

The UNION

Get Ready to Meet the King!

God Calls His Church to
Truth, Faith and Holiness

2019

Joan H. Richardson

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by Joan H. Richardson

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CHAPTER 10

One New Man

¹⁹ Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. ²⁰ Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

²¹ But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, ²² even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; ²³ for all have sinned and fall short of the glory of God, ...

²⁷ Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith.... ³¹ Do we then make void the law through faith? Certainly not! On the contrary, we establish the law. (Rom. 3:19-23, 27, 31 NKJV)

Finding the Power

The flesh never can be justified by the deeds of the law. The best of the flesh is self-righteous, filthy rags. A man appears to be good, but his flesh conceals the immoralities of his heart; thus, the law righteously condemns his unrighteous thoughts.

The Holy Spirit plants the Seed of His nature in us by His Word. Unlike the carnal nature, His nature fulfills the law. He is not under the law; neither is the Spirit a lawbreaker: as in our Lord, His nature establishes the Law of God in yielded hearts.

Our challenge is in surrendering to His Spirit. By His grace, we consider the person we used to be, hanging in His body on the cross. Then we give thanks in our trials as we allow hardship to crucify the nature of our flesh:

5 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,² through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.
³ And not only *that*, but we also glory in tribulations,

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knowing that tribulation produces perseverance;⁴ and perseverance, character; and character, hope.⁵ Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us. (Romans 5:1-5 NKJV)

On the first day of the week, God exerted His strength and raised Yeshua from the dead. His resurrection prompted other new works of God: worldwide births of a new mankind with gifts of His Spirit; the creation of the New Man congregations—Jews with gentiles, worshiping as one; the laws of His kingdom, written in our hearts, and the return of His own to their land.

As the prophecies come to pass before us, are we oblivious to the works of God in His judgments in America as well as in the world? At the same time, He is building a New Jerusalem, held together by His Word and His Spirit. Yeshua will complete His part in prophecy as God continues to keep His promises to Israel while gathering His Family together as one. This is a very busy day! Y'shua is awake! It's the start of a new week!

Someone has come in his own name as a delusion for them who despise the truth; our faith must be tried by fire. We must keep the faith and live by it because faith in the truth is everlasting life. *But he that shall endure unto the end, the same shall be saved.* (Mat. 24:13)

¹⁷ That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

¹⁸ The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

¹⁹ And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

²⁰ Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

²¹ Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: (Ephesians 1:17-21)

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The power that works in us is of God who raised Christ out of death! A new covenant began with the resurrection of Christ as the first day of a new week arrived, which counts as the eighth day of the week from the day the Lamb entered through the gates into the house of Jerusalem. It was the day of new beginnings when the Firstborn from the dead sprang up as the first fruits of a new creation. The apostles heralded the good news to the world, saying Jesus will return to judge the nations and rule the earth.

A New Day

¹² Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

¹³ Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

¹⁴ In whom we have redemption through his blood, *even* the forgiveness of sins:

¹⁵ Who is the image of the invisible God, the firstborn of every creature:

¹⁶ For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they* be thrones, or dominions, or principalities, or powers: all things were created by him and for him:

¹⁷ And he is before all things, and by him all things consist.

¹⁸ And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. (Colossians 1:12-18)

Jesus taught in the synagogues on the Sabbath, and the early churches kept Shabbat until the Council of Laodicea³⁶ in AD 364, which forbade gentiles to continue worshipping with Jews on the seventh day. The bishops changed the Commandments, perhaps to prove they weren't under law; the Spirit isn't under law but never breaks His moral laws: God had sanctified the seventh day from the creation. We stumble on a small stone, don't we?

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great

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in the kingdom of heaven. (Matthew 5:19) – Jesus

For the Jew, each day begins at sunset, not midnight. This is logical since each day ends at nighttime. The seventh day begins on our Friday evening and ends at sunset on Saturday. We find the history of time, set for the start and finish of each day, in *Genesis: the evening and the morning were the first day ...* (See Gen. 1:5) [*Torah* means “teaching,” or “law,” the first five books of the *Tenakh* (OT).]

First Century Patterns

From the beginning, God sanctified the seventh day since He had rested from His works. Man, in His likeness, would need a day of rest; therefore, shortly *before* the Law was given in the desert, He commanded man’s day of rest to coincide with His; thus, our fellowship would be in our rest with Him.

The earliest churches, led by the Jewish apostles, sanctified the seventh day to rest and worship. At the end of each Shabbat, following the service, believers traditionally met at sunset to share a meal, i.e., to “break bread” together, on the first day of the week. One such evening, they lit their oil lamps to watch Paul preach late into the night. He began after the evening meal:

⁷ Now on the first *day* of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. ⁸ There were many lamps in the upper room where they were gathered together. (Acts 20:7-8 NKJV)

In the passage above, at daybreak, the first day of the week, Paul would start his journey. Since he was “*ready to depart*,” we may infer that “*the next day*” refers to daytime, not the next day of the week, which would be the second day, our Monday, named after the Roman moon god. In Canon Sixteen of the Council of Laodicea,⁴¹ only priests were permitted to observe the seventh day to read the Scriptures, revealing the hypocrisy.

Canon Thirty-seven banned believers from eating portions of Jewish feasts and from feasting with the Jews. Later in the sixth century, Emperor Justinian put thousands to death for doing these things. But Paul wrote, *And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law,*

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as under the law, that I might gain them that are under the law;
(1 Cor. 9:20)

Which is sinful, sharing feasts or killing believers? Though the saints, both Jews and gentiles, had been sharing the bread and wine of the regular ordinance called the Lord's Supper; and though they had partaken it together on the Sabbath for three centuries, and though they had shared Jewish feasts together, Canon Thirty-eight made it unlawful to accept unleavened bread from Jews or to feast with them.

Canon Thirty-nine made it unlawful to eat with the pagans, but the bishops had already changed the holy days to suit the pagans. By now, the hypocrisies were blatant.

Canon Forty-nine declared that during "Lent," which is not a biblical observance, the churches must not offer matzoh except on the Sabbath, now called "the Lord's Day," since they made it Sunday, the first day of the week. By this time, they'd made their own religion, carried away perhaps by self importance.

Messiah called Himself the Lord of the Sabbath, which He kept on the seventh day. He never altered the Commandments. This might seem like a sticky subject, but the truth would unite Jewish and gentile believers. Whatever is false will separate us. Gathering together on the same day, which God sanctified from the beginning, would help to unite us.

The Sabbath matters since God ordained it when time began. Before He condemned the serpent—long before the law, He sanctified the last day of the week. He also blessed the tithe before the law; yet the churches deny the first but command the second—it's hypocrisy! God gave us the day to bless us with rest, not to be under a law that would condemn us, but the law was given because of sin, convicting men of their sins.

Believers prior to Constantine recognized the seventh day for rest and worship; pagans had celebrated the first day of the week to honor the sun god. The Jews number the days of the week; Romans named them after their gods, just as they also named the months, which gentile nations use to this day. The first day of the week has never been the Sabbath unless God declared it a festal Sabbath, e.g., Pentecost. During the feast days, Jews are reminded of both history and prophecy—to seek God by reflection, and to gain insight and wisdom.

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¹² Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. ¹³ Six days thou shalt labor, and do all thy work,^{14a} but the seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, (Deuteronomy 5:12-14a)

The seventh day is famously the Sabbath throughout the Bible. If it didn't matter that God rested on the seventh day, why did He first sanctify it and then command His people to rest that day? Why did He list it among His Commandments?

His purposes are beyond outward observances. We have the true Witness, and the man who regards the Word of God, not respecting the opinions of men, receives the blessings as he follows Christ and abides in the Spirit. The spiritual man maintains his rest in the Spirit every day, and Messiah is Lord of the Shabbat, commanding us to rest by walking in the Spirit, not after our former nature. He sets us free from sin to obey the God of Abraham, Isaac, and Jacob. It's a new covenant, and it takes a new heart to receive it.

“Lent,“ Anyone?

The Spirit led Yeshua into the wilderness to be tempted by the devil. For forty days, He resisted the same temptations that had drawn the Jews into deadly sins during their forty years in the wilderness. The sinful nature had tempted them to lust for food, to test the LORD, and to worship a false god.

³ Now when the tempter came to Him, he said, “If You are the Son of God, command that these stones become bread.”

⁴ But He answered and said, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’ ”

⁵ Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, ⁶ and said to Him, “If You are the Son of God, throw Yourself down. For it is written:

‘He shall give His angels charge over you,’

and,

‘In *their* hands they shall bear you up, Lest you dash your foot against a stone.’ ”

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⁷ Jesus said to him, "It is written again, 'You shall not tempt the LORD your God.' "

⁸ Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. ⁹ And he said to Him, "All these things I will give You if You will fall down and worship me."

¹⁰ Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the LORD your God, and Him only you shall serve.' "

¹¹ Then the devil left Him, and behold, angels came and ministered to Him. (Matthew 4:3-11 NKJV)

The Word of God in Yeshua empowered Him after having fasted forty days and nights. At a convenient time, Satan tested the weakness of His mortality, tempting the Son of man with the temptations he had used to lure the Hebrews in the wilderness, but the devil failed to seduce Yeshua because he was contradicting the Word of God. Thus the Son of God proved Himself competent as the Jews' Messiah and Redeemer.

Did the bishops understand why Yeshua was tested forty days when they made "Lent" the time to mark His temptation? The reason for His wilderness temptations was unknown to them whose darkened hearts refused to accept our Jewish roots. Did they believe the spiritual roots of our faith were gentile by nature? Is that the reason for their laws that deny the Spirit who has written the laws of God in the hearts of believers?

³⁷ He said to him, "**Love the Lord your God with all your heart, with all your soul, and with all your mind.**

³⁸ This is the greatest and most important command.

³⁹ The second is like it: **Love your neighbor as yourself.** ⁴⁰ All the Law and the Prophets depend on these two commands." (Matthew 22:37-40 HCSB; Dt 6:5; Lev 19:18)

Jewish believers are sanctified, truly standing alone. They believe Yeshua is Messiah who died to rescue the world from its sins, and their Jewish families ostracize them. They keep the seventh day as the Sabbath in obedience to the commandment while gentiles worship separately because centuries ago, some bishops changed one of the Ten Commandments and honored

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the Venerable Day of the Sun—even calling it *Sunday*—when pagans rested to worship the chief god of the Roman Empire.

Constantine should have kept the Sabbath day holy, but the leaders did not correct his carnal mind. Perhaps his grandeur impressed them. The councils' canons prove that many bishops had accepted pagan customs and incorporated them as dogma.

²³ Let us hold fast the confession of *our* hope without wavering, for He who promised is faithful. ²⁴ And let us consider one another in order to stir up love and good works, ²⁵ not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another*, and so much the more as you see the Day approaching. (Hebrews 10:23-25 NKJV)

During the early years of the church, those who believed in Yeshua came together in homes or in synagogues everywhere. Both Jews and gentiles met to learn about the God of Abraham and their Messiah, their Savior. They didn't reject The Ten but established them in their hearts, regularly meeting together for worship and prayer on the Sabbath:

So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath. (Acts 13:42 NKJV)

On the next Sabbath almost the whole city came together to hear the word of God. (Acts 13:44 NKJV)

And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke *to* the women who met *there*. (Acts 16:13 NKJV)

17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. ² Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures, ³ explaining and demonstrating that the Christ had to suffer and rise again from the dead, and *saying*, "This Jesus whom I preach to you is the Christ." ⁴ And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of

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the leading women, joined Paul and Silas.
(Acts 17:1-4 NKJV)

18 After these things Paul departed from Athens and went to Corinth. ...⁴ And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.
(Acts 18:1, 4 NKJV)

If God grafted us into Israel, and our brothers in Yeshua set aside the Sabbath day, then keeping it with them would help reunite gentiles with Jewish believers. If we want to pattern our lives after the apostles, we should share Shabbat with Jewish brethren and honor the prayer of Christ. We can do this because we were freed from sin by grace through love, but we not do anything that is forced upon us, because the Holy Spirit frees us from compulsions.

Whoever keeps the least commandment will be among the greatest in the kingdom of heaven, trusting in the Spirit of God all the while. Why did the gentiles make Sunday their Sabbath law, creating canons that God never sanctioned? Apart from Christ, there is no rest at all: only laws and more laws from men who have broken the laws of God. But we rest in His Spirit by His words in our hearts.

What can we do about this? Why not open the doors of our churches on Friday nights or Saturdays and teach about the Jewish roots of our faith? We should make church accessible to Jewish believers, honoring Israel and Israel's God. Why not stand beside Jewish believers as One New Man for whom Christ died? Let's be grafted into the Jews' new covenant!

Our faithful Jewish forefathers, the apostles, blended early churches into united assemblies. Had their godly intentions continued, we would join in fellowship with Jewish brothers and sisters in Yeshua today, and we would understand why.

We should not try to turn Jews into gentiles, convincing them we have the truth but they never did! What nonsense! According to Paul, we're no longer gentiles but have been grafted into Abraham's faith by our circumcised hearts.

We are not under Moses' laws, ordinances, and regulations anymore. Not even Jews could please God under that covenant, which they'd broken. Neither Jew nor gentile is under the old covenant, but a new covenant is here. If we keep the old, we fall

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from grace—we can't have grace with laws, regulations, and rituals. Old wineskins can't hold this wine, growing in us daily.

United by His Spirit, together we can manifest the mystery of the gospel to the world. United by our agreement with every word of God, we will walk in the Spirit, not the flesh. The Savior washed our sins away, and He will make us one, so the world will know that God of Israel sent His Son to save us, and He is God of all. Now both Jews and gentiles are His adopted sons, grafted into Abraham's root, and the nations are His inheritance.

God has given believers His own life by His Spirit in His Son, and He has given Jews a rich reward—the heathen nations! How can we show our love to the chosen of God? By endorsing their land, we support the promises to Abraham and to David's seed, the King who will return to establish Jerusalem in glory!

The early councils must not have understood that they cut themselves off from the tree that brought us the words of life. Misinterpreting the Scriptures, they harmed us all by distorting their meanings to us who believed the councils of men.

If we believe God made covenants to the offspring of Jacob that He will not fulfill, then we cannot expect Him to keep His Word to us either. If God reneges on His promises to the sons of Abraham's loins, we can expect God to revoke His promises to the church—in which case, we'd have no Savior, resurrection, or new birth; eternity would be hopeless. Israel is a restored nation, however, and it testifies to His faithfulness, encouraging true believers to depend on the promises of God.

Who loves Israel more than those included in the blessings of Abraham? We were not a people of God—we were outside, having no connection to the root whatsoever. Our roots were pagan; we had not searched for God. Together with the Jews, we crucified the Savior whose resurrection welcomed the world to everlasting life. He did this for the nations to return the blessing to His own people whom He chose to bless us with His Word.

The new day is here, and we have new lives, or nothing has changed. If we have been grafted into the root, we have become Jews at heart, *spiritual* children of Abraham. Together we will discover the intentions of His plan as His bonded congregation, conformed by one faith in union with God.

³ For what if some did not believe? shall their unbelief

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make the faith of God without effect? ⁴ God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. (Romans 3:3-4)

What will it take to unite us as the Father is one with His Son? Perhaps our union must be forged in the fires of persecution and affliction. Only when we believe His words, Jesus will return to a holy church, a flawless bride, unified by His Spirit in truth and love. There might be faith on earth, after all, when we believe in Him and become One New Man again.

As we keep it in our hearts, the Word will not return void. His Spirit brings forth His fruitfulness. As we obey Him, we will not fall away. However, He freed us to live by His truth, not to change His words—a sin with eternal consequences.

Jesus, fulfilling the Scriptures and unlocking their promises, spoke the Father's words, saying, *If ye love me, keep my commandments.* (Jn. 14:15) His laws are many, all founded on love, but they are not difficult when His words are in our hearts. Why do Christians today spurn the Ten Commandments, which constitute the love of God and of our neighbor? The end is here; we must repent though we've been deceived for centuries.

Handwritten Ordinances

If we could keep the letter of the law but lacked the Spirit of the Lord, we would only be legalists without the love and power of God. Likewise if we were lawbreakers, we would be sinners, unaffected by the new birth, and if we put ourselves under the law, we will be grace-breakers. Jesus clearly said the Ten would not pass away until everything is fulfilled, with us till time ends.

He didn't die to destroy us by leaving us in our sins, but He saves us, making us holy through His atonement by faith in His Spirit because He is alive, not still dead.

If we want to be like the Lord, we will obey Him by living in His Spirit. When His Holy Spirit is in us, we learn to walk with Him. He loves us who love and obey Him by faith.

²⁰ At that day you will know that I *am* in My Father, and you in Me, and I in you. ²¹ He who has My commandments and keeps them, it is he who loves Me. And he

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who loves Me will be loved by My Father, and I will love him and manifest Myself to him.” (John 14:20-21 NKJV)

We do not strive to get things from God; to the contrary, as we empty ourselves, making our bodies living sacrifices to Him, we lose our lives to be truly alive. Our ambition is not to gain, but to lose it all to Him. Then He will fill us with His Spirit.

Insensitive to the heart of God, the Jews in Galatia’s church stirred other believers to keep the carnal regulations, attempting to protect themselves from persecution for the cross. But rules and laws can’t make us holy; they just shine their light on our sins. Straining to keep ordinances or laws, we insult the work of the Savior’s finished sacrifice and the effect of His grace that comes to us by our life in His Spirit. The Galatians were falling away from the gospel that had given them liberty:

5 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. ² Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. ... ⁴ Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. ⁵ For we through the Spirit wait for the hope of righteousness by faith. (Galatians 5:1-2, 4-5) [An outward, superficial appearance of righteousness is unlike an inward reality.]

Saul, a Jew himself, scolded the people who insisted that gentiles keep ordinances, circumcision, and dietary regulations. They were trusting in carnal rites for holiness, regressing to the flesh and to the works of the law. By requiring obedience to rules that had prefigured our new birth in Messiah, they fell from the grace of the new covenant of Messiah Himself.

Had the Jews of the congregation cleaved to the regulations and laws of the former covenant, the new assembly could not succeed; grace would fail, and the Law would condemn us all. Though carnal works had been required, the former covenant had only served as a schoolmaster, teaching the Jews their need of the mercies of God. The Law was a good means to a good end, discovering Him whose grace alone saves.

Each commandment deals with a spiritual relationship. Do we annul the laws God gave that regard loving our neighbors as

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ourselves and loving Him with all our hearts? Our focus is on Jesus' likeness, not the law though the commandments are essential. He taught us by His words and His example, leading us, not to rely on our own ability or strength but on His.

² By this we know that we love the children of God, when we love God, and keep his commandments. ³ For this is the love of God, that we keep his commandments: and his commandments are not grievous. (1 John 5:2-3)

If we resist and rebel against His words, we neither love God nor His children. Obedience leads to godliness, and godliness to brotherly kindness, and brotherly kindness to love; obeying, we grow to love as Jesus loves us. (See 2 Pet. 1:5-7)

²⁸ For we maintain that a man is justified by faith apart from works of the Law. ²⁹ Or is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also, ³⁰ since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.

³¹ Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.
(Romans 3:28-31 NASB) [Re: the moral commandments]

And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ. (Revelation 12:17 NKJV) [She is Israel.]

¹² Here is the patience of the saints; here *are* those who keep the commandments of God and the faith of Jesus.

¹³ Then I heard a voice from heaven saying to me, "Write: 'Blessed *are* the dead who die in the Lord from now on.'" "Yes," says the Spirit, "that they may rest from their labors, and their works follow them."

(Revelation 14:12-13 NKJV) [Faith precedes its works.]

The Word likens *works of the law*, or *regulations*, to a partition, which separated Jews from gentiles; however, as believers, we *keep the commandments of God and the faith of Jesus.* (p. 169) We rest from our labor, and our *works follow* us.

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

¹⁵ Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

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

¹⁷ And came and preached peace to you which were afar off, and to them that were nigh.

¹⁸ For through him we both have access by one Spirit unto the Father. (Ephesians 2:14-18)

The enmity is the carnal nature, the flesh. Though the Father and His Son are One, Jesus was two-in-one: God in man. He was One in God and one in man: He died vicariously for each of us and rose as the first New Man, *the firstborn of many brethren*. Now we who are unlike are one in Him to inherit our place in His union with God the Father; He made us who are not like God to be One with God as He is: God in us, and we in Him. If His words are in us and we abide in them, we are in Him and He, in us.

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. (Colossians 2:13-14 NKJV)

Those who teach that circumcision, ordinances, dietary rules, and feast days must be kept are seriously mistaken. Christ abolished the ordinances in His flesh; they had divided us—Jew from gentile—yet never made anyone holy. Messiah came to unite and save us by His death and resurrection alone; His blood and His Spirit reconciled us at the cross. Each one who believes in Him must tear down his own strongholds. The law of the Spirit of life is now inscribed, written in our hearts by the LORD Himself:

¹⁶ 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 2:16-17 NKJV)