain on the Sabbath, huh? Spare me this stupidity. I imagine that most of you never even heard of these things. Most of you didn't have a clue as to what Jesus was saying there in Mark 7, 'Full well you reject the commandment of God by teaching the tradition of men. For in vain do you worship Me.' *I'm reading you vanity of worship.* This has nothing to do with God. When we come to Acts 15 and the Pharisees say the Law of Moses, they mean all of this, as well as the commandments of God.

Now maybe you understand. Acts 15 is not talking about what most people think about and it's not doing away with the Law of Moses. It's not releasing people from keeping the commandments of God. By the time we get done with that, and I might not finish it even this time, I might have to finish it next time, but you are going to know and understand without a shadow of doubt that every Protestant theologian doesn't have a clue as to what it means. If you follow them and reject the commandments of God and reject the Sabbath, and keep Sunday because of that, God is going to judge you.

46. It is forbidden to untie any knot which may not be tied on the Sabbath. If a knot causes us pain, it may be loosened by a non-Jew.

Now, let's just think about this for minute. What if you get all wet and then just by evaporation it starts drying. What if you got your necktie all wet and it started shrinking up and choking you, and you couldn't breathe, and you couldn't find a non-Jew. What do you do? *You die! Silliness beyond belief!*

52. It is forbidden to catch any living thing on the Sabbath, even a flea, but if an insect stings a person, it may be removed and thrown off, but one is not allowed to kill it, because it is forbidden to kill on the Sabbath, anything that possesses life.... [Nonsense!] ...It is, however, permissible to kill lice, since they are created only by perspiration....

This shows you how old these laws are.

...(nevertheless, those found on clothes may not be killed, but should be thrown off; only those found in the head may be killed).

53. It is forbidden to draw blood on the Sabbath, even to suck the blood from the gums....

What if you have bleeding gums, what are you supposed to do? How are you going to handle that

one? Fill your mouth with gauze, no, because you're soaking, you can't do that.

...It is likewise forbidden to put a plaster on a wound to draw out blood and pus. And it is certainly forbidden to squeeze blood or pus from a boil.

So lie there and suffer all Sabbath, huh!? We're going to read some very hilarious ones here in just a minute.

86. It is forbidden to wind a clock on the Sabbath or on a festival even if it is still going. It may be wound up on the second day of a festival when it is still going, only as much as it is needed for this particular day, but not for what will be needed for the following day. For the sake of a sick person, it is permissible under all circumstances, if a non-Jew cannot easily be found to do it.

So you make someone else sin in that case. Nonsense.

87. On the Sabbath, it is forbidden to make a musical sound, either with an instrument or with the limbs of the body, (except the mouth). It is even forbidden to snap the fingers or to strike on a board to make a sound, or to rattle with nuts, or ring a bell to silence a crying child. It is forbidden to clap with the hands or to dance, but it is permissible to do so in honor of the Torah...

Now how do you decide?

...neither should a person be prevented from doing it for the sake of a crying child, since there are some authorities who permit it.

88. Making unmusical sounds on the Sabbath is permissible. One may, therefore, knock on a door to make known his presence....

Well, well, well. Hallelujah for that liberty.

...Some authorities hold that it is, nevertheless, forbidden to knock on the door with anything attached to it for that purpose, or to ring a bell attached to the door. Clocks that are made to strike the hour means of pulling a chain, may likewise not be operated on the Sabbath or on a festival.

This goes on and on and on and on. God made the Sabbath day, so that He will fellowship with His people and His people with Him, not all of these silly added laws which indeed reject the commandments of God.

Vol. II, Chp. 84 (pg. 111)

6. One who is fettered with chains, may walk out with them on the Sabbath.

Is he escaping jail? It makes you wonder what they have in mind there.

7. It is forbidden to walk out on stilts; long poles in which there is a place for the feet, and my means of which people walk in mud and in water.

You cannot do that.

11. When walking in a place of mud and clay, one may raise one's clothes slightly so as not to soil them, but one must not raise them too high...

Lest it is breaking some other law.

Now here's really a funny one:

18. Baldheaded persons who put on their heads a toupee of combed flax or wool...

That tells you how old these laws are.

...to look like hair, may walk out with it on the Sabbath in a public premise, because it is considered as an ornament (providing it has been prepared before the Sabbath).

Vol. II, Chp. 85 (pg 113): *If a Fire Breaks Out on the Sabbath.* Now you think about this now:

1. If, God forbid, a fire breaks out on the Sabbath, our Rabbis, of blessed memory, were fearful that if the owner of the house and the members of his family were to engage in saving what they can, they might forget that it is the Sabbath and extinguish the fire, due to their being excited and frightened at the prospect of losing their property.

Well, that's not only natural. God did not intend you to burn down your house on the Sabbath if there's a fire. What if you have wreck in your car going to Sabbath services and you're bleeding to death? Do you tell the ambulance attendants, 'Don't take me?' You're losing blood on the Sabbath, 'Don't lift me, it's a burden.' *Well, you're going to die, sir.* 'Then let me lie here and die.' See that's all against God. I tell you, it's amazing!

They therefore, decreed that the owner is forbidden to save even those articles which may be handled and carried out into a place where it is permissible to remove them. Only that which is required for the needs of the day may be saved.

Now with a fire blazing in your house, how are you going to figure that out?

If the fire breaks out on Friday evening before the mean, we may save food for three meals, and also food for the animals; if it occurs on Sabbath morning, we may save food for two meals, and if it occurs in the afternoon, we may save food for one meal. If one vessel contains much food, like many loaves of bread, or a barrel full of wine, since it can be taken out at one time, it is permissible to do so. If we spread out a sheet, and put therein large quantities of food and drink, it is likewise permissible to take it out. We are also allowed to take out all the vessels we need for that day.

2. One may say to others: "Come and save anything you can for yourselves," and everyone may save the food that he needs, or one vessel that contains even much food. Whatever they save belongs to them, since the owner renounced his ownership, and thus they take possession of abandoned property.

While the fire's going on. Can you image that? Huh! Don't let the rioters know this. That gives them license to steal everything under the sun, start a fire in the building, break the windows, and go in and rescue it, and take it, because the owner now has abandoned right and title to it.

Nevertheless, if they are God-fearing people, they should restore to the owner, whatever they saved, since they are aware that he has not abandoned it with his good will, and they are allowed to receive compensation for saving it.

So they have to come and buy it back, their own stuff, because someone saved it. This is nonsense! No love, no charity, no help, no understanding. This is a burden!

4. The houses in which there is no fire, but are close to the fire, and the owners fear that the fire may spread to them, they are allowed to save anything and bring it to a place which it may be carried, since they are not so excited. Some authorities hold that money and other valuables, although they may not be handled on the Sabbath, may be saved from a great sudden loss, such as a fire, a flood, or a robbery, by placing them on some edibles and carry them out together...

In other words, take all your money, take all your jewels, put it in a basket with bread, then you can take it out. But *woe be to you* if you put it on, or *woe be to you* if you put it in your pocket, or *woe be to you* if you put it in your purse and carry it out,

because you are going against the law of Judaism. Now do you understand what Jesus said? Now do you understand why Paul was so upset with this thing back in Acts 15? *Yes!*

5. All sacred books, whether written or printed, may be saved from a fire or from a flood on the Sabbath...

Vol. II, Chp. 86 (pg. 114): *Bathing on the Sabbath.*  
This is great!

1. One is forbidden to wash his whole body, or even the greater part of the body, in warm water even if the water was warmed before the Sabbath. It is forbidden even if he washes the body, a small part at a time. It is forbidden to enter a bathhouse for the purpose of perspiring there. It is, however, permissible to wash one's face and bathe one's feet with water made warm before the Sabbath.
2. It is permissible... [Listen to this.] ...to wash the entire body with water which flows warm from its origin, such as the hot springs of Tiberias...

Now this tells us how old these laws are, going right back to the times of Jesus Christ—right?

...if the water is on the ground and the place is not covered with a roof. However...

Now you've got to stop and think of all these things—warm water, is it covered with a roof, is it standing on a garden, it is naturally flowing there, do I dare wash myself?

...However, if the water is in a receptacle or if the place is covered with a roof, it is forbidden.

3. It is permissible to immerse the whole body in cold water, but one must not thereafter stand in front of a hot oven to warm up, for that would make it like washing with warm water....

Now how's that for stupidity?

...Even if one has washed only the hands in cold water, one is not allowed to warm them by an over while they are still wet...

And you can't rinse them on a cloth, because you might put water in it and you might wring it out. So stand there and freeze.

...because it is equivalent to washing with water that has been warmed up today with which even one limb of the body should not be washed, but one must first dry them well.

4. A bather must be careful not to squeeze the water from his hair. He must likewise refrain from swimming, because swimming on the Sabbath and on festivals is forbidden. It is also forbidden to make anything float, such as chips of wood.

What a terrible crime that is! Then it talks about resting on the Sabbath, it talks about things forbidden to handle on the Sabbath, vessels on the Sabbath, concerning the base for things on the Sabbath, things you cannot do on the Sabbath.

Vol. II, Chp. 90 (pg. 126)

3. On the Sabbath, one is forbidden to walk to the end of the Sabbath boundary, or even a lesser distance, and wait there until dark, in order to complete his journey sooner at the conclusion of the Sabbath...

This is nonsense! This is what it means, *the Pharisees interpretation of the Law of Moses*. Now I know I took a great deal of time to read these, but there are thousands of these. ***I think that will help you understand what 'works of law' really are.***

Scriptures from *The Holy Bible In Its Original Order* by Fred R. Coulter

Scriptural References:

- 1) Acts 15:1-10
- 2) Deuteronomy 4:1-2, 34-40
- 3) Deuteronomy 5:28-29, 32-33
- 4) Deuteronomy 6:1-5
- 5) 1-John 5:2-3
- 6) John 14: 15, 23-24
- 7) Mark 7:5-9

Scriptures referenced, not quoted:

- Amos 9
- 1-John 2:3
- Mark 2:27-28
- Psalm 16:8
- Acts 15

Also referenced:

Sermon Series:

- *Romans*
- *Holy Sabbath*

Books:

- *Code of Jewish Law* by Solomon Ganzfried & Hyman E. Goldin (can be purchased at Amazon.com)
- *Sunday Facts & Sabbath Fiction* by Dr. Russell K. Tardo

FRC:lp  
Transcribed: 6-18-10  
Formatted: bo—6-20-10