

RIGHTLY DIVIDING THE WORD OF TRUTH

LESSON ELEVEN:

God's Sabbaths and Holy Days: His Prophetic Plan of Salvation

In this lesson, we are going to consider logic and history as we ferret out God's revelation of His truth about His Sabbaths and Holy Days. If they are prophetic, what do they hold in store for mankind? How can we be sure that God never intended for them to be set aside in favor of what is commonly practiced by Traditional "Christianity"? Does it really make a difference to God?

Prepare yourself for an astonishing, enlightening study. May God bless you with "eyes to see and ears to hear" as you seek to understand His truth.

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Scriptures in this work are quoted from the King James Version of the Bible, unless otherwise noted. The author changes terms like “thee,” “thou,” “thine,” and other 17th Century expressions to more modern terms.

Unless otherwise stated, all definitions for Greek terms are from the Bauer-Arndt-Gingrich *A Greek-English Lexicon of the New Testament* (University of Chicago Press, 1957; abbreviated as *BAG* in text). All definitions for Hebrew terms are from the Brown-Driver-Briggs *Hebrew and English Lexicon* (Hendrickson Publishers, 1999 – reprinted from the 1906 edition by Houghton, Mifflin and Company, Boston; abbreviated as *BDB* in text).

Scriptural Admonitions

“...On the seventh day God ended His work which He had made; and He rested on the seventh day ... and blessed the seventh day, and sanctified it...” (Genesis 2:2, 3)

“Remember the seventh day, to keep it holy. Six days shall you labor, and do all your work: but the seventh day is the sabbath of the Lord God...” (Exodus 20:8-10)

“I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be sign between me and you, that you may know am the Lord your God.” (Ezekiel 20:19, 20)

“And [Jesus] said unto them, “The Sabbath was made for man, and not man for the sabbath: Therefore, the Son of man is Lord also of the sabbath.” (Mark 2:27, 28)

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Introduction:

An Open Letter From The Pastor

Leviticus 23 is largely overlooked by Traditional Christianity because it is part of the Old Testament law that was supposedly abolished through the crucifixion of Jesus Christ – even though He plainly denied in Matthew 5:17-19 that He had **not** come to do such a thing. That is a major lesson unlearned.

Lessons Unlearned

We have learned in several of the lessons that He is not duplicitous – that is, He doesn't deceive us by telling us one thing and doing another. So, why did He go through all of the trouble of creating the sun, moon, and stars to mark off festivals (seasons), days, weeks, months, and years ... and to set laws concerning their observance (Gen. 1:14, 15) ... just to allow the holy, sacred seventh day to be abandoned for the first day of the week and ... His *festival* days (seasonal holy convocations – yearly Sabbaths; Lev. 23) to be done away with altogether? In the belief structures of many, **He** even **caused** these changes to occur. Really?

Speaking of being duplicitous, why would He turn around, then, during the future Kingdom He is going to establish, and require the inhabitants of the earth to observe those same festivals (see Zechariah 14:16-19)? Why, when all things have been reconciled to God the Father, would He require this? Read the following carefully.

For as the new heavens and the new earth, which I will make [see Rev. 21 and Isa. 65:17-25], shall remain before me, says the Lord, so shall your seed remain. And it shall

come to pass, that from one new moon to another [the means by which festival seasons are determined], and **from one Sabbath to another**, shall all flesh come to worship before me, says the Lord” (Isa. 66:22, 23; emphases added)?

What Does This Tell Us?

First, it tells us that human beings will continue to exist beyond the creation of the *new heavens* and *new earth* (see Isaiah 9:7 – first part). That is at least **1,000 years** after Jesus Christ returns (see Rev. 20:4-15). Next, it tells us that the Lord God – who is the one who became Jesus Christ and was the creator of the original seventh-day Sabbath and the holy days – will require that the original system He created will be used to determine the weekly seventh-day Sabbath and the yearly holy days. Finally, it tells us – since He is not duplicitous and did not come to destroy the law and prophets (Mal. 3:6; Matt. 5:17-19; Heb. 13:8) – that He **never** intended for them to be disregarded in the first place.

Let me give you a couple of clues as to what happened. This is *insidious*; it is something that has happened slowly and deceptively over a long period of time with harmful effects. Since it has been practiced for hundreds of years, those who do these things today have no reason to wonder why it is as it is. It is what they are accustomed to doing, and those who support it have their justifications for it: namely, they believe that Jesus was resurrected on the **first** day of the week. They now hold that as being more sacred than the creation of God’s Sabbath rest at the end of the Genesis creation.

Here is the problem: You will never find in scriptures **anywhere** that Christ or the Father ever made holy and sanctified the day of **Christ’s resurrection**. The change came as a result of the prejudice that the early Church “Fathers” held against the **Jews** because the Romans were persecuting them as being “Jewish.” “Christianity” was originally a sect of Judaism (Acts 15:5; 24:5; 28:22). So, in

order to avoid the persecution, they established a “Christian” sect that was not attached to Judaism ... a sect that embraced Sunday worship and the repudiation of God’s law. This began a total theological “drift” among the Gentile “Christians.”

Note the following comment from a representative of a large, mainstream “Christian” denomination:

In the Old Testament the seventh day of the week was set apart as the sabbath day (Ex. 20:8-11). The word ‘sabbath’ means rest. So, ‘sabbath’ refers primarily to the purpose – not to the number – of the day. One day out of seven was to be a rest day (Herschel H. Hobbs, *The Baptist Faith and Message*; Convention Press: Nashville; 1971; p. 93; emphases added).

Can you tell from the highlighted portions of this quote what is wrong with the logic? Hobbs goes on to admit that the number came from the fact that God rested on the seventh day because He had finished His creative work. He completely ignores the special attention the Lord God paid to the significance of the completion of His work on the sixth day of the week and His rest on the seventh day of the week. All of that is integral to His blessing and sanctification of the seventh day as a required day of rest. Pay close attention to the wording of Genesis 2:2, 3. A few hundred years later, He validated that sanctified commandment by making it one of the Ten Commandments ... among the four that teach us how to love God supremely.

Pay close attention to the wording of Exodus 20:9-11. Which specific day did He bless and declare to be holy? One day out of seven? The first day? If this law is based on Genesis 2:2, 3, why should just any day out of seven suffice? Would Thursday suffice? How about half of Tuesday and half of Friday? How about “every day with Jesus”? There is a problem with the author’s logic.

How does this quote by Hobbs help to clarify the issue he cites:

“There is no specific command in the New Testament to change from the seventh to the first day” (Ibid.; p. 94; emphases added)? Does this kind of logic bother you? Who set such a change into motion in the first place? Whoever did it set aside the commandment of **God** for the doctrines of **men** (Matt. 15:1-9; Dan. 7:25).

So, the first clue has to do with the logic that has been handed down from generation to generation to rationalize and justify such a change. Absent a specific commandment for the change, what is the underlying rationale for the necessity of such a change?

In Hebrews 8:6-8, the Apostle Paul admits that the problem with the old covenant was not the covenant itself – the fault was with the **people**. If Paul had concluded that “the law is holy, and the commandment holy, and just, and good...[and] spiritual” (Rom. 7:12-14; emphasis added) and that God sent Jesus Christ in order to condemn sin – which, according to 1 John 3:4, is the transgression of the **law** – “that the **righteousness of the law** might be **fulfilled** in us...” (Rom. 8:4; emphasis added), then you do not find any acceptable rationale or justification for changing or annulling God’s law ... including the law of the seventh-day sabbath rest. Then there is Romans 3:31 ... where Paul asks if the Christian faith makes the Law of God void. What is his answer? No. The Christian faith **validates** (through evidence and sound reasoning) the Law of God.

Why Should/Would **God** Change It?

Why change such a beneficial law when the problem is with the **sinner**? This would lead me to suspect a more sinister motivation for doing so. And ... allowance for the fulfillment of Daniel 7:25 appears impressively in the shadows of my mind. There God warned of the coming of a politically powerful individual – or system of government – who/which would, in fact, **change** God’s **laws** and **sacred seasons**. Did God inspire that prophecy in vain?

Here’s an example of good logic gone awry. During the 400+/- years between the last writings of the Old Testament and the New

Testament, the religious leaders in Judaism realized that their disobedience to God’s laws in the centuries past had brought upon them great suffering from God’s punishment: Ten of the tribes of Israel had been completely cut off from the covenant community and deported to foreign lands never to return, while those who were left had been placed in Babylonian captivity for 70 years and under foreign rule for most of the time thereafter. What could they do to solve the problem found in the people?

Their answer was simple: build a high, strong “fence” around God’s law by interpreting it and applying it to every minute detail and circumstance of life. Without overly exaggerating the situation, it came to be like the observation of Tevya in *Fiddler on the Roof*: there was a tradition and a blessing for everything. There came to be an ever-increasing mass of regulatory interpretations of what God’s law allowed and disallowed. It became so bad that the law itself was put into the place of the Messiah – that is, adherence to all of those traditions and interpretations of the law became their means of salvation.

Their justification for their beliefs and practices was based more on what Rabbi So-and-So said than on the actual scripture. This was the context of Jesus’ confrontation with the scribes and Pharisees in Matthew 15:1-9. This was His personal judgment against their misguided, wrong-headed logic.

Traditional Christianity has fared no better. Many, many traditional “Christian” teachings are nothing more than the misplaced, misguided logic of well-intentioned people. The logic has been misplaced.

The second clue is well documented in history. Our modern problem is that our knowledge of history seems to thin out over time. We simply do not take the time to pay attention to more than the highlights – which might be demonstrated by noting the difference between watching the news on NBC, ABC, and CBS – so brief and selective – as opposed to Headline News, CNN, and Fox News – so plentiful and exhaustive. Knowing the highlights of history serves

a limited purpose.

The longer study reveals that God did not change it ... because He had no basis for doing so. While a great majority of Israel's population disobeyed His commandments, a remnant did not. Read Isaiah 1:1-9 and 6:1-13. Focus on His remedy for the sins of Israel. Pay attention to v. 13 where He speaks of a "remnant" of Israel that was faithful. Then read Romans 11. Now read Jeremiah 33:15-26 and Ezekiel 37. What does holy logic tell you?

The problem that gradually arose in the Gentile-dominated Church after Christ's death was simple anti-Semitism. How did this work? In the three examples below, I want you to note the misplaced logic and the gradual way it affected the typical, uninformed "Christian" of those times – especially, perhaps, the Gentiles.

Also, remember that Christianity began as a sect of Judaism (see Acts 24:1-9 and 28:17-31). That's a critical component. [I am indebted to Samuele Bacchicchi's work *From Sabbath to Sunday* ("Anti-Judaism in the Fathers and the Origin of Sunday"; The Pontifical Gregorian University Press: Rome; 1977; pp. 213-235) for the historical insights that follow.

Ignatius was Bishop of Antioch between A.D. 98-117. According to C. S. Mosna, in his work *Storia della domenica* (p. 95), Ignatius warned those in his bishopric against their tendencies to Judaize – that is, to practice Christianity according to the Jewish pattern of religion.

He taught that even the earliest prophets imitated Christ, not the Jews. While he did not advocate observing Sunday as opposed to the seventh-day Sabbath, he did advocate not observing the seventh-day Sabbath with the same sacraments, rituals and traditions as the Jews. This was the proverbial toe-hold – that critical crack or crevice or ledge where you can get a place large enough to firmly plant at least your big toe for lift and balance. He was teaching against appearing to be Jewish!

The next gradual change came from what is called *The Epistle of Barnabas* (dated between A.D. 130-138). It is speculated that it

was written by someone, perhaps Jewish, who used the pseudonym “Barnabas” – frankly, probably because Barnabas was such a well-known mission partner with Paul and because he was so highly regarded as an Apostle of Jesus Christ.

It is also speculated that it was written in Alexandria, Egypt – a hotbed of tension between Jews and Christians. Barnabas attempted to neutralize Jewish beliefs and practices by repudiating their historic validity and by using an allegorical method of reasoning (in which the meaning is not derived from what is specifically stated; it is all symbolic) to proclaim that God did not intend the literal practice of observing the Sabbath during this day and time.

They claimed that the true Sabbath will be instituted at the return of Jesus Christ because man is presently too impure and unholy to observe it properly. God had declared that He hated their new moons and Sabbaths (Amos 5:21-26), which, supposedly, demonstrated His total disdain of their beliefs and practices. Whereupon, Barnabas introduced the eighth day concept, which supposedly marks the beginning of another world and a prolongation of the Sabbath to be instituted at Christ’s return, which was symbolized by the resurrection of Jesus Christ on the eighth day. To borrow a modern expression: Say what?

If you understand the context of Amos 5:21-27 correctly, you will understand a very specific reason why God hated the Israelites’ new moons and Sabbaths. Verses 25 and 26 pretty much demonstrate the reason: “You sacrificed to me for forty years while you were in the desert, Israel – but always your real interest has been in your heathen gods – in Sakkuth your king, and in Kaiwan, your god of the stars, and in all the images of them you made” (*The Living Bible*). The reason God hated their new moons and Sabbaths was because they mixed in pagan practices with God’s holy days (Deut. 12:29-32). As Bozo the Clown used to say: “That’s a Bozo no-no!”

Finally, there is Justin Martyr, raised and educated under the influence of the Greek culture to become a philosopher. Justin, who lived, taught, and wrote in Rome from A.D. 138-161, admitted in his

writings that there was present in Rome strong anti-Judaic feelings – as Ignatius did regarding Antioch, and Barnabas did regarding Alexandria. Because of this, Justin, too, called for “Christians” to avoid any semblance of being Jewish by social and/or religious beliefs and practices. Such advice seems to be well-founded, but it actually leads one down a very slippery slope (Prov. 14:12) toward making some changes that needed not to have been made. Why do I say that? *Remember that their logic is faulty.*

How did Justin pursue his case for a cessation of Judaizing? In a succession of arguments, he excoriated the Jews by casting them into the role of the lowest, most sinful people in all of creation. He claimed that God knew ahead of time how they would be reprobates and crucify the Christ, so He gave the Ten Commandments and other religious laws – even circumcision – to mark them and segregate them from other nations.

So, the Sabbath, holy days, circumcision, Ten Commandments, and all other social and religious practices were imposed on them because of their sins and hardness of heart. All of the “Mosaic” legislation was, therefore, temporary, unimportant, and added to scripture merely because of the special wickedness of the Jews. The only solution was a complete divorce from Judaism and any hint of pursuing the Christian faith according to Jewish rituals and practices. So, this Gentile “Christian” pursued a propaganda campaign against Judaism that would have been the envy of Nazi Germany.

Notice this carefully: Jesus Christ was resurrected about sun-down on Saturday, April 28, A.D. 31 – not Sunday morning at sunrise. By A.D. 161 (Justin), the full switch to Sunday was not a *fait accompli*. There would continue to be wrangling over it for over 150 years!

*It is the unquestioned witness of history that Constantine the Great, who united the Christian Church of Rome with the State of Rome, executed legislation in A.D. 321 that enjoined the Christian observance of **Sunday** as the legal day of worship.* This was the practice in Rome and Alexandria – but not in the Eastern Church of

Constantinople (who actually observed both days in the middle of the fifth century – ca. A.D. 450).

The final blow came at the Council of Laodicea in A.D. 364, which in the 29th canon declared: “Christians shall not Judaize and be idle on Saturday [Sabbath], but shall work on that day.... If, however, they are found Judaizing, they shall be shut out from Christ” (notice the anti-Semitic bias).

So, they were threatened with eternal damnation for refusing to change. Pope Innocent I declared in A.D. 416 that Saturday would be a day of fasting, which would condition them to be prejudiced against the seventh day. In A.D. 590, Pope Gregory denounced Sabbath-keepers as prophets of the Antichrist – a horrible, prejudicial stigma.

Added to that, it was generally stressed that Saturday was a day of bad luck because Saturn – for whom the day was named – was the god of the underworld who imprisoned nature from the winter solstice until the spring equinox. Propaganda. Prejudice. Myth. Lies.

Even after the Protestant Reformation, the Roman Catholic Church declared this:

It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus, the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church” (Monsignor Segur, “Plain Talk About Protestantism Today,” p. 213; emphases added).

*** [Make note that Jesus said in Matthew 5:17-19 that He did not come to abolish the law and the prophets. He was, after all, the One who gave the Law to Israel through Moses.] ***

There is an important point to be made here: In his trial defense at Augsburg, Martin Luther – in what is called his Augsburg Confes-

sion – stated that one of the reasons he rebelled was that the Pope put himself into the position of abolishing one of God’s Commandments: *the seventh-day Sabbath*. Luther considered that to be the height of presumption and arrogance – even though the Lutherans have never observed the seventh-day Sabbath.

So, in this lesson, we are going to consider logic and history as we ferret out God’s revelation of His truth about His Sabbaths and holy days. If they are *prophetic*, what do they hold in store for mankind? How can we be sure that God *never* intended for them to be set aside in favor of what is commonly practiced by Traditional “Christianity”? Does it *really* make a difference to God? Does it *really* make a difference to *you*?

Be ready for an astonishing, enlightening study. May God bless you with “eyes to see and ears to hear” as you seek to understand His truth. Take your time to allow the claims of this lesson to “percolate” (to “slowly drip” through all of the smallest portions) of your brain and mind and heart.

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Chapter One

Changing God's Sabbaths

Illogical Logic Run Amuck

It is not a simple case of *ignoring* God's Sabbaths. It is a simple case of being deceived into *abandoning* them – and, therefore, paying no attention to who did it or why it was done. The deception has been the result of sleight-of-hand like that spoken of in Ephesians 4:14: being tossed about by every wind of doctrine concocted by trickery, cunning, and deception. Paul's claim is that God's truth can produce the *unity* of doctrine, faith, baptism, and all other *unifying* properties of God's truth. Here is where we need to learn how and why we should study how man's illogical logic has caused "Christianity" to run amuck.

The Way that *Seems* Right

Since the change has been supposedly "supported" by scriptural claims and important men (remember what Jesus Christ warned us of in Matthew 24:4, 5), it has *seemed* right that such change should have been made ... like the way spoken of in Proverbs 14:12: "There is a way that *seems* right to a person, but the end of it are the ways of death." Add to that the fact that few take the time to study the history of the situation in order to understand the logical bases involved.

We were warned in Daniel 7:25 that an important man would arise in history who would "...plan to *alter* the sacred seasons and the law" (*Moffatt* translation; emphasis added). Because we were also told that the law and the prophets had been done away with –

nailed to the cross, as it were – we paid no attention to this Spirit-inspired prophecy in Daniel (which, I suspect, was the reference point of Jesus Christ in Matthew 5:17-19).

Step by step, slowly and surely, we have been *deceived* into ignoring God’s revealed truth and observing the *traditions of men* in its place (Matt. 15:1-9). Does this shock you? Can you be convinced that such a claim is true?

Well, let me try with this very short quote from the *Kansas City Catholic*, February 9, 1893:

The Catholic Church ***of its own infallible authority*** created Sunday a holy day to take the place of the Sabbath of the old law” (emphases added).

Enough said? Maybe not. That being the case, let’s get ready to discover God’s revealed truth – truth about how He has prophetically revealed His plan of salvation in the holy days listed in Leviticus 23. You are going to discover more than the weekly Sabbath – as well as why God calls His Sabbaths “a ***sign*** between me and you throughout your generations” (Ex. 31:13; emphases added).

Changing something that does not need to be changed is not necessarily just illogical. It could be whimsical – or, capricious. Changing the paint on your house or automobile might not be necessary, but you do it because you want something else so you can alter your environment a little.

So, let’s stipulate that there is room in our universe for change without it being illogical. But, our present subject of study should be carefully considered without bias or prejudice in order to determine if such a ***monumental*** change of ***God’s*** commandments was illogical; therefore, unnecessary.

Why should God have decided to change His laws and sacred seasons if there was nothing wrong with them (consider Paul’s assessment in Rom. 3:31 and 7:12-14)? Surely, He is not whimsical, capricious, illogical, or duplicitous. Could it be that ***man*** made the

changes under the guise of being led by God to do so – or, even worse, by man's own authority?

The next two studies are of paramount importance in learning to worship God in spirit and in truth (John 4:23, 24). So, let's discover the illogical logic that is involved in these changes.

Exposing the Illogical Logic

Read carefully Genesis 1:14. Now, consider the interpretation by *The Jerusalem Bible*:

God said, “Let there be lights in the vault of heaven to divide day from night, and let them indicate festivals, days, and years” (emphases added).

For what purpose did God put “lights in the firmament of heaven”? Do you get the idea that it was merely for light and decoration? Or, was it so that man would be able to understand the passing of days, months, seasons, and years from observing the heavens? Was this to serve as a special timepiece for mankind? What does it mean that God saw that it was good? What relationship was there to be between “seasons” and “festivals”?

The *Brown-Driver-Briggs Hebrew and English Lexicon* gives the following definition: “appointed time, place, meeting” (p. 417). Generally speaking, that should indicate that God's reason for creating the “lights in the vault of heaven” included more than just day, night, and yearly seasons: e.g., spring, summer, fall, and winter. For examples: Exodus 13:6-10, 23:14-17, and 34:18 reveal such “appointed times, places, and meetings.” Then you have Leviticus 23 that discusses them in more detail ... and includes the seventh-day Sabbath.

What was Elohim doing in this creation process? Some interpret Genesis 1:1 to mean that the earth was originally perfect and needed no further attention. Some interpret v. 2 to mean that its original per-

fection was brought to ruin because of the rebellion of Satan the Devil (Isa. 14:12-17; Ezek. 28:12-19). The fact remains that Genesis 1:3 begins a creation process by God that, in seven days, produced the “good” creation into which man was introduced so they could be the progenitors of the human population (Gen. 1:25-27). Paul says in Romans 5:14 that Adam was to have been a “figure” of Jesus Christ and rule over that creation.

Pay attention to what was accomplished during the first two days:

Day 1 (vv. 3-5): The original word translated *light* here also signifies *fire*. So, after clearing away the obstructions in space that prevented light from the previously created heavenly bodies from getting to the earth (see v. 2 re: the darkness that prevailed), He diffused caloric, or latent heat, through every part of nature because it would be needed for the creation of the vegetation and animal life.

Day 2 (vv. 6-8): The way He divided day from night was to anticipate the heavenly lights on Day 4 that would govern day, night, seasons, and years. So, He set the earth to spinning on its axis so that a rotation was completed every 23 hours, 56 minutes, and 4 seconds. If it were not already doing so – or had been interrupted from doing so – He set the earth and its moon on a revolution around the sun, that would last about 365.25 days.

With those two creative acts, He made it possible for the earth to sustain life and for man to tell time in days, months, years, and seasons. Each time He completed a particular process in this six-day period of creation, He said that it was *towb* (good). Many manuscripts show it to have been spoken at the end of each day’s creation.

What did Elohim mean by this expression? He meant that they were not only beautiful, but that they were also perfect. In other

words, they were, in weight and measure, lacking nothing – complete and in no need of being changed or corrected.

If each of the first six days' creations were considered by Him to be good, what does it mean that He would bless and sanctify His seventh-day Sabbath? Is it significant above the other six days as a result? Let's see and understand.

Were there any Jews around at that time? Were Adam and Eve Jews? So, did Elohim create the seventh day by resting from His work and blessing and sanctifying the seventh day to be a Sabbath (rest) day so that the Jews would be marked as a means of punishing them?

It is absurd to even consider those two questions since we know that the Jews did not exist until after their progenitor Judah had fathered offspring. Remember that Judah was one of the twelve sons of Jacob (Israel). It makes no sense to draw the conclusions posed by those two questions. The early Church "Fathers" used illogical logic to force the changes they made.

Now read 2 Kings 16:1-6. Which three kings were involved in this incident? Is it clear to you that Israel and Judah have separate kings? Which king was aligned with Rezin of Syria? Which king was the leader of the Jews? Why do you have two separate groups made up of Israelites – that is, one kingdom called Israel and the other kingdom called Judah (Jews)?

Get your history straight! Part of the illogical logic that is bandied about as religious truth is wrong-headed because people simply do not know who the Jews are! Back in late 1986, I asked a Sunday School class to which I was speaking to raise their hands if they believed that Noah was a Jew. All of them did. They did the same for Abraham, Isaac, Jacob, Moses, and Paul. They were astonished when I told them that none of them was a Jew.

The basis for their response lay in the fact that they had been conditioned to believe that the Old Testament is Jewish scripture; therefore, the law and the prophets are Jewish. Remember this: If you can prejudice people against the Jews, then you can prejudice

them against so-called Jewish scriptures! Calling the Old Testament Jewish is inaccurate – especially since the first five books were written by a Levite named Moses under the inspiration and direction of the Lord God (see Ex, 1:1-5; 2:1-10). Whose revelation is it anyway?

Now read 1 Kings 11:9-13. How was God going to punish Solomon for his sins? How many of the tribes of Israel would Solomon's successors eventually rule over? For whose sake did God make that decision? Over which tribe of Israel would Solomon's successors rule? That is how the houses of Judah and Israel were created.

Matthew 1:1-7 and Luke 3:31-34 show from which tribe of Israel (Jacob) David was descended. You should be able to see that David – therefore, Solomon, his son – was descended from the tribe of Judah. They were Jews. They were also Israelites – descended from Jacob, whose name was changed by God to Israel (see Gen. 32:24-32 and 35:9, 10). Read Genesis 29, 30, and 35:16-18 to see the children born to Jacob (Israel). Genesis 29:35 shows that Jacob's wife Leah gave birth to Judah – only one of the twelve sons Israel fathered.

So, while all Jews (Judahites) are Israelites, not all Israelites are Jews. If the Jews were so bad, why would God make the coming Savior Jewish? Do you get the picture yet? Do you understand the illogical logic of the early Church Fathers?

Now read 2 Samuel 2:1-11. Which tribe anointed David as king? How long was he their king in Hebron? Read verses 12-17. Did Israel and Judah fight one another in this incident? So, would you conclude that all of Israel was not united under David as their king at this time?

Read 2 Samuel 3:1. Was there continual war between the Jews and the House of Saul (a Benjamite who ruled over all Israel – see 1 Sam. 9:1, 2, 15-10:1)? Do you get the impression that Judah was rebelling against Saul's successor? Read the entire account to find out why. It is important to understand this history.

What does 2 Samuel 5:1-5 reveal? Who came to David in Heb-

ron to ask David to be their king? Why? Did Israel also anoint David as their king? So, in effect, all Israel was now united under David. Do verses 4, 5 make a distinction between David's reign over Judah only and over the united kingdom of all Israel? In what way?

Why do I continue to cite these history lessons? I need you to understand who the Jews are so that I can help you understand more fully the illogical logic we are discussing. This understanding will open up greater understanding of God's truth – especially His laws, covenants, and prophecies.

We now turn to Leviticus 23:1-4. To whom is the Lord God (the one who later became Jesus Christ – the Creator) speaking here? Is Moses a Jew (see Ex. 2:1-10)? Whom does the Lord God want Moses to tell about these feasts? Whose feasts are they? Is the seventh-day Sabbath one of them? When are they to be proclaimed, or observed?

Notice what is revealed here:

(a) the Lord is speaking to Moses, of the tribe of Levi (see Gen. 29:34, 35);

(b) the command to observe these holy days is to all of Israel, not just the tribe of Judah (the Jews);

(c) these are the Lord's feasts – not Israel's; not Judah's (the Jews).

Here is where you make that giant leap in logic: the Lord is commanding all of Israel to observe something that belongs to Him; therefore, it is not Jewish law, Jewish religion, or Jewish scripture! *If you don't know who the Jews are, you can be prejudiced against even the direct words of God Himself!* Think about that very carefully!

If He set the heavenly lights in place so that these sacred seasons could be calculated from year to year, why would He wait over 2,500

years to give them to only the Jews to mark them out for punishment? Does that really make sense to you? If it does, then you have been deluded by liars and deceivers!

Compare Genesis 3:21 to 4:3-5 (see also Heb. 11:4). What connection do you see between God's use of animal skins to clothe Adam and Eve and the sacrificial practices of Cain and Abel? How did God acquire the skins without killing the animals? What do you understand the expression in the process of time to mean (4:3)?

The expression *in the process of time* (*KJV*), or *in the course of time* (*RSV* and others), does not mean "once upon a time" or "after some time passed" or "after a while" or "sometime later." It literally means "at the end of [the] days" – which is thought by some to mark either an anniversary or an appointed time ... like the weekly Sabbath and the holy feasts of Leviticus 23.

Daniel 4:34 uses a similar expression – *at the end of the days* – to show that the appointed time of Nebuchadnezzar's curse was over (see vv. 19- 27). *Brown-Driver-Briggs* defines that expression to mean "at the appointed time." So, it means that he was released from God's curse at the appointed time.

If Genesis 4:3 is similarly translated, it would read: "At the appointed time, Cain brought [his sacrifice] and Abel brought [his sacrifice]." What would that mean? Well, it certainly does not mean a one-time contest to see who was favored by God! It means something that was done habitually at a specific time – at an appointed time.

Adam Clarke referred to authorities who believed that these sacrifices were offered either on the anniversary of the creation or on the weekly Sabbath because it came at the end of each seven-day week – at the end of the days. Clarke favored the weekly sacrifice because he believed that divine worship was definitely instituted by God.

So, at the least, sacrifices and weekly Sabbath observance seem to have been practiced by custom at their appointed times. Since Cain and Abel were grown men at this time, this was something they

were accustomed to doing (see Luke 4:16). *The Jerusalem Bible*, *The Anchor Bible*, and *The Moffatt Translation* translate Genesis 1:14 to show that the heavenly lights were created to mark out *fixed, sacred seasons*. Why would God refer to them as *fixed, sacred seasons*?

Ask yourself some reasonable questions. Why would God not have taught the first family how to sacrifice and worship Him so near the time when they committed the sin that brought upon them the death sentence – especially if the sacrifice was a *shadow* of good things to come (see Heb. 10:1; 1 Pet. 1:18-20)?

If He had a plan of salvation even before the creation of the orderly universe (see Eph. 1:4-14; 1 Pet. 1:18-20), doesn't that indicate that He *anticipated* at least the potential of mankind running off track because of freedom of choice? Why would He delay its employment? Why wait over 2,500 years to give the Sabbath rest to *Israel* just to punish the *Jews*? Why fix the purpose of the heavenly bodies *before* He had even created mankind?

The weekly Sabbath and the seasonal holy days in Leviticus 23:4 are called *appointed times* in several translations. Could God have taught the first family His plan of salvation as expressed in these *appointed times* during the first or second year – with Passover being the 14th day of the first month when He sacrificed the animals from which He acquired the skins?

I know: so many questions – so little specific information. That is the nature of “history” when pieces are missing ... and the *logic* of one's conclusions does not reasonably match the facts that do exist.

Chapter Two

The Lord God's Covenant with David

There is a country music song that has a line in it to which we should pay close attention. The sense of it is simple: If “forever” does not mean “forever,” then what is “forever” for? That is a simple, reasonable question that basically asks whether or not God's word is truth and worthy of one's belief. If it is not, then there is no reason to accept anything in scripture as truth.

We find an example of this maxim (a short, pithy statement expressing a general truth or rule of conduct) in 2 Samuel 7. What did the Lord God send Nathan the prophet to tell David? If you have read this carefully, then you should have found the following truth as spoken by the Lord God:

1. Verses 1-8: David planned to build a “house” (a dwelling place”) for the Lord God in which Israel would worship Him instead of in the Tabernacle Israel built during their exodus from Egypt.
2. Verses 9-11: The Lord God made a covenant with David to make him a great name in all the earth and make him a “house.” In essence, the Lord God told David that He was going to establish David's royal dynasty. A royal lineage was going to be created for David.

3. Verse 16: That dynasty is going to be “fixed” forever. Ergo, the introduction: If forever does not mean forever, then what is forever for?

Here is where you have to adjust your “thinking cap” and pay attention to the logic of this promise. Was David’s royal lineage to be established before God forever (vv. 13-16)? Was this a message about *all 12 tribes of Israel*? Read vv. 22-29. Who was to be the ultimate Seed to come from David’s lineage (see Luke 1:24-35; 2:1-4, 11; 3:31, 32, and Matt. 1:6, 16-17; 9:27)? Were David and this prophesied “Seed” Jews – from the lineage of Judah?

Now for your logical question: How does this square with the attitudes of Ignatius, Barnabas, and Justin Martyr toward the Jews? How dependable are their claims that the “Christianity” they established is God’s replacement of the “Christianity” that was actually created by Jesus Christ (see Matt. 16:13-20; Eph. 5:22-33; Rev. 19:7-9)?

Let’s apply some logic to the contents of Psalm 89. This is a composition by David in which he extols (enthusiastically praises) the faithfulness of God to fulfill His covenants and promises. Read carefully vv. 1-4. David is describing the royal covenant God made with him in 2 Samuel 7. Verse four (4) is the “linchpin” (a person or thing vital to an enterprise or organization) of this covenant: David’s “seed” will be firmly fixed to be the royal household of all of Israel forever. Pay special attention to v. 24.

I could, at this point, short-circuit this discussion by going to Ezekiel 37 and ask you to read the entire chapter ... paying close attention to vv. 24-28. However, I think that the details of this situation must be understood fully.

Psalm 89:18-27 gives us more information about God’s eternal covenant with David. Here, in v. 18, David openly admits that the Lord God of Israel is the true King. Yet, he returns to the “eternal covenant” in vv. 19-27 to rehearse the terms of that covenant.

David was chosen out of the people to be king over all of Israel.

Verse 24 speaks of David's horn, which speaks of the power that his subsequent lineage will ultimately accrue. That promise is supported by v. 27 in the expression: "I will make him my firstborn, higher than the kings on earth." While that includes David himself, it is also an allusion Jesus Christ as King of Kings and Lord of Lords (see Luke 1:30-33; 1 Tim. 6:14, 15; Rev. 11:15). Jesus Christ is the "Shiloh" mentioned by Jacob/Israel in Genesis 49:8-10.

Now read Psalm 89:28-37. How long will the Lord God keep covenant with David's house? Notice the two-fold commitment to keep David's "seed" (descendants) and throne forever (v. 29). That is testimony to the faithfulness of the Lord God to His word.

What if those descendants become gross sinners and fall out of covenant with Him? God's response will be to punish them as much as is necessary in order to get them back into covenant and fulfilling their part of His plan to make them His "kingdom" people. Verse 33 is crucial to understanding His motivation and intent.

The last parts of Psalm 89:33-37 are important:

(a) He will not allow His covenant with Israel and David to be broken or altered.

(b) Once He has made a commitment to David regarding this eternal lineage, which will include the Christ, He will not change His mind.

(c) David's "seed" and throne will be as eternal as the sun and moon. That part of His promise indicates that the sun, moon, and, by implication, other heavenly bodies, were not intended to be temporary fixtures in His creation (see Gen. 1:14-18).

Finally, read verses 38-52. Considering that this Psalm was written by Maschil [son] of Ethan the Ezrahite – not David – did someone feel that God had, indeed, gone astray from His covenant with

David (vv. 38-52)? Or, could this be from a lack of spiritual understanding because of the sins of David's *descendants* and the punishment they incurred for them? So, you cannot say that this is David's complaint against God?

Jeremiah's Prophecy

Read Jeremiah 33:15-26 carefully. Who will grow up in the House of David? Who is this Branch of Righteousness? Will Judah be saved, and Jerusalem be called by His name? Will David ever lack a man (the word can mean *person* or *kinsman* – which could include a *female* – of royal blood) to sit upon his throne? How does God inspire Jeremiah to explain it in vv. 19-26? To which covenant does the Lord God refer this time? Does He explain, in vv. 23-26, the confusion brought by the author of Psalm 89? Has He, indeed, lied to David and cast off His people – the House of Israel and the House of Judah (refer again to Rom. 11)?

Please grasp this firmly: God does not lie! When Jeremiah wrote this prophecy several hundred years after David was alive, there was still a descendant of David on the throne – a Jew. Queen Elizabeth II of Britain traced her lineage back to David and Judah. That means that her son, Charles III, now the king of Britain, is a descendant of David ... as are all of her children, grandchildren, and greatgrandchildren.

We have seen God make a covenant with David based on the heavenly bodies (sun and moon) and day and night. He casts these covenants in the realm of forever based on His intention that these heavenly bodies will exist forever. Why do I draw your attention to this?

It is really rather elementary: the heavenly bodies are fixed (firm, stable, permanently fastened) in the heavens. If that is true, then their purpose for being there is also fixed. If their purpose is also fixed, then there should never come a time when He would make void that purpose or the times and sacred seasons related to

them. God reveals that He intended there to be a *seventh-day* Sabbath and holy days in their seasons that are reckoned by these heavenly fixtures.

Man, however – by hook, crook, and/or prejudice – has been deceived into thinking that God inspired him to change what God has *fixed*. If it is *fixed*, do not break it! There has been no *need* for God to change them.

With the above discussion as background, let's discover how God has prophesied His plan of salvation in the weekly *seventh-day* Sabbath and His holy days. Please pay close attention to the details. We do not want to be found opposing God.

Chapter Three

The Weekly Seventh-day Sabbath

Read carefully Genesis 2:1-3 and answer the following questions. How did God – Elohim – create the seventh day? What did He do on that day that was different from the first six days? What does it mean that He blessed the seventh day and sanctified it? Why did He bless and sanctify it? Does this action indicate that He merely meant that one day in seven should be a day of rest? Or, was His action specifically directed toward the seventh day? It is very important to get the answers correct because of at least three scriptures: John 4:23, 24, Mark 2:27, 28, and Malachi 3:6. Answer them wrongly, and you might experience Matthew 7:21-23.

The Creation Week

The creation week was the cooperative work of Elohim – the Godhead made up of those we now know as God the Father and Jesus Christ (see John 1:1-3, 14). You should be able to understand that They are not one-and-the-same individual. Verse 14 helps us understand that because God the Father never became flesh. And ... He did not leave His throne in heaven in order to live 30+ years on the earth as a human being. Nor did He die on a cross for our sins and remain dead for three days and three nights ... then resurrect Himself.

In Genesis 2, the Word God was identified as Yahweh Elohim. Many scholars recognize that as the name of the Savior God ... the one we know as Jesus Christ. Mark 2:27, 28 verifies that for us. All of His action in Genesis 2:1-3 is directed specifically toward the seventh day.

The other six days had specific actions directed toward them in preparation for the creation of man on the sixth day: caloric heat, seed-yielding vegetation, rotation of the earth on its axis and its revolution around the sun, heavenly bodies (which anticipates His concern for worship according to a **fixed** weekly and yearly schedule for specific worship purposes), sea life and various fowl, and various cattle and creeping things, along with man.

What we learn in Genesis 2:1-3 is that He did not hold His seventh-day rest with the same regard as the first six days. The objective for the seventh day was to create a time for worship, reflection, and rest. It is to be a time to reflect on the testimony provided that Yahweh Elohim engaged in a creative work with the objective to create mankind in His own image (refer to Rom. 1:18-20). The entire creation – including the seventh-day Sabbath – is a witness that **Yahweh Elohim** exists and has the best interests of mankind in His holy mind and heart and purpose.

The specific objective for creating the seventh-day Sabbath was, therefore, to provide the time and atmosphere in which to contemplate **your** individual place in that purpose. He thought it to be important for mankind to have a holy regard for all of His creation (including mankind) and take time to become holy as Elohim is holy. Why? Read carefully Ephesians 1:3-14 and John 3:1-21. Now read Leviticus 20:7, 8.

Those three scriptures plainly tell you that Elohim (Father and Son) intends to adopt us into the Elohim Family by changing us from flesh to spirit (see 1 Cor. 15:20-55 and 2 Cor. 4:7-5:11). In that manner, we will be **born again**. Those who enter that holy Family will be treated as though they are the **naturally** born children of God with all the rights and privileges of natural-born children.

This concept is little understood, and even less taught, among mainstream “Christianity.” Lessons 1 through 10 should have educated you to sufficiently understand that great plan of Elohim. It does no harm to review that material as often as you need to do so.

Deuteronomy 6:4 is called “the Shema” ... the object of which

is to stress that Israel was to listen intently and let the spoken words sink deeply into their memory. The seven words are very simply stated: “The Lord our God is one God.” Many in denominational Christianity have used this verse to create the concept of monotheism – the existence of only one God. We can show in John 1:1-3, 14; 17:1-26; Ephesians 1:2-5; Philippians 2:5-11; and Colossians 1:3, 12-20 that the monotheism doctrine is unscriptural. So, what does the expression “the Shema” mean?

It is the Lord God’s reminder to Israel that He is to be their only “God.” Why? Is a “wife” supposed to be the only “wife” of the “Husband” (Gen. 2:18-25). You are reminded that the Lord God is Yahweh Elohim – the One who became Jesus Christ. In Exodus 19:4-8, we find His “marriage proposal” to Israel. In Hosea 2:1-13 and Amos 3, we find His divorce of the House of Israel because of her adulterous sins with foreign “gods.” God the Father was never “married” to Israel by the Old Testament covenant. The Lord God never divorced the House of Judah ... probably because of His covenant with David.

As brief as this information is, you should begin to understand that Deuteronomy 6:4 is the Lord God’s reminder to Israel that He is to be her only God. Monotheism is applicable only in that sense. Hosea 2:14-23 is His testimony that He will cleanse the House of Israel of her adulteries ... and remarry her forever thereafter. Paul’s comment in Romans 11:25-29 is based on that prophecy and other similar ones. Why? Romans 11:29.

Now read Ezekiel 20:1-44. Pay attention to the way He blessed Israel only to have her despise His thoughts and ways and chase after false gods. Pay attention to His commitment to cleanse those of Israel who will repent and bring them back to Himself under the rule of Deuteronomy 6:4. Pay attention to how He took her to the wilderness out of the sight of the heathens in order to perform the cleansings. Pay attention to the important role His Sabbaths (see Lev. 23) played in binding them to Him as Lord and God.

Here is the important point: Can you understand the point He

makes about the importance of the creation of the earth and the solar system relative to mankind in general? When the Sabbath was created, Israel did not yet exist.

Israel is a *representative model* for all of mankind to follow. The Lord God’s covenant was a “marriage” covenant with Israel so she would set the example of holy people who obey God’s laws in a righteous, sacred relationship with Him. Read all of Romans 11 to grasp that point ... noting how the non-Israelites are to be grafted into the “holy root.” They, in effect, will become “Israelites” due to becoming part of that “olive tree root.”

The Fourth Commandment

Let’s begin this segment with a quote from a major denominational “Christian” source:

In the Old Testament the seventh day of the week was set apart as the sabbath (Ex. 20:8-11). The word “sabbath” refers primarily to the purpose—not the *number*—of the day. *One out of seven was to be a rest day.*

The first day of the week is the Lord’s Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, work of necessity and mercy only being excepted. (Herschel H. Hobbes, *The Baptist Faith and Message*; Convention Press, Nashville, Tennessee; 1971; pp. 92, 93)

How closely did that Baptist Convention of 1971 read Genesis 2:1-3? Do you see in those verses a *specific day* of the week tied to the Sabbath rest? Which one? To which *sabbath day* would the same

Lord God, who created the seventh day rest, be referring in Exodus 20:8? If He is so specific in Genesis 2:1-3 about the seventh day of creation when He rested (sabbathed) from His work, why would the Exodus 20:8 command be interpreted as “one day out of seven”? Why would He later tell Moses in Leviticus 23:3 that “...the seventh day is the sabbath of rest ... it is the sabbath of the Lord....”? Why would Jesus Christ take credit for having created that same seventh day sabbath rest (Mark 2:27, 28)? Do you get the idea that well-meaning people have not been led by God (because of the death, burial, and resurrection of Jesus Christ) to abrogate the fourth commandment in favor of “one day out of seven”?

Exodus 20:8-11 was specifically commanded by Yahweh Elohim, the member of the Elohim Family who became Jesus Christ. It is important for you to understand that fact. Make note that this is not law that was imagined and created by the Jews. This is law that was written by a Levite named Moses (see Ex. 1:2 and note the tribe of Levi and 2:1-10) as it was dictated to him by the Lord God. The books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy were dictated by Yahweh Elohim and delivered to the children of Israel by the Levite Moses.

Does this fourth commandment say that one day out of seven is sufficient for a day of worship – or does it point to a specific day? Why did the members of Traditional Christianity choose Sunday to be their “sabbath”? What is meant in Exodus 20:8-11 that you are to remember and keep holy the seventh day? How many days are you to pursue your own work? Are you, your family, your employees, your visitors, and the tools you use to do your work – including animals – required to rest? Why is that true? Is this commandment based on Genesis 2:1-3? How can you tell?

The term remember is translated from the Hebrew term zakhar. It means “to observe [celebrate] or commemorate [call to mind or memorialize].” Why would God command you to celebrate the seventh day as a memorial? What are you to remember and celebrate? Merely a rest taken by God? No. You are to celebrate that it

is God's **holy rest** taken after He had created everything for mankind's holy benefit! It is a **witness** that all of this creation did not happen by blind, stupid chance – that God had a supreme, **holy** purpose for bringing it into existence (Eph. 1:3-14).

The *KJV* (1611 translation; American Bible Society) that I generally use for reference purposes puts it this way: “Remember the **seventh** day, to keep it holy” (emphasis added). However, I have another *KJV* that is called the *Authorized King James Version* that says: “Remember the **sabbath** day, to keep it holy” (emphasis added). The basic idea is to always be aware of the existence of that special, blessed day and honor God through rest and worship during that time span.

Most translations say **sabbath** as opposed to **seventh**. There must be no confusion, though, because anywhere scripture refers to the **Sabbath** it always means the **seventh** day or a **yearly** Sabbath (we will see an example of this later). To keep it **holy** means at least a couple of things: (a) you are to regard the seventh day as being holy time because God Himself set it aside for that purpose, and (b) you are to maintain and preserve the holiness, or sacredness (more properly, **sanctity**) of the seventh day by observing/commemorating its creation and purpose.

You cannot obey Exodus 20:8-11 by referring to **Sunday** as the “Christian” Sabbath. Genesis 2:2, 3 is the **matrix** (that within which something originates or develops) of the seventh-day sabbath. It is like saying that the seventh day rest of the Creator God is the “mother” of this holy, sacred time of rest for mankind. **Sacred** means that it is “set aside for the service and worship of deity [God].” God allotted you six days for the completion of **your** work. All things under **your** decision-making power are to be subject to the rule because the holy time represents at least three most important things:

- (a) It is a **sign** between God and His people so they can know that He is God who sanctifies (set aside for holy purposes) them (see Ex. 31:13-17, and Ezek. 20:11, 12, 19,

20);

(b) It is a day of thanksgiving for deliverance from physical and spiritual slavery (Lev. 19:30, 34; Deut. 5:12-15) – so you and all the people and things under your decision-making power are freed from any servile obligations in order to demonstrate that you regard freedom in the same way God does; and

(c) It is a shadow, or type, of some good thing to come (see Heb. 10:1 and Heb. 4): a time for a future holy rest in a specific place.

This last point is especially important for this reason: all types continue to be in force until the things to which they point are actually achieved. Paul gives us two perfect examples of this in 1 Corinthians 5:6-8.

First, he calls Jesus Christ our Passover. When He fulfilled that type, did it annul the concept of Passover as commanded in Leviticus 23:5? No! Its ultimate spiritual intent is the thing to which it pointed – that ultimately comes into being. Jesus Christ is still our Passover. Why? He is the means by which God passes over our sins and allows Jesus Christ to bring us to salvation: being born again into the Elohim Family (Eph. 1:2-14).

Notice, too, what Paul says about the Feast of Unleavened Bread (1 Cor. 5:6-8; Lev. 23:5-8). The connection between unleavened bread and being delivered from sin should be apparent in Paul's comment. Notice how he identifies the spiritual intent of the type: "Let us keep the feast [of unleavened bread], not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (v. 8; emphases added).

So, the shadow, or type, of the Sabbath is yet to be fulfilled. Clarke concluded that: "...the moral obligation of the [seventh-day] Sabbath must continue 'til time be swallowed up in eternity" (p. 126;

emphasis added).

Finally, James makes it clear that the Ten Commandments are an inseparable unit of law (see James 2:8-12): break one of them, and you are guilty of breaking the entire unit. The fourth commandment specifically enjoins observance of the seventh-day Sabbath, not one day out of seven – especially not substituting the first day for it. That change to Sunday worship has been based on illogical logic driven by anti-Semitic bias, among other things. Why didn't Paul and James know that the weekly Sabbath and all of the Leviticus 23 holy days had been revoked by the death, burial, and resurrection of Jesus Christ (see Rom. 3:31)?

Jesus Christ's Comments about the Sabbath

Read carefully Mark 2:27, 28. For whom was the Sabbath made? Who is the Lord of the Sabbath? What does that mean?

Jesus is addressing the creation of the seventh-day Sabbath in Genesis 2:1-3. He says that it was created for mankind – not just the Jews. He alludes to an idea some had that man was made so God would have someone to worship Him on the Sabbath once it was created. Quite the contrary, says Jesus. God intended that the Sabbath would be for the benefit of mankind. The purpose has never been changed because there has never been a need to fix it.

Next, Jesus brings up a point not even considered by mainstream “Christianity.” Why does Jesus call Himself the Lord of the Sabbath? The Greek term (*kurios*), from which Lord is derived, means that He considers Himself to be the owner and controller of the Sabbath. If He was the creator of the Sabbath, then He full well knew that He did not institute a change from the seventh day.

Read the following two quotes and draw your own conclusion about how/why the change was made by humans ... not by God:

(a) You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctifi-

cation of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify (Cardinal Gibbons [Roman Catholic], *The Faith of Our Fathers*; 1892, p. 111; emphases added); and

(b) Sunday is a Catholic institution, and its claims to observance can be defined only on Catholic principles. ... From beginning to end of Scripture there is not a single passage that warrants [that is, authorizes] the transfer of weekly public worship from the last day of the week to the first (*Catholic Press*: Sydney, Australia, August 25, 1900; emphases added).

Your problem is to decide who the Lord of the Sabbath really is. It was in conjunction with its position as the State Church of Rome that the Roman Catholics supposedly derived their authority to make such a change. Note this quote from *The Convert's Catechism of Catholic Doctrine* (Rev. Peter Geiermann, C., SS., R.; p. 50; Third edition; 1913 – a work which received the “apostolic blessing” of Pope Pius X, January 25, 1910):

We observe Sunday instead of Saturday because the Council of Laodicea (A.D. 336) transferred the solemnity from Saturday to Sunday.

So, they claim credit based on their authority – which, of course, they would claim is ultimately derived from Jesus Christ Himself. Remember that the problem was with the people, not the covenant (Heb. 8:8). Read Matthew 5:17-19. What is so difficult to understand about Jesus Christ's statement? Is He a liar? Is He deceitful and untrustworthy about what He is doing? What could have come about after this statement to cause Him to change His mind? Hmmm.

Finally, the symbolism attached to the weekly Sabbath is also attached to each yearly Sabbath listed in Leviticus 23 – that is, days

that are commanded as either Sabbaths or holy convocations. Yet, each holy day period has significant prophetic symbolism of its own that helps us to more clearly understand God’s plan of salvation. Let’s study each briefly to understand what God intends us to know and have faith in.

The Symbolism in the Weekly Sabbath

What value should it have for you to be able to set aside all of the demands of the work-a-day life for a dedicated period of time in order to contemplate the existence of a beneficent Divine Being who has plans and expectations for human beings? For you to rest from your labors? For you to find peace, happiness, contentment, prosperity, health, and well-being?

What if you could make warfare obsolete? And ... cause the absolute, complete extinction of all diseases, handicaps, and mental disorders? Such is part of the fulfillment of the symbolism found in the rest symbolized by the seventh-day Sabbath observance.

Let’s understand God’s revelation of this marvelous plan. Read Genesis 2:1-3. Can past time be used in the future – or is it gone and unable to be recovered? Would it be reasonable to believe that God’s blessing and sanctification of the seventh day, then, would imply its future use? Would it also be reasonable to believe that such blessing and sanctification would apply to all recurring seventh days and any other day set aside by God as a Sabbath (Lev. 23)?

Be aware of the fact that the seventh-day legislation has been used to justify the sanctification of the first day of the week as the “New Testament” Sabbath – that is, all succeeding Sundays are likewise considered by Traditional Christianity to be sanctified.

That being the case, it is recognized that God’s purpose in establishing the seventh-day Sabbath implied the sanctification of all succeeding seventh-day Sabbaths. The Sunday-keepers use that logic to form a false conclusion.

Now read Hebrews 4:4, 5. Does Paul reference two different

scriptures here to make his point about a future Sabbath for God's people? Does he reference Genesis 2:1-3? What is meant by the expression "If they shall enter into my rest" (*KJV*; emphasis added)?

Do you get the impression that God's rest is something to be done, as well as a place where it is to be done? Although other translations say: "They [that is, the rebellious] shall not enter [into] my rest," the point remains the same: God's rest is something to be entered (action), as well as a place for that to happen.

Paul also refers to Psalm 95, which concludes with the statement that God swore in His wrath that the rebellious Israelites would not enter into His rest: the Land of Promise. This gives out the idea that God's Sabbath – that is yet future – is also as much a place as it is a condition.

You can see the genesis of this promise in Genesis 15. Please note especially v. 18. Consider the massive territory between the Nile and Euphrates rivers that has yet to be occupied by Israel. That is the land of promise! That is the place of rest! That will be the land occupied by Abraham and his "seed" ... and known as the Kingdom of God. Romans 11:22-29 gives Israel (even if it is only a faithful remnant; see Isa. 1:2-9 and Rom. 11:1-12) a great hope of redemption. God is not a liar ... nor does He say one thing, but mean another. Now read Hebrews 6:13-20. Pay attention to the word immutable. It means that the Lord God's oath in Genesis 15 not only will not change ... it cannot change! Denominational "Christianity" acts as though they do not accept that premise. They seemingly forget that God does not lie; God is not duplicitous ... saying one thing but meaning another; God does not change.

Chapter Four

The Lesson of Exodus 16

Why did the Lord God propose to rain bread (“manna”) from heaven on the Israelites (see especially v. 4)? So, was the Lord God not sure that they would be obedient? Pay attention to the last part of v. 4: “...that I may prove them, whether they will walk in my law, or no” (emphases added). Is the seventh-day Sabbath legislation included in this action by the Lord God? How can you tell?

You have to remember that Israel had been slaves in pagan Egypt for 430 years (Ex. 12:40). How much true religion would you imagine that they had learned and practiced during that time? Working from that paradigm, connect the “dots” of all of His holy legislation.

Israelites With Bad Attitudes

The Lord God had experienced too many situations where the Israelites had not obeyed Him, but resisted Him, and called Him a liar. He had done as much to put them to the test as they did Him. Do you think their murmurings were valid? Did they even long to go back to Egypt (a symbol of sin and slavery)?

Now read Exodus 16:16-28. Why were they to gather the manna only six days a week? **Was it going to fall on the seventh-day Sabbath?** Why/why not? Were all of them obedient? After having been slaves in Egypt for 430 years, do you suppose that it was necessary for God to teach them which day was, in fact, the commanded seventh-day Sabbath?

Why would the Lord God go to all this trouble for 40 years to prove to them which day is the seventh-day Sabbath – just to either:

(a) later do away with it or (b) allow it to be done away with by the crucifixion and resurrection He suffered as the human Jesus Christ?

Now read Exodus 18:13-16. Why did Moses sit as a **judge** all day every day (read especially v. 16b)? What is significant about making them **know** (for clarity's sake: understand, comprehend, grasp, appreciate, possess, perceive, fathom, apprehend) the statutes and laws of God?

The Significance of Abraham's Role

Genesis 26:5 shows that Abraham **knew and practiced** God's commandments, statutes, and laws, too – well over 430 years **before** the Lord God gave them to Israel. The important point here is simple: God's laws, commandments, and statutes were known and in force **before** He concluded the “marriage” covenant with Israel at Mt. Sinai. This shows that the seventh-day Sabbath – and the rest of the Ten Commandments – were not **unknown** factors prior to Mt. Sinai.

If Abraham kept them as a **charge** (a holy responsibility/office; see also Lev. 8:31-36) from God, then he, too, observed the seventh-day Sabbath – and, no doubt, he did so because he understood the future **rest** because it was part and parcel to the covenant God made with him! After all, the **Land of Promise is** the “rest” that God promised him and his future “seed.”

God was leading Israel out of Egypt to that Land of Promise just as He told Abraham He would do (see Gen. 15:13-21). They are the “seed” who inherited the Lord God's covenant with Abraham, Isaac, and Jacob, who was renamed **Israel** by Yahweh Elohim (see Gen. 32:24-29; 35:9-12).

Read Hebrews 11:8-16, What did Abraham expect from his covenant with God? Merely a Land of Promise? Or, was he expecting something yet future? What have the faithful of God **expected** that God will do for them in the future? So, none of them have yet received it (see vv. 39, 40)? Do you see the connection between this and Hebrews 4 – a **future** Sabbath rest (condition and place) for His

people?

In Matthew 11:28-30, what did Jesus Christ say He will give to those who labor and are under heavy burdens? Would such people just be trading one burden for another? Or, does it sound like a promise of deliverance similar to the exodus from Egypt? How does what He says relate to a future Sabbath? Is the twice-mentioned rest a clue?

Yielding to God's Instructions

Read Romans 6:11-23. Why should we yield to God rather than to sin and unrighteousness? To whom are you a servant? Can you be the servant of sin and righteousness? What is the final result of each kind of servitude? Would being a servant of righteousness lead to a life of eternal rest from the burdens and vanities of this present life? Read Romans 1:18-32 and Galatians 5:16-26 for more insight into how sin has enslaved mankind.

Read the following scriptures in Isaiah that reveal much about this rest God has reserved for the faithful in the future – that Sabbath discussed in Hebrews 4; Isaiah 2; 11; 12; 14:1-3; 40; 43; 65:17-25; 66. Does it appear from the content of these prophecies that God ever intended to do away with His Sabbaths?

Notice the relief of burdens, the healing of body and spirit, and the peace, contentment, and prosperity God has planned for the faithful in His coming Kingdom – the prophesied rest symbolized by the weekly, seventh-day Sabbath and the other yearly Sabbaths revealed in Leviticus 23.

Exodus 23:14 and 34:23 commanded Israel to appear before the Lord God during three seasons of the year: (a) Passover and Unleavened Bread – held at the beginning of the barley harvest and commemorating the exodus from Egypt; (b) Pentecost – held at the time of the wheat harvest and commemorating God's gift of the Promised Land to Israel, as well as the giving of the Law and the Holy Spirit; and (c) the Fall Festival known as the Feast of Ingathering or Tabernacles – held at the beginning of the governmental new year (fiscal

year) as a time for **covenant renewal** with the Lord God.

These were known as pilgrimage festivals when they journeyed to the place where God put His name (see Deut. 12:5). Psalms 120-134 are known as Psalms of Ascent, which appear to have been a handbook used by pilgrims as they made their ways to Jerusalem during these festival seasons. Let's discover the significance of these festivals to True Christians and why they should yield to the Lord God's instructions about these special feasts.

The earliest scriptural record of Passover observance is in Exodus 12. Whether or not it was observed as a result of the sacrifices offered by the Lord God in Genesis 3:21 is a matter of speculation. It is without doubt or speculation, however, that the focus of our deliverance from sin and death is focused on the account of Passover found in Exodus 12. What it symbolizes is the heart and core of the mission of Jesus Christ.

It is extremely important to understand that the feasts of God are indicative of our journey out of **sin** and into the family and kingdom of God. If you do away with them as though they are "Jewish" trash, then you settle for man-made religious concepts that lead you astray from God's true will and purpose. You settle for **pagan** trash as a reasonable substitute. You must learn the importance of yielding to **God's** instructions.

Chapter Five

Understanding God's Holy Days

The First Prophecy

Read Genesis 3:15. This verse is generally considered to be the first mention of a Messiah who will come to deliver mankind from the penalty of sin by delivering a death blow to the serpent. This record is brief, so we do not know what further explanation the Lord God might have proffered.

It should be plain that the serpent will be destroyed. The head wound he will receive will destroy his power and lordship over mankind, but the Seed also will receive a deadly wound in the process. It is subsequently revealed that the deadly wound will not cause the Seed's permanent death.

To be fair, however, there are opinions that say seed is a plural reference indicating mankind's fight against Satan. But ... notice Paul's comment in Romans 16:20: "And the God of peace shall bruise Satan under your feet shortly." He shows in Ephesians 6:10-18 that such warfare is to be conducted by Christians in concert with Jesus Christ, and He has provided righteous humans the spiritual armor they need to engage in that fight.

In other words, even if the context does refer to multiple seeds, such a fight will be done in concert with the Delivering Seed. The coming of this Delivering Seed is a key focal point in all of scripture.

Passover

Prophetically speaking, Genesis 3:15 is the nexus (the link; tie) that underpins the prophetic nature of God's holy days as given in

Leviticus 23. Genesis 3:21 is another prophetic reference to an event that is covered by a holy day season known as Passover. With what did the Lord God cover Adam's and Eve's nakedness? How do you suppose He got the animal skins?

Not very many commentaries approach the significance of this verse relative to a sacrificial system. How much time do you suppose passed between v. 15 and v. 21? I daresay that it was a matter of minutes. Again, the brevity of the record does not allow for much explanation of what the Lord God might have said to explain what He was doing and why. For that reason, any comment about it is speculative, at best. Nevertheless, speculation that is based on sound reasoning can be helpful in our efforts to understand the nature of God's plan of salvation.

I agree with Adam Clarke that: "It is very likely that the skins out of which their clothing was made were taken off animals whose blood had been poured out as a sin offering to God..." (p. 23). I suspect that this was done moments before evening on the 14th day of the first month of the year during which the sin occurred. Compare Exodus 12 and 13 to Leviticus 23:4-8.

I have no proof, but the actions of Genesis 3:15 would certainly coincide with a later use of the 14th day of the first month in the holy day season listed in Leviticus 23:5. The nature of this event (the slaughtering of innocent animals and clothing the sinful humans with the skins) symbolizes a passing over of the sins they had committed. Remember the Lord God's cautionary statements in Genesis 2:17 and 3:19.

Exodus 12 gives us another example of such a sacrifice at the same time of the year. This event is another forerunner of the holy day in Leviticus 23:5. It is a different kind of "passover" than Genesis 3:21 – but it symbolizes the same outcome: Romans 6:23. Notice in the Exodus 12 account that there is a juxtaposition of Passover blood and an exclusion from death (vv. 2-14).

The Passover lambs were to be killed when the sun disappeared below the horizon at the beginning of the 14th day (see Gen. 1:5, 8,

13, 19, 23, 31). The speculation noted above is based on this information. There is more from which to draw such information.

Now read Genesis 4:3-5. From where do you suppose Cain and Abel learned the two types of sacrifices that they used in worship of the Lord God? Would it make sense that the Lord God *taught* them a sacrificial system? Why should the Lord God prefer Abel's sacrifice over Cain's? (See Hebrews 11:1-4 for a hint.)

I also agree with Clarke that the original idea of sacrificing animals as an act of worship would not have occurred to man without the express revelation from God. Cain and Abel were grown men at this time – and, evidently, had a habit of doing this on a regular basis – at appropriate times, perhaps even *appointed* times that God had intended by the placement of lights in the firmament of heaven (Gen. 1:14 > Moffatt: “Let there be lights in the Vault of heaven to separate day from night, to mark out *the sacred seasons*, the days and the years...” (emphases added). Also, read Exodus 34:21-23 to understand that the Lord God instituted three *seasons* during which “holy days” will occur.

Abel's sacrifice was an *atonement* sacrifice – which acknowledged the need for shed blood to cover sins (see Heb. 9:22-28). Cain's sacrifice was merely a *thank offering* that did not require or use shed blood in any form. Abel's sacrifice *foreshadowed* the sacrifice of the woman's Seed so that mankind could be delivered from Satan's dominion and the death penalty imposed for sin.

Now read Exodus 12:1, 2. During which month is this event to occur? Does the Lord God designate it as the *first* month of the year? This first month does not occur during the dead of the winter as it currently does (January). It occurs during the first moon cycle that occurs during the *vernal equinox* – or spring equinox (which occurs around March 20, 21, or 22 when the sun crosses the equator toward the northern hemisphere). If the full moon occurs on or after the vernal equinox, the first month begins with the new moon that begins that moon cycle (that is, the month). So, this event occurred either in March or April of that year.

In vv. 3-10, what kind of lamb were they to set aside for this event? On what day were they to set it aside? On what day were they to kill and eat it? What were they to do with its blood? How were they to prepare the lamb? What were they to do with the leftovers?

Israel was commanded to kill these lambs “in the evening” of the 14th day of the first month. According to Genesis 1:5, 8, 13, 19, 23, and 31, the day begins at evening. This is why the weekly Sabbath is observed from sundown on Friday until sundown on Saturday – and all of the yearly Sabbaths follow the same rule. So, at the beginning of the 14th day, they killed the lambs and painted their doorposts in preparation for the Lord’s passover, which would begin at midnight. After that, they would wait until daybreak before they began their exodus from Egypt.

The Feast of Unleavened Bread

The Hebrew word for “evening” [*ben ha arbayim*] means “between the two evenings; at twilight; dusk; between sundown and dark.” So, ben ha arbayim is the beginning of the day. Note that Exodus 12:8 commands them to eat it with unleavened bread. While this makes Passover a day of unleavened bread, it is not part of the Feast of Unleavened Bread. The Jewish historian Josephus defines them as two separate feast times regardless of the fact that they “run together” (*Antiquities of the Jews*; Chapter 10:5; p. 79).

The *Jewish Publication Society of America* makes a distinction between evening in Exodus 12:6 and even in 12:18 that is important in understanding the confusion brought by different translations – confusion that changes God’s revelation. *JPSA* uses the term ben ha arbayim in v. 6. That term shows that the lambs were killed between sundown and dark at the beginning of the 14th day of the first month.

Now, understand this very clearly: v. 18 has another term that is translated in the *KJV* and others as even. It is not the same as ben ha arbayim. It is the Hebrew term ba erev – which is the time that signals the close of the previous day. It is the duration of time be-

tween sundown and dark. So, the 14th day at *ba erev* would be the close of the 14th day – at sundown, the 3-5 minutes it takes the sun to disappear beneath the horizon. Once *ba erev* of the 14th day occurs, the 15th day begins.

So, the seven days of Unleavened Bread are separated from the Passover. *Ba erev* of any day ends that day. For example, Leviticus 23:27 says that the Day of Atonement is on the tenth day of the seventh month. Verse 32 describes it as beginning at *ba erev* on the ninth day and ending at *ba erev* on the 10th day (*JPSA*). That pretty much defines the parameters of the 10th day – sundown to sundown!

The Symbolism of Leavening

Now, what is so special about eating bread that has not had leavening mixed into its batter? What is the purpose of leavening anyway? What message are we to derive from enduring seven days without eating leavening? Is God really serious about something that sounds so silly? Remember this: Hebrews 10:1 says that the law is a shadow of a good thing to come. What does that mean here?

Begin this part of the study by reading Leviticus 23:6-8 and Numbers 28:17, 18, 25. On which day of the first month does the Feast of Unleavened Bread occur? For how many days does it last? On which days do holy convocations occur? What kind of bread are you to eat during those seven days?

Now read Exodus 12:15-20. With regard to the Exodus, what is significant about observing seven days with unleavened bread? What was the penalty for not observing it as the Lord God commanded? Was that a harsh penalty for non-observance?

Remember that there is a striking, practical example of some principle or ideal in this historical event. Admittedly, it is an abstract idea; that is: in itself, it is not a physical or concrete thing. It is a representation derived from concrete examples. The principle of “coming out of sin” is derived from the exodus from Egypt and the necessity of eating unleavened bread due to the haste with which

that exodus was made (Ex. 12:31-39).

What problem – relative to leaving Egypt in haste – presented itself to cause the Israelites to have to eat unleavened bread? Is it reasonable to believe that one has to accept the sacrifice of Jesus Christ for his/her sins in order to be able to overcome sin and death?

Making Appropriate “Connections”

Compare John 6:48-58 to Matthew 26:26-28; Mark 14:22-24; and Luke 22:19, 20. To what does Jesus Christ compare the wine and unleavened bread? Read the entire context of each New Testament reference and see which holy day they were observing.

I have already shown you that Passover is a day during which unleavened bread is eaten with the Passover meal. The literal translation of Matthew 26:17 is “...on the first of the unleaveneds...” (emphasis added). Passover precedes Unleavened Bread. So, Jesus Christ and His disciples were eating the Passover meal.

During this meal, Jesus instituted the new Passover symbols of the unleavened bread and wine. Notice especially that the unleavened bread represents the sinless body of Jesus Christ. If you apply that symbolism to the Feast of Unleavened Bread relative to coming out of Egypt, then it represents coming out of sin – the thing that holds God’s people captive. As a result of coming out of sin, it also represents the intentional act of taking into one’s life the sinless nature of Jesus Christ.

Now read Revelation 11:8. To which two places does John compare the city “...where also our Lord was crucified”? What would be significant about using those two places? This is one way by which we understand the connection between sin and Egypt. In this scripture, Sodom represents the presence of perverted, unnatural sin (see Gen. 19:1-28). Such sins are not acceptable to a holy God.

But ... Passover and Unleavened Bread do not focus on the exodus of God’s chosen nation from Sodom. It was totally destroyed. They do, however, focus on Israel’s exodus from Egypt. Why relate

that to an exodus from *sin*?

Egypt represents a sophisticated wickedness. Do not be deceived by the use of the word *sophisticated*. Sophistication might be secondarily defined as being “intellectually appealing” or “complex,” but its *primary* definition is: “made wise or worldly-wise by experience or disillusionment.”

In other words, it symbolizes the insidious, deceitful type of wickedness that enslaves God’s people. It is the proud, arrogant power that seeks to *replace* God with a religion that idolizes man and nature – leaving the True God and His ways out of the picture (see Rom. 1:18-32). It represents the earthly, temporal order as opposed to the heavenly, eternal order. It is the embodiment of *puffed-up sin*.

Read Matthew 16:6-12 to see how Jesus used the term *leaven* to describe a religious condition like I have noted above. Write down your understanding of why He used it in this situation.

Now read 1 Corinthians 5:1-8. In v. 2, how does Paul describe the Corinthians relative to the *sin* he is addressing? What effect does “a *little* leavening” have on “the *whole* lump”? What analogy does he use in v. 7 to make his point? What remedy does he suggest in v. 7 for their “puffed up” condition? To what does he relate the *leavened* condition? To what does he relate the *unleavened* condition? Does he suggest a manner in which they should observe (keep) the Feast of Unleavened Bread? Does it appear that he couples Passover with the Feast of Unleavened Bread?

While it could be argued that this analogy is relative only to Passover with its symbols of wine and unleavened bread, those who understand the symbolism of the Feast of Unleavened Bread know that Paul is addressing both observances. Paul says in v. 7 that they are *unleavened* because of the sacrifice of Jesus Christ. They became *unleavened* by faith in the body and blood of Jesus Christ – the sacrifice He made on our behalf so our sins could be *passed over* by God and forgiven.

Once that confession of faith is made and the individual is baptized and given the down-payment of the Holy Spirit (see Eph. 1:13,

14), it is mandatory that s/he continues to come out of sin – that s/he becomes unleavened. The unleavened state represents the sinless nature of Jesus Christ. Why would God do away with such a meaningful observance as that? For what reason should it be annulled?

Now read Ephesians 1:10, 20-23; Philippians 2:8-11; I Corinthians 15:25. What is the last enemy Jesus Christ will conquer before He turns all things over to the Father? What is significant about His ultimate defeat of death (remember Romans 6:23)? Is He in a process of deleavening all things?

There is evidence that Christians (who were considered a sect of Judaism known as the Nazarenes – see Acts 5:17; 15:5; and 24:5) were observing God’s Holy Days 28+ years after the crucifixion of Jesus Christ. This opposes the concept in Traditional Christianity that they were nailed to the cross and effectively annulled.

A Glimpse of Old Testament Typology

In theology, typology involves things in Christian belief that are prefigured or symbolized by things in the Old Testament. Now read Exodus 12:11-17. How were they to eat the lambs? What is this event called? Why? What purpose was the blood to serve? Were they to mark this occasion as a holy day in the future? For how long?

Was there another event that was to follow this one? What was it called? What were they to observe on the first and last days of this seven-day event? What occasion did it memorialize? How long were they to observe these holy days?

Now read vv. 18-20. What were they to eat during the seven days that follow Passover? What was the penalty for not eating it?

In verses 21-51, read the remainder of the chapter to focus on the entire event Israel was to experience. Note especially that the events are connected to Israel’s exodus from Egypt ... which is a type of our own exodus out of sin through the leadership of Jesus Christ.

Now read John 1:29. Why does John the Baptist (not the Apostle

John who wrote the book) refer to Jesus as the Lamb of God? What special purpose is Jesus to serve as God's Lamb? Is that typological? Can you explain why Jesus Christ was called "the Lamb of God"? Think back to Exodus 12.

Read carefully Paul's instructions in 1 Corinthians 5:1-8. How does Paul connect Passover and Unleavened Bread to Christianity? What does he call Jesus Christ? With what does he connect leavening? Would it make sense to say that we no longer need the sacrifice of Jesus Christ – God's Passover Lamb? Would it make sense to say that we no longer need to get sin out of our lives through God's Passover Lamb?

How does *the Lord's Supper, Communion, or Eucharist* replace the seven-day Feast of Unleavened Bread? By the actions of the Gentile early Church "Fathers," it has been done away with because of their divorce from Judaism (Christianity was originally a Jewish sect; see Acts 15:4; 24:5; 28:22). Paul demonstrates that the early Church (including the Gentile converts) kept all of the holy days of Leviticus 23.

Here is a case where Paul (Rom. 11:1, 2), a New Testament Christian, makes reference to a permanent law given by the Lord God – the one who, in fact, became Jesus Christ, the true Passover Lamb. Read Romans 9 and pay careful attention to Paul's argument about those who are called God's people. Are they Israel after the flesh? No. They are Israel after the Spirit of God. Note especially vv. 25, 26. By virtue of God's saving grace, Gentiles, too, have been made part of God's true people through faith in Jesus Christ (see Gal. 3:8, 9, 26-29 and Heb. 11). Paul, in Romans 11:16-25, shows that the Gentiles are "grafted" into the "holy root" of Israel and thereby become spiritual Israelites. It is a type of spiritual adoption.

Would it follow, then, that the Gentiles would be responsible for keeping Passover and Unleavened Bread as commanded in Leviticus 23? Yes! Generally speaking, Paul was sent to the Gentiles (see Acts 13:46, 47). The Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians were all Gentiles. First

Corinthians 5:1-8 is addressed to Gentiles.

Why would Paul and Barnabas teach the same things that Peter and the other Apostles were teaching the Jews? Because Jesus said that He did not come to do away with (destroy) the Law and prophets (Matt. 5:17-19). Did He fulfill the law regarding Passover? Yes. Is it subsequently done away with (destroyed)? No. Has sin, which is pictured in the leavening, been conquered yet? No. How do we know? The answer should be patently obvious!

Compare Romans 6:23 to 1 Corinthians 15:25, 26. What are the wages of sin (being leavened)? How long must Jesus Christ reign? What is the last enemy He will conquer? If death is the last enemy that He will conquer before He turns everything over to God the Father, has He yet fulfilled the entire symbol of Unleavened Bread? (Remember that God's Holy Days are both *law* and *prophecy*.) If death is the last conquered enemy, then sin must still be alive and doing well until He finally conquers it. It has not yet been conquered once-and-for-all. There is too much of it going on in this sinful world.

Now compare Leviticus 23:4-8 to Numbers 28:16. Do you see a clear distinction between the Passover on the 14th day of the first month and Unleavened Bread on the 15th day through the 21st day of the first month? Do you understand them to be separate observances that are tied together because of the exodus from Egypt?

In Mark 14:1, how does Mark make a distinction between the two observances (follow *KJV*, *Modern Language*, *RSV*, *NIV*, *The Jerusalem Bible*, and many others)? In vv. 12-16, what were Jesus and His disciples observing here: Passover with unleavened bread as per Exodus 12:8, or the Feast of Unleavened Bread? Does this appear to be a meal eaten during Passover?

All New Testament references to this night should be understood in the context of the Passover observance on the night of 14th of the first month (known as Abib [Hebrew] and Nisan [Babylonian]). Today, the seven days of Unleavened Bread are called the Feast of Passover by some who believe that Passover was eaten the night of

the 15th. It was not. They cover this mistake by saying that Jesus was not really eating Passover with His disciples – that He was eating a pre-Passover meal. That is a gross mistake.

In 1 Corinthians 11:20-34, did Paul describe this gathering as one where the Lord's Supper was being eaten? To what is Paul referring that is linked to the same night in which [Jesus] was betrayed? Was this the same night in which He ate His final Passover meal with the disciples before being crucified (read Matt. 26:17-56, Mark 14:12-45, Luke 22:7-48, and John 13-18:5)? Did Paul practice the new covenant/testament changes in the Passover symbols that Jesus instituted? Was Paul instructing the Corinthian Christians about observing Passover?

This letter was written around A.D. 59. This shows that New Testament Christians were still observing God's Holy Days 28 years after the crucifixion of Jesus Christ. If the Law had been nailed to the cross, why were they still observing them? Because God never intended for them to be done away with (Matt. 5:17-19). And ... Paul plainly states that they were not gathering to eat the Lord's Supper – the essence of which means that they were to eat their Passover meal (the “supper”; see Ex. 12:3-11) at home. They were there to partake of the unleavened bread and wine, like that that Jesus Christ used at His last supper, as symbols to institute the new covenant.

This yearly observance is not referred to as the Lord's Supper, the Eucharist, or communion, which are observed at times that have nothing to do with the yearly/annual observance of Passover on the 14th day of the first month. “As often as you eat the bread and drink the wine” does not mean that you can do it anytime you want to do so. Would it allow you to observe it every five minutes? That would be excessive, don't you think? Passover comes only once a year. The term remembrance, therefore, implies a yearly observance.

The point of this discussion is simple: the concept of the symbols involved in Passover evidently pre-date the giving of God's law at Mt. Sinai – in which case it would be unreasonable to claim that they were merely part of the Lord God's covenant with Israel after the

Exodus.

Although the Bible gives no specific evidence of this, here are three examples, from reputable sources, that these symbols existed before the Mt. Sinai covenant with Israel:

(a) “The Passover was in all probability an institution already existing when the Jewish [actually, *Israelite*] legislation was codified, but taken up and transformed by the Legislator” (*Dictionary of the Bible*; New York: Charles Scribner’s Son; 1924; p. 683);

(b) “Analogies for [Passover] have been pointed out among ancient and modern Arab tribes, and all of its details can be accounted for among the customs of a shepherd people. The Israelites had been semi-nomads [sic] prior to their settlement in Canaan, and they may have celebrated this feast even in Egypt before the Exodus. But sometime after that event they altered its meaning radically” (*New Catholic Encyclopedia*, vol. 10; New York: McGraw-Hill Book Co.; 1967; p. 1068); and

(c) “The etymology [the history of a linguistic form shown by tracing its development and relationships] reaches much farther back into Israel’s history than the oldest O.T. records of the feast” (*Harper’s Dictionary of the Bible*; 1952; p. 527).

Whether or not I agree with everything these sources have to say about the subject, one thing is sure: they point to the existence of a “Passover” concept before the event described in Exodus 12. That is significant in the face of the Traditional Christian argument that the Old Testament laws were done away with by the crucifixion of Jesus Christ because that marked the point at which the old covenant was annulled by being “nailed to the cross.”

Why did the early “Church Fathers” ignore all of this instruction by the Lord God (the One who came as Jesus Christ) and say that He did away with it by His crucifixion and death?

As you studied in Lessons 4 and 5, the transition between the old and new covenants is not that cut and dry. There is more involved in the subject than simply doing away with laws. When Jesus fulfilled the Passover symbolism, He did not thereafter declare that observing Passover is no longer necessary (see Matthew 5:17-19).

The Wave-Sheaf Offering

Read Leviticus 23:9-12. When was this sheaf of the *firstfruits* to be “waved” before the Lord? Would that be on the *first* day of the week (Sunday)? Was it to be accompanied with an animal sacrifice? Describe the animal. Was the animal to be a burnt offering?

There are two important symbols involved in this exercise. First, this wave sheaf offering is the *first* of the firstfruits – the first of two seasons of harvest (Ex. 34:22). This was done relative to the Feast of Unleavened as they prepared to reap the first two crops of the year: the barley and wheat harvests.

According to Alfred Edersheim, a Pharisaic rabbi who converted to Christianity, the sheaf was identified and tied into a bundle during the daytime portion of Passover (the 14th day of the first month). At *ba erev* (the 3-5 minutes between sundown and dark ending the previous day) of the 15th day – at the end of the yearly Sabbath (v. 7) that began the Feast of Unleavened Bread – those responsible for cutting the sheaf asked bystanders three times if the sun had gone down. If so, then that yearly Sabbath was past, and they could engage in the work necessary for cutting it.

The Pharisees reckoned that day to always be on the 16th day of the first month, regardless of the weekly Sabbath. However; when the Sadducees were in charge of the Temple services, they reckoned that day from the weekly Sabbath that occurred during the Feast of Unleavened Bread. In other words, it would always occur at the

beginning of the *first* day of the week (that is, at sundown on Saturday).

If the first day of Unleavened Bread occurred on the weekly Sabbath, oddly enough the Pharisees and Sadducees agreed that it would be done at the beginning of the first day of the week and on the 16th day of the first month! But what did the Lord God reveal about when it should be offered?

Jesus Christ was crucified on Wednesday, April 25, A.D. 31. The Pharisees would have cut the sheaf at sundown ending Thursday, April 26 had they been in charge of the Temple services. The Sadducees would have cut it at sundown ending Saturday, April 28.

Acts 5:17 indicates that the Sadducees were in charge of the Temple services that year. If you go by Matthew 12:38-40, counting three days and three nights from sundown on Wednesday (see Matt. 27:57-61) would put Jesus being resurrected at sundown on Saturday – just moments before the beginning of the first day of the week, not at sunrise the next morning as so many believe. You cannot count three days and three nights from sundown on Good Friday until sunrise on Easter Sunday morning – even using only parts of days. This will become evident as we look at other scriptures.

Now read Matthew 28:1-6; Mark 16:1-6; Luke 24:1-9; and John 20:1. When did Mary Magdalene, Mary the mother of James, and Salome come to Jesus' tomb? Had the stone been rolled away from the door of the tomb? Was it rolled away to let Jesus out – or to let His disciples in? So, had Jesus risen *before* the rising of the sun on the first day of the week?

According to Luke 24:12 and John 20:7, what had been done to Jesus' burial garments? Does this suggest that Jesus was in a hurry to leave the tomb?

If you harmonize these scriptures with Matthew 12:40, you see that Jesus was raised from the dead about sundown on Saturday and took His time about leaving the tomb. We do not know what He did between then and sunrise, but we know that He could have left the tomb anytime He wanted to because He was *spirit*.

The two Marys and Salome reached the tomb while it was still dark – just *before* sunrise – and witnessed the rolling away of the stone from the door. Jesus had already departed the tomb – having neatly folded His burial garments before He left.

Now read John 20:11-17. Did Mary Magdalene think someone had stolen Jesus' body? Would that indicate that she did *not* anticipate His resurrection from the dead? Did Jesus appear to her? Did He allow her to touch Him? Why/why not?

Jesus' having not yet ascended to the Father is significant to the symbolism of the wave-sheaf offering. Remember when that offering was to be made. This might prove which sect was correct: Was it to be on the 16th day of the first month, or was it to be on the first day of the week following the regular Sabbath *during* the Feast of Unleavened Bread?

The first day of the Feast of Unleavened Bread was on *Thursday* April 26, A.D. 31. John 19:31), which shows that His burial would have been before sundown on Passover day, which is not a yearly *Sabbath*. So, counting from just before sundown on *Wednesday* to sundown on *Thursday* equals the first day of His burial (see Matt. 12:39, 40). From that, it is easy to calculate the three days and three nights: He rose from the dead just before sundown on *Saturday*. Remember the way the days of creation are described in Genesis 1:5, 8, 13, 19, 23, 31: evening to morning = the day.

Matthew 28:1 shows that Mary Magdalene and the other Mary went to the sepulcher just before daybreak on the first day of the week (which began at sundown on Saturday). What did they find? An angel appeared in order to explain His absence (Matt. 28:2-6). This shows that He was *not* raised from the dead at sunrise on Sunday morning because He was out of the sepulcher at least *before* daybreak. However, we have seen above that He was raised from the dead *before sundown of the weekly Sabbath*. Therefore, Good Friday to Sunday at sunrise is a *bogus* concept regarding the crucifixion and resurrection of Jesus Christ! It is not even three days and three nights in duration (Matt. 12:40).

What is special about Matthew 28:9 and John 20:17? Were Jesus' disciples allowed to touch Him in this scene? Do we have a contradiction in the stories presented in all of these accounts? How can we resolve the seeming contradiction?

Early in my own experience with God's truth, I learned that you have to harmonize the various accounts of these seeming contradictions to get the true picture. There are reasons why they appear to be contradictory.

For instance, Mark 16:9 would make some think that Jesus was resurrected just before sunrise on Sunday morning. There is a good reason why this is a wrong assumption: there was no punctuation in the original Greek – so, this verse would be more properly translated “Now when Jesus was risen[,] early the first day of the week He appeared to Mary Magdalene....” Properly placing the comma changes the meaning of the passage.

A literal translation of this verse would read like this: “Now having risen, He appeared to Mary Magdalene early the first day of the week....” Once this correction is made, then all of the accounts harmonize and the seeming contradiction goes away. But, what about Matthew 28:9 and John 20:17?

John 20:17 shows that Jesus was – at that moment – about to ascend to the Father's throne. The *RSV*, *The Jerusalem Bible*, and *Moffatt* translate this verse giving that sense of meaning: “I am ascending....” Having already told Mary Magdalene to go tell His disciples that very thing, she sets off to complete her mission, and Jesus ascends to the Father.

Matthew 28:9 does not indicate how much time passed between His conversation with Mary Magdalene and His meeting with the disciples who held Him by His feet. We can only observe that He would not allow her to touch Him because He had not yet ascended. That being a given fact, why would He allow the others to touch Him if He had not yet ascended?

Now read. Leviticus 23:9-14. How does Jesus' ascension to the Father relate to the wave-sheaf offering? Note two aspects of this

ceremony: (a) the wave-sheaf is the first of the firstfruits; and (b) the lamb is a burnt offering – to be totally consumed by fire.

The smoke and odor of that burnt offering represents a spirit rising to God. It is not to be confused with an immortal soul! It foreshadows the Lamb of God rising in spirit to God the Father (see v. 13 where the burnt offering is called a sweet savor unto God).

The waving of the barley sheaf represents an unadulterated offering – the sacrificed Christ – of the first of the firstfruits to God. This sheaf had to be cut and offered before any of the first harvest could be harvested. But, why is Jesus Christ called “the first of the firstfruits unto God”?

In James 1:18 we find a valuable clue. How does James refer to True Christians? Pay attention to this: “...a kind of firstfruits of His creatures.” This runs counter to the traditional “Christian” belief that humans die and go immediately to either heaven or hell.

As I have taught in other lessons, you need to pay attention to ordinal numbers. The ordinal number first demands at least a second, but it does not preclude a third, fourth, ad infinitum. The statement by James allows for, at the least, secondfruits.

How does this play out in scripture? Read an Old Testament and a New Testament comment about this: Zechariah 14:5, 9, 16-21 and Revelation 20:4-15. Do you notice in Zechariah’s prophecy that Jesus Christ, at His return, will conquer the nations of the earth (see Dan. 2:31-45; 7:13-22; Rev. 11:15; 19:7-21)?

Read Revelation 20:4-15 carefully. When Christ returns, how long will He remain on the earth? Do you see that those in the first resurrection reign and rule with Him for 1,000 years? Why? Evidently, they are teaching the surviving human population of the earth about the salvation that is available to them through Jesus Christ. This indicates that whatever religious knowledge they have is not sufficient for being changed from flesh to spirit. That is not taught in Traditional “Christianity.”

Now read vv. 11-15. Notice the statement about a “great white throne judgment” after the defeat of Satan and his Gog and Magog

followers. All of the dead who were not resurrected in the first resurrection will have a period of time to also be taught God's truth and receive salvation through Jesus Christ. It is called "the great white throne judgment."

Revelation 14:14-20 helps us to understand that riddle. Does the imagery revealed to John indicate two types of harvests? Is the first group harvested by Jesus Christ, and the second one harvested by the angels? Although there are two harvests shown here, this only relates to two ultimate types of resurrections mentioned by Jesus Christ in John 5:28, 29. My point here is that Jesus Christ does, in fact, effect the first resurrection at His return. We will learn more about the second harvest by Jesus Christ in BSC 12.

In 1 Corinthians 15:20-23, of which group did Christ become the first representative? Would He represent those True Christians who are harvested when He returns? Is there an order in which the harvests will take place? Pay attention to v. 20 where Paul refers to Jesus Christ as the first human being who was raised from the dead (see also Acts 26:22, 23), but he adds in v. 23 that the qualifying humans will be the first to be raised to eternal life at His coming. They are to be the firstfruits from the dead.

It is from John 3:13 and Acts 26:22, 23 that we can understand that comment. No matter what Traditional "Christianity" teaches about going to heaven or hell immediately upon your death, that is a bogus theological doctrine borrowed and sanitized from paganism. It is based on the concept of the immortal soul. If Jesus Christ was the first human to have done it, how could anyone have done it before He did it? When did He do it? Pay attention to the biblical language.

What all of this demonstrates is that Jesus fulfilled the symbolism of the wave sheaf offering. He was the first of the firstfruits. The firstfruits will not be "harvested" until His return. We gratefully acknowledge that Jesus has gone before us to prepare for our being resurrected from the dead or changed from flesh to spirit at His return (see 1 Corinthians 15:50-58).

You should be able to see and understand how this observance was prophetic in nature – as well as how Jesus brought that particular good-thing-to-come to fulfillment (see Hebrews 10:1).

The Feast of Pentecost

Pentecost is not determined by a moon cycle; it is determined by counting days from Unleavened Bread to Pentecost – which means that one must “count fifty.”

Read Leviticus 23:15-21. From which point does the counting of fifty days begin? How many weekly Sabbaths will be included in the fifty days? On which day of the week will the fiftieth day occur?

During each Feast of Unleavened Bread, there will be at least one weekly Sabbath. The count toward Pentecost – the fiftieth day – will begin with the Sunday following that weekly Sabbath – the same day as the wave sheaf offering. Completing seven Sabbaths will amount to 49 days ($7 \times 7 = 49$). The Sunday following that seventh Sabbath will always be **Pentecost** – the fiftieth day. That’s how you “count 50.”

As we saw in John 20:17 and Matthew 28:9, the disciples were not allowed to touch Him until He had ascended as the wave sheaf offering to the Father. That action took place on the Sunday during the Feast of Unleavened Bread during that year. It was from that day that the “count fifty” commandment moved toward the Pentecost of Acts 2. The date of Acts 2 is reckoned to have been June 17, 31 AD.

Now read Leviticus 23:17. What are the two loaves of leavened bread called? Why do you suppose these loaves are leavened? (Don’t jump to any unwarranted conclusions!)

Now read v. 20. Are these loaves waved before the Lord? What would that suggest to you based on what you now know about the wave-sheaf offering? By whom are these two loaves eaten?

Here’s a hint: If Christ was the first to be resurrected from the dead, by necessity others will follow. If Christ fulfilled the symbolism of the first wave-sheaf offering, then someone else will fulfill

the symbolism of the two leavened loaves that are called firstfruits and waved before God. That waving before God suggests that the loaves have been set aside for holy purposes and are acceptable to God as a legitimate, holy offering.

While leavening can represent sin, this could show that these loaves represent something that had been tainted with sin – yet, presented to God as an offering. In that sense, you could find them representing the saints of the Old and New Testament periods, before Christ’s return, whose sins have been forgiven (read Heb. 11).

It can also represent the ability to affect something in its entirety. For example, Jesus said in Matthew 13:33 that “The Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole [lot] was leavened” (emphases added). What does that mean?

Once this first harvest of saints occurs, they will be like leavening in the world as the Kingdom of God moves to conquer all of the nations of the world and, with Jesus Christ, begin to reconcile all things to God the Father. That work will continue until it is complete (see 1 Corinthians 15:24-28 and Colossians 1:12-20).

The point made here is that the leavened loaves should not be mistaken for those who are full of “sin.” They should be understood to symbolically represent the firstfruit saints who will have been changed from flesh to spirit when Christ returns (1 Cor. 15:50-54). That means that they will have become sinless before God. Read Isaiah 2:1-5, Daniel 7:13-27, Zechariah 14:5-21, and Revelation 20:4, 5. What are the firstfruit saints going to be doing under the rulership and direction of Jesus Christ as He conquers the nations of the world (Rev. 11:15; Psa. 24)?

When you read Exodus 23:16, you should make note of something. By what name did Moses call Pentecost? “The feast of harvest, the firstfruits of your labor.” That name is identified with Pentecost because it is the next holy day following Unleavened Bread in this discourse. How many harvest seasons does Moses identify in vv. 14-17? Unleavened Bread, Pentecost, and Tabernacles.

So, Pentecost – the Feast of the Firstfruits – symbolizes a salvation event that has not yet been fulfilled. Today is not the only day of salvation, but those who are privileged to be in the first harvest will be given some very important responsibilities for really bringing about change in which you can believe!

Positions of Authority for the Firstfruits

Now read Revelation 14:4. What are the 144,000, who are “redeemed from the earth” called? Can you understand the connection this has with vv. 14-16? If you had to guess during which time of the year Jesus Christ will return, what would you guess? Which “harvest” period would possibly reveal that to you? Does 1 Corinthians 15:23 reveal when will the first harvest will begin?

What responsibilities will these firstfruits have alongside Jesus Christ (Rev. 20:4, 6)? The words “priests” and “reign” are two clues. What other clue does Paul provide in 1 Timothy 2:15? At this point you have kings, lords, and priests. We know from Matthew 19:28 that the 12 Apostles will also be judges. It is not clear that the typical true Christian will also be judges once changed from flesh to spirit.

It would make sense that those who are given kingships over specific territories will have the authority of judges, lords, priests, and kings. Paul tells us in 1 Corinthians 15:50-54 that flesh and blood cannot enter the ruling realm of God’s Kingdom. Therefore, we can count on all judges, lords, priests and kings being vested with power and authority consistent with how they used their “talents” as humans (see Matt. 25:14-30; Luke 19:10-27). Again, pay attention to the wording in these parables – especially the following verses: Matthew 25:15, 21, 23 and Luke 19:13, 15, 26. Jesus makes it plain that your rulership office and reward are based on your spiritual productivity. In other words, our “ranks” and “offices” will be determined by how we will have used God’s truth and Holy Spirit in using our spiritual talents wisely. Remember also Matthew 7:21-23.

The “Marriage” of Jesus Christ and His Church

Read very carefully Ephesians 5:20-33 and Revelation 19:6-9. Who is called the **Bride** of Jesus Christ? At what point does Christ “marry” His Bride? Does Paul show in 2 Corinthians 11:2 that she is presently only **espoused** (engaged – promised for marriage)? Does this indicate that God’s historic True Church will be those who make up the **firstfruits** and subsequently “marry” Jesus Christ at His return? Think about why Ephesians 4:1-16 is so important.

You must also take into account **Israel** in this discussion. Read all of Hosea and understand the significance of Hosea 2:14-23. You can find more “good news” in Jeremiah 31:31-34; 33:20-26; Ezekiel 36, 37; and Romans 11 ... especially vv. 25-29. Hebrews 11 covers the pre-Israel saints, beginning with Cain and the Old Testament true believers.. Pay particular attention to vv. 39, 40.

Please understand that those who are **redeemed** at the return of Jesus Christ will be the only ones who will “marry” Jesus Christ and serve as judges, priests, lords and kings in His Kingdom. Any who are subsequently redeemed in other “harvests” will be in God’s family, but they will not have the same honor bestowed on them as the **firstfruits** have. The firstfruits are like the first born “son” in that regard.

Postscript

Another aspect of the meaning of the Feast of Pentecost relates to the widespread gift of the Holy Spirit. While the Acts 2 account is only a **partial** fulfillment of Joel’s prophecy (see Romans 8:23), the Holy Spirit will be made more powerfully available when Christ and the Saints begin to conquer the earth and put into place the re-education of the survivors of the tribulation period and the Day of the Lord and the subsequent growing population during the 1,000 years. So, there is another aspect of Pentecost that is yet unfulfilled – something to which we can eagerly look forward.

* * * * *

In Part 2, we will learn about the spiritual significance of the Feast of Trumpets, Atonement, the Feast of Tabernacles, and the eighth day that is attached to the end of Tabernacles as a closing ceremony for the festival calendar. Please remember that these Holy Days are significant to God's plan of salvation. If they are significant to Him, they should be significant to you.

* * * * *

Review Questions

1. Explain why God is not duplicitous.
2. Was Jesus Christ being duplicitous when He said that He had not come to abolish God's law? (A) Yes (B) No
3. When God commanded that the seventh day should be kept holy, His intention was that one day out of seven was to be a day of rest. (A) True (B) False
4. Most in Traditional Christianity who observe Sunday as the weekly Sabbath agree that there is no specific command in the New Testament to change the Sabbath from the seventh day to the first day. (A) True (B) False
5. Prejudice toward the Jews never played a part in the change of the Sabbath rest. (A) True (B) False

6. The process of changing the day of the Sabbath rest was accomplished during the years immediately after the death of Jesus Christ. (A) True (B) False

7. The Roman Catholic Church claimed to have had the infallible authority to make such a change. (A) True (B) False

8. Any who disagreed with the Catholics were shut out from Christ, threatened with eternal damnation, and labeled as prophets of the Antichrist. (A) True (B) False

9. The Catholics say that the Protestants agree with their authority to make changes in God's commandments because the Protestants observe Sunday. (A) True (B) False

10. God put "lights in the firmament": (A) merely for light (B) merely for decoration (C) merely so man could understand the passing of days, months, seasons, and years (D) for the purpose of giving man a special timepiece for determining sacred seasons.

12. Noah, Abraham, Isaac, Jacob, Moses, and Paul were all Jews. (A) True (B) False

13. The law found in the Old Testament is more properly called Jewish law because God gave it only to the Jews. (A) True (B) False

14. The Sabbath law was actually in effect before God revealed the Ten Commandments and other 10 laws to Israel at Mt. Sinai. (A) True (B) False

15. During their 40 years of wandering before they reached Mt. Sinai, what did God give to the Israelites to prove to them which day is the seventh-day Sabbath? _____

16. Sabbath symbolism represents both a condition and a

_____.

17. List the seven holy days – other than the weekly Sabbath – listed in Leviticus 23.

18. Briefly state the symbolism of the Passover. 68. Which person fulfilled the symbolism in the Passover lamb?

19. Passover and Unleavened Bread are the same seven-day feast.
(A) True (B) False

20. What does leaven represent? _____

21. By ascending to the Father on the first day of the week after His resurrection, Jesus Christ fulfilled the symbolism in the _____ offering.

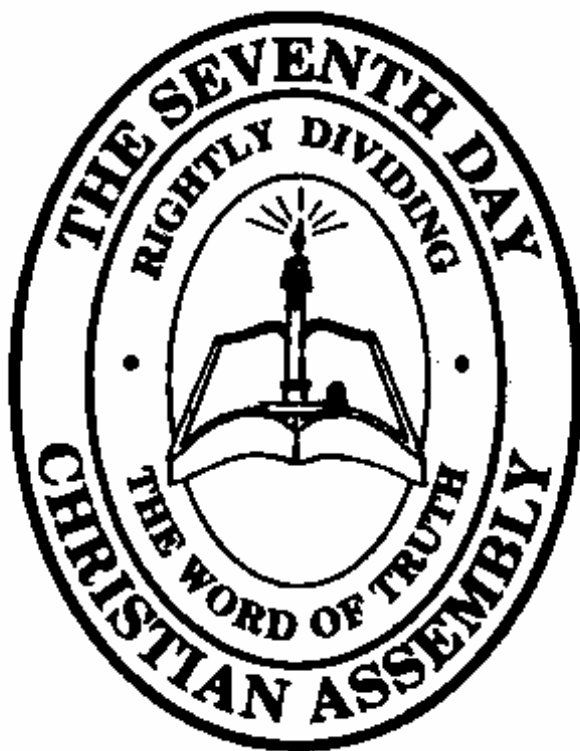
72. What is the difference between ben ha arbayim and ba erev?

23. How many days are counted from the wave sheaf offering to Pentecost? _____

74. What does Pentecost symbolize?

75. When will the symbolism of the Pentecost “harvest” be fulfilled?

***You can find the answers on our website @
theseventhdaychristianassembly.org***



Straight Talk ... Plain Truth

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