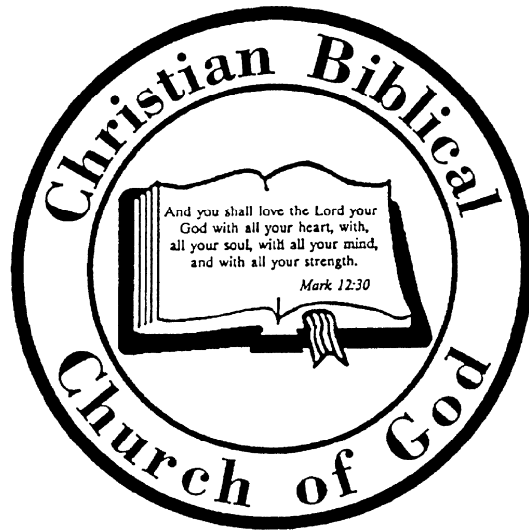


# Study Package Seven

## God's Holy Days



**Transcript Book**

By Fred R. Coulter

© 2016  
Fred R. Coulter  
Christian Biblical Church of God  
P. O. Box 1442  
Hollister, California 95024-1442

*All rights reserved. Except for brief excerpts for review purposes, no part of this publication may be reproduced or used in any form or by any means without the written permission of the copyright owner. This includes electronic and mechanical photocopying or recording, as well as the use of information storage and retrieval systems.*

# DOCUMENT *of* COMPLETION

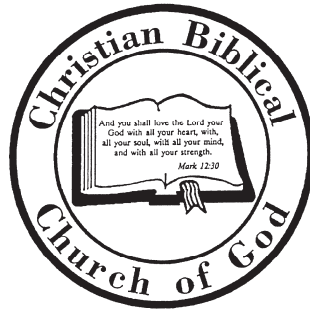
THIS ACKNOWLEDGES THAT, I



HAVE SUCCESSFULLY COMPLETED

## Study Package Seven

Series of 5 sermons by Fred R. Coulter



\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

- Could Christ Have Sinned?      Date completed \_\_\_\_\_
- The Passover of the Rejected      Date completed \_\_\_\_\_
- Passover—14th or 15th      Date completed \_\_\_\_\_
- Count to Pentecost      Date completed \_\_\_\_\_
- Annual Feasts & Holy Days      Date completed \_\_\_\_\_

# Contents

## Study Package Seven Transcript Book

Could Christ Have Sinned? .....	1 – 10
The Passover of the Rejected .....	11 – 21
Passover—14 <sup>th</sup> or 15 <sup>th</sup> ? .....	22 – 35
Count to Pentecost .....	36 – 47
Annual Feasts & Holy Days .....	48 – 59

## Study Package Seven

### Compact Disc *[When included]*

Tracks 1 & 2	Could Christ Have Sinned?
Tracks 3 & 4	The Passover of the Rejected
Tracks 5 & 6	Passover—14 <sup>th</sup> or 15 <sup>th</sup> ?
Tracks 7 & 8	Count to Pentecost
Tracks 9 & 10	Annual Feasts & Holy Days



# Study Package Seven

## God's Holy Days

### Foreword

This book of sermon transcripts covers the subject of God's Holy Days. It is compiled of a series of 5 sermons given by Fred R. Coulter, a minister of Jesus Christ for over 50 years.

The first transcript *Could Christ Have Sinned?* reveals that, yes, Christ had free moral agency, and as such He could have chosen to sine, but from conception and through His whole life, Christ was full of grace and truth so He did not sin.

The transcript *The Passover of the Rejected* shows that until the Jews repent and accept Jesus Christ, that they legally cannot observe a 14<sup>th</sup> Passover. The Jews have rejected Christ and the result is that God has rejected them. There will not be a Passover covenant for the Jews with God until they accept Jesus Christ.

The transcript *Passover: Fourteenth or Fifteenth?* Explains what it means to be in covenant with God. Also explained is that the Passover is intrinsically wrapped up in a covenant relationship with God. The correct Passover for Judaism is thoroughly examined in this transcript.

The next transcript *Count to Pentecost* gives details of the events leading up to Pentecost—past, present and future—and how to count to Pentecost. You will learn way day to begin the count on.

The message *Annual Feasts and Hoy Days* show that the Bible teaches that it is not all right to keep Pagan holidays, It reveals that all of the world's holidays are based around the cycles of six and seven weeks. These holidays, that did not come from God, are what an occult society, wants people to celebrate. Explained are the Holy Days of God.

Upon finishing the study of the transcripts in this book the reader will recognize the perverted teachings of Satan the devil, and appreciate more fully the truths of God.

Special thanks goes to Bonnie Orswell, Nancy Spaller, and Laila Patterson for transcribing the sermons.





## Could Christ Have Sinned?

Fred R. Coulter

- Was it possible for Jesus to have sinned?
- If He could have sinned, or there was the possibility of sinning, what would that have done?
- Did Jesus even indicate that there was a possibility that He could sin?
- If so, where is that found?
- Was it impossible for Jesus to have sinned?

Revelation 13:8: "...the Lamb... [of God] ...slain from *the* foundation of *the* world."

Does that mean that since this was determined before "*the* foundation of *the* world" that He could not have sinned? In other words, it would have been impossible, not the slightest inkling, not even a centillionth of a doubt that Jesus could not have sinned; impossible! Or

- Was it that there was a possibility that He could sin?
- But because of how He lived His life it was *improbable* that He would have?
- Though there was the possibility that He could have?

In listening to a sermon by a minister trying to show that it was impossible for Jesus to have sinned, He really didn't prove his point, simply because he went through all of the Scriptures showing that there was that *possibility* that Jesus could have.

We will answer the question: If it was impossible for Jesus to have sinned, of what value was the temptation? How could he be tempted in every point like we are, and yet, without sin if the temptation had no affect, because it was not possible, not even the remotest chance that Jesus could have sinned? *There would be no affect of any temptation!*

So, this minister said that it didn't mean temptation as temptation. He's supposed to be a Greek expert. I looked up the words and the words mean *tempted*; without a doubt. It can also mean *tested!* So, he took the meaning *tested* and used the analogy that it's like taking a car to test the car, saying that you are tempting the car by testing it. So, Jesus was tested, but He wasn't tempted.

Let's find out about if it was a possibility that Jesus could have sinned or not. One of the things that is very important in trying to understand this is that one of the reasons why we can come to God is because we are told in Hebrews that 'He was tempted in all points such as we are, yet, without sin.' So, we can come to Him in confidence to know that there is mercy and help in time of need. {Note

sermon series: *Who Was Jesus?*—we went into that in great detail }

Let's see what God did, and it actually gets down to this question: Did Jesus have such a different nature that He essentially was not human?

Philippians 2:5: "Let this mind be in you, which *was* also in Christ Jesus; Who, although He existed in *the* form of God... [actually existing as God] ...did not consider it robbery... [grasping greediness] ...to be equal with God... [obviously in existence because He said that the Father was greater than He was (John 14)] ...but emptied Himself, *and* was made in *the likeness of men*, *and* took the form of a servant" (vs 5-7)—Greek: 'homoiomati'—*exactly the sameness as men!*

If He was made in the sameness of men, or the likeness of men, exactly as we are, then did Jesus have human nature? If He had human nature then He could experience the human experience. If He didn't have human nature, but had a different nature than we as human beings have, how could it be that He was made in the exact likeness or the sameness as a human being?

Verse 8: "And being found in *the* manner of man, He humbled Himself, *and* became obedient unto death, even *the* death of *the* cross." So, this tells us what Jesus did; this is really quite a unique summary of God emptying Himself of His Divinity to become a human being and going through the whole Gospel of His pre-existence to His birth and to His death.

We will see that He did have a Divine Father; that we know for sure! That part of His inheritance came from God, but we see that His mother was totally and absolutely human (Luke 1).

I even had someone send me something that said that human nature and the *law of sin and death* is only passed on because of the Father—that really took me aback—and that's why God the Father had to be the Father of Jesus, because only men pass the sin on, that women don't pass any nature onto their offspring. Well, that's contrary to what we know concerning science, because half of the inheritance comes from father and half of the inheritance comes from mother, without a doubt. There are 23 chromosomes a piece and we have 46 chromosomes.

We find that at the time Mary was called to be impregnated to bear Jesus, Luke 1:27: "To a virgin betrothed to a man whose name *was* Joseph, of *the* lineage of David; and the name of the virgin *was* Mary. And after coming to her, the angel said, 'Hail, you who are highly favored! The Lord *is* with

you; blessed *are* you among women.’ But when she saw *him*, she was *greatly* perplexed at his message... [cast doubt in her mind] ...and was considering what kind of salutation this might be. Then the angel said to her, ‘Do not be afraid, Mary, because you have found grace with God; and behold, you shall conceive in *your* womb and give birth to a Son; and you shall call His name Jesus. He shall be great, and shall be called *the* Son of *the* Highest; and *the* Lord God shall give Him the throne of David, His forefather; and He shall reign over the house of Jacob into the ages, and of His kingdom there shall be no end” (vs 27-33).

Again, this is a complete prophecy about the whole purpose of Jesus’ coming: His first coming, second coming, the Millennial reign, ruling forever.

Verse 34: “But Mary said to the angel, ‘How shall this be, since I have not had sexual relations with a man?’ And the angel answered *and* said to her, ‘*The* Holy Spirit shall come upon you, and *the* power of *the* Highest shall overshadow you...” (vs 34-35). This shows that the Holy Spirit is the power of the Highest, not the person of the Highest.

Just a little thing we all know is that if the Holy Spirit is a person, separate and distinct from God the Father and Jesus Christ, then the Holy Spirit overshadowing Mary becomes the father of Jesus. That is not so! It is the *power* of the Highest!

“...and for this reason, the Holy One being begotten in you **shall be called *the* Son of God**” (v 35). That’s the *only* difference in the nature that Jesus had; His Father was *God!*

It’s also interesting that the translation of the term *shall be born* in the Greek has the meaning ***that which is now being conceived in you***; it was taking place right at that minute.

There is quite a bit in John 1 that talks about some things we’ve covered about in detail. But I want to emphasize one of the reasons why Jesus did not sin. Not because He could not sin, but did not sin.

John 1:1: “In *the* beginning was the Word, and the Word was with God, and the Word was God. He was in *the* beginning with God. All things came into being through Him, and not even one *thing* that was created came into being without Him. In Him was life, and the life was the light of men” (vs 1-4).

Verse 14: “And the Word became flesh...” That the same word used for our flesh. We will see the difference between Jesus and us, and there was a difference while there was still the sameness. That’s the important thing to realize.

“...and tabernacled among us (and we ourselves beheld His glory, *the* glory as of *the* only

begotten with *the* Father), full of grace and truth” (v 14). That was the difference, He was “...full of grace and truth” from conception and through His whole life. We will see that He had to be so that He would not sin!

Verse 15: “John testified concerning Him, and proclaimed, saying, ‘This was He of Whom I said, “He Who comes after me has precedence over me because **He was**... [existed] ...**before** me.””

We know that in Luke 1 the time order of the conception was that John the Baptist was conceived and six months later Jesus Christ was conceived.

Verse 16: “And of His fullness we have all received, and grace upon grace. For the Law was given through Moses... [which was a tremendous thing] ...*and* the grace and the Truth came through Jesus Christ” (vs 16-17)—which is greater.

We have right here that the nature of Jesus was different inasmuch as that He was full of *grace and Truth!*

Let’s see the difference between us being Christians and having the Holy Spirit of God and Jesus being *filled* with the Spirit of God. That still did not mean that His nature was different to the extent that He did not have human nature. Can you be so filled with the Holy Spirit that your human nature is not going to control you? *Yes!*

Here is what we find out about us and the Holy Spirit that God has given us:

Ephesians 1:13: “In Whom you also trusted after hearing the Word of the Truth, the Gospel of your salvation; in Whom also, after believing, you were sealed with the Holy Spirit of promise, which is *the* earnest of our inheritance until *the* redemption of the purchased possession, to *the* praise of His glory” (vs 13-14). We have the earnest, the down payment!

That’s why our human nature does have the opportunity to exercise itself in us, because we only have a *portion* of the Holy Spirit, the earnest of it. ***That why we, brethren, need the grace of God!***

Jesus was filled with grace. Did He need grace? *Yes!* Not to cover His sins, but so that He would be constantly filled with the Holy Spirit because *the flesh is sinful by nature!* Gal. 4 tells us that Jesus was *subject to the Law!*

Galatians 4:4: “But when the time for the fulfillment came...”—at the appropriate time according to the fulfilling of the prophecies as given in the Word of God.

“...God sent forth His own Son, born of a woman, **born under law**...” (v 4)—subject to the

Law. If you're subject to the Law, what does the Law say? *The wages of sin is death!* He was made subject to the Law, under the Law.

Verse 5: "In order that He might redeem those who are under law... [if you're under law, are you subject to law? *Yes!*] ...so that we might receive the *gift of sonship from God*. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, 'Abba, Father'" (vs 5-6).

We learn here very clearly that Jesus was sent when He was supposed to be sent, and that He was made under the Law, meaning He was subject to the Law.

Let's see what kind of nature that it was that Jesus took upon Himself. We know that He had the Spirit of God in full measure from conception throughout His whole life. But what else did He have that gave Him the possibility to sin? Though by His conduct and by His choices He made sinning an improbability. It did not happen! Not because it was impossible for Him to not choose to do so; otherwise:

- Why would there have been any choices for Christ?
- Why would there have been any temptation of Him?

You can't tempt anyone unless there's a choice!

Romans 8:2: "Because the law of the Spirit of Life in Christ Jesus has **delivered me...** [justified] ...from the law of sin and death." We know that all human nature has "...sin and death" within its members by inheritance. It's just part of your nature.

Verse 3: "For what *was* impossible for the Law to do, in that it was weak through the flesh..."

- Why is the Law weak through the flesh?
- What is it that the Law cannot do?

We have seen that the Law gives us the knowledge of sin; *the wages of sin is death!* But what is it that the law cannot do? There are a lot of things that it cannot do. The Law cannot make a person—force them or compel them—by the Law having any power of itself to make you, cause you or force you to do right! That is self-evident.

This is what our legislators ought to learn, and this is why there should not be an abandonment of religion under the lie of separation of church and state. The only way that you can have any responsibility, the only way you can cut down on crime is teach people that *they are responsible* for their actions. That you can make a million laws in the legislature all you want, but those laws do not compel people to do what is right. It only defines what is right, and defines what the penalty is.

That same way with *God's way!* It defines what should be done, and it defines the penalty: *the wages of sin is death!* That's why the Law cannot do certain things, because it is weak through the flesh. What is there in the flesh that causes the weakness in relationship to obeying the Law: *the law of sin and death within us!*

Let's see what God did, "...God, **having sent His own Son in the likeness...**" (v 3)—the same, 'homoiomati.'

We have a word today: homogenized milk; same word 'homo' *homogenized*. It means that the cream and the milk are forced into one single molecule, whereas milk that is not forced into that homogenization, the cream separates and rises to the top. This has the same meaning.

"...**of sinful flesh...**" (v 3)—which means that Jesus has to have had human nature, as well as the Divine inheritance from His Father for the full measure of the Holy Spirit. But He still was made the same—having the same nature as us—"...of sinful flesh..."

"...and for sin, condemned sin in the flesh; in order that the righteousness of the Law might be fulfilled in us, who are not walking according to *the* flesh, but according to *the* Spirit" (vs 3-4). So, Jesus had the same kind of fleshly sinful nature as we have.

Some people would say that is heresy. Some people would say that is not so. We'll see if this bears up with some more Biblical scrutiny. It says right there that He was made "...**in the likeness of sinful flesh...**"

- What are you going to do with that?
- Does that mean that He was made close to it?
  - ✓ but He really didn't have any human nature
  - ✓ but He really didn't have any flesh as we have flesh
    - *that the Gnostic definition of it*
    - *that's not what the Bible shows*

Hebrews 2:9: "But we see Jesus, Who *was* made a little lower than *the* angels, crowned with glory and honor on account of suffering the death..."

- we see that He was made "...in the likeness of sinful flesh..."
- we see that He was made for the purpose "...of suffering the death..."
- we see Him "...crowned with glory and honor..."

"...in order that by *the* grace of God He Himself might taste death **for everyone**" (v 9)—*every human being!* That means that His death—that's why it said that

***Jesus died for you! Jesus died for sinners!*** That His *substituted for the wages of sin in your life*—which is death—*upon repentance and baptism!* He has fully paid it for you; that’s what it means, *for every human being!*

Verse 10: “Because it was fitting for Him, for Whom all things *were created*, and by Whom all things *exist*, in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings.”

How are you going to be made perfect through suffering if you’re already perfect? That’s not to say that Jesus was imperfect. He was always perfect at whatever age or stage of life that He was in when He was in the flesh. But *He had to be perfected in character!*

In order for God to understand and properly judge human beings—that’s why we will see that Jesus was given judgment over human beings—He had to live a life in the flesh with human nature.

Verse 14: “Therefore, since the children are partakers of flesh and blood, **in like manner He also took part in the same...** [the likeness of sinful flesh] ...in order that through death He might annul him who has the power of death—that is, the devil; and *that* He might deliver those who were subject to bondage all through their lives by *their* fear of death. For surely, He is not taking upon Himself to help the angels; but He is taking upon Himself to help the seed of Abraham. For this reason, it was obligatory...” (vs 14-17)—mandatory, necessity, necessary, incumbent, required—all of those words apply.

“...for *Him* to be made like... [‘homoiomati’ *made the same as*] ...*His* brethren...” (v 17). For what purpose? This is why we can have great confidence in going to Christ. Not only does He understand us, He also had to experience being perfect always, at all times, but having that possibility—if He didn’t always do what God wanted Him to do—of sin. Regardless of how remote it may have been or how infinitesimally small it may have been, that possibility was still there.

So that “...in everything that He might be a merciful and faithful High Priest *in* things pertaining to God, in order to make propitiation for the sins of the people. For because **He Himself has suffered, having been tempted in like manner...**” (v 17-18). If there was absolutely no possibility of sin whatsoever, how could you tempt Him? *You couldn’t! You could not!*

Let’s use an analogy: If you have something that is completely 100% impossible to burn, what good would it do to put fire to it to try and burn it? *You couldn’t burn it, it would be impossible!* So

likewise, if Jesus could not have sinned, because it was impossible for Him to sin, why tempt Him? **He was tempted because there was that possibility that He could sin, and it would be by choice!** That’s the key thing! That is the key thing as to why Jesus *never sinned*, because of **choice!** *Not because of impossibility!*

We will see that, because *He always chose to do what God wanted* in spite of everything else around, therefore, it was improbable that He would ever sin. But *the possibility was always there, because He had human nature just like we did!*

Verse 18: “For because He Himself has suffered, having been tempted *in like manner*, He is able to help those who are being tempted.”

- Are we tempted to sin? *Yes, we are!*
- Do we succumb to that temptation? *All too often!*

***If the temptation is the same—we are tempted, He was tempted—His temptation would have no validity if there was not the possibility to make the wrong choice and sin!*** How could He have suffered if there wouldn’t have been anything to suffer? Anymore than you can take something that is completely impossible to burn and try to destroy it with fire?

2-Corinthians 5:21: “For **He made Him Who knew no sin to be sin for us...**” He was a sin offering! How did He [God] make Him [Jesus] to be sin for us if there was not that possibility that He [Jesus] could have *chosen* to make the wrong choice.

“...Who knew no sin...” means that ***He did not do*** by choice ***or experience*** a single sin! That’s why it makes His life so absolutely fantastic. By the power of the Spirit of God being full of grace and full of truth:

He was able to be made “...sin for us... [but at the same time He knew or experience or commit *no sin* Himself] ...so that we might become *the* righteousness of God in Him” (v 21).

Let’s go back and see this in action in the book of Hebrews. You come to the Scriptures and say that His temptation was not like our temptation. Well then, how could He have been tempted if His temptation was not like our temptation.

Hebrews 4:14: “Having, therefore, a great High Priest, *Who* has passed into the heavens, Jesus the Son of God, we should hold fast the confession *of our faith*. For we do not have a High Priest Who cannot empathize with our weaknesses... [the spirit is willing but the flesh is weak] ...**but One Who was tempted in all things according to the likeness of our own temptations; yet, He was without sin**” (vs 14-15).

- Why was He without sin?
- Because it was impossible for Him to sin?

*or*

- Because He chose to always obey God and to not sin?

Which then makes His ability to understand us even greater!

There is no human being that cannot go to God and repent of their sins. That's why the unpardonable sin is such an absolutely horrible thing! A lot of people think that they have committed the unpardonable sin when they haven't committed the unpardonable sin. The very fact that you worry about committing the unpardonable sin shows that you haven't committed the unpardonable sin. Because if you as a person committed the unpardonable sin, *you wouldn't care! You wouldn't worry!*

Verse 16: "Therefore, we should come with boldness to the throne of grace, so that we may receive mercy and find grace to help in time of need."

This tells us a little bit more about Jesus. Some people have misunderstood and say that all you have to do is do exactly the same as Christ and you will be saved. You can't do the same as Christ because

1. you're not filled with the Holy Spirit to where you can always make the right choice
2. your father, physically, was not God

Hebrews 5:7: "Who, in the days of His flesh, offered up both prayers and supplications with strong crying and tears..."

If He did not have the same kinds of temptations that we do, and the absolute need to be filled with the Holy Spirit to completely overcome. His overcoming was a greater overcoming than ours, because He never sinned. He had to stop every temptation before it became a thought, because *sin takes place in the mind, before the action!* (Matt. 5-7).

Why then would He have to have strong crying and tears? "...to Him Who was able to save Him from death..." (v 7). Jesus needed to be saved from death. Not the kind of salvation that we have, because we're sinners by nature, but by the very fact that God gave up being God to become a human being, and He was going to die. He had to trust God the Father to resurrect Him from the dead!

"...and was heard because *He feared God*. Although He was a Son, *yet, He learned obedience from the things that He suffered*" (vs 7-8).

That means that He learned the value of

obedience, because He always obeyed, and in always obeying He suffered because of other people and *their* sins.

Verse 9: "And having been perfected..."—being made perfect; not that He was ever imperfect, but the whole experience of God could not be perfected until God came in the flesh, took upon Himself human nature with *the law of sin and death*, died and was resurrected. That's how He was *made perfect*.

"...He became *the* Author of eternal salvation to all those who obey Him" (v 9). His temptations did have validity.

Let's see the temptation that came along. Not only did Jesus have to overcome human nature, He had to overcome Satan the devil. That's why He had to be full of the Spirit of God constantly, because Satan was there to tempt Him to make the wrong choice. Why even come to tempt Him?

How could He be tempted if there was not a possibility of making the wrong choice? *It was improbable, but not impossible!* We will see that right out of Jesus' own mouth in just little bit.

Matthew 4:1: "Then Jesus was led up into the wilderness by the Spirit in order to be tempted by the devil." We find in the account of Luke that He was full of the Holy Spirit.

Verse 2: "And when He had fasted *for* forty days and forty nights, afterwards He was famished." This was to show that He put no reliance in the flesh. *Why? Because the flesh of and by itself, with the law of sin and death, would sin!* So, He had to be made the weakest physically to go through this temptation.

Verse 3: "And when the tempter came to Him..." Does Satan tempt with evil? *Yes, Satan does! God doesn't!* God puts before us choices, but this is not God testing the Son of God, this is Satan testing the Son of God.

"...he [Satan] said, 'If You are the Son of God, command that these stones become bread'" (v 3). Why did Jesus not command them to be bread? *He could do it!* But He would have been obeying Satan instead of God! Jesus always chose the will of God! So, He answered Satan with Scripture, and Scripture is *Truth! He answered Satan with Truth!*

Verse 4: "But He answered *and* said, 'It is written, "Man shall not live by bread alone, but by every word that proceeds out of *the* mouth of God.'" Then the devil took Him to the Holy city and set Him upon the edge of the temple, and said to Him, 'If You are the Son of God, cast Yourself down; for it is written, "He shall give His angels charge concerning You, and they shall bear You up in *their* hands, lest You strike Your foot against a stone'"

(vs 4-6).

Look that up in the Psalms and you will see that accurately, precisely quoted by Satan the devil, but a completely **wrong** application, to where you go do something you know you should not do! You know it is something that is sin, pride or vanity!

(go to the next track)

He would have used it for *His own will*. "...cast Yourself down..."! **That was not the will of God!** Even though it was the will of God that He not hurt Himself.

Verse 7: "Jesus said to him, 'Again, it is written, "You shall not tempt *the* Lord your God.'" After that, the devil took Him to an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory, and said to Him, 'All these things will I give You, if You will fall down and worship me'" (vs 7-9).

Of course, that's self-evident that that would be having another god before *God* and would be committing idolatry. It would have been sin!

Verse 10: "Then Jesus said to him, 'Be gone, Satan! For it is written, "You shall worship the Lord your God, and Him alone shall you serve.'" "

As we've mentioned many times before, that doesn't mean that Satan is going to worship God, *obviously not!* It means that you as a human being shall only worship the Lord your God and serve Him only.

- Is that not what Jesus did?
- Did Jesus not always worship God? *Yes!*
- Did Jesus not always serve God? *Yes, He did!*

Verse 11: "Then the devil left Him; and behold, angels came and ministered to Him." He needed the help because He was physically weak.

Let's see something concerning just before He was to be arrested. This is good for us to know and really understand, because I think one of the things that keeps us from repenting in our own mind when we know that we ought to repent is that somehow we can work it out ourselves when we really can't. Or we somehow have it in mind that God can't forgive what we have done because we knew when we did it that we shouldn't do it, and we feel guilty. We come to God, and since we feel guilty, we don't think that God will forgive us.

- That's not true!
- God will forgive us!
- God is there to forgive us!

Speaking of a celebrity with AIDS, I said that I wished he would repent. That would be something! That would really be a miracle! That would be astounding! *Yes, it would!*

In this account of Jesus praying let's notice some very important things that took place; Luke 22:39: "Then He left *the house and* went, as He was accustomed, to the Mount of Olives; and His disciples also followed Him. And when He arrived at the place, He said to them, 'Pray *that you* do not enter into temptation.' And He withdrew from them about a stone's throw; and falling to *His* knees, He prayed, saying, 'Father, if You are willing..." (vs 39-42).

Whose will was Jesus seeking? *The Father's will!* That's the key choice. Never did Jesus yield to any thought other than *the will of God the Father!*

"...Father, if You are willing to take away this cup from Me—; **nevertheless, not My will, but Your will be done**" (v 42)—key important thing! ***He always chose the will of God!***

Verse 43: "**Then an angel from heaven appeared to Him, strengthening Him.**" That's quite a statement! Why would He need to be strengthened if it weren't for the fact that the flesh was weak? Everything that He was going to go through, the worst next 15 hours of any human being's life, and especially for Christ.

Verse 44: "And being in agony..." It doesn't tell us why He was in agony. We could say because He knew what was going to happen, He knew all the pain and suffering—scourging, beating, crucifixion, mocking—and even though you're filled with the Spirit of God, you're going to be in agony having to go through that.

"...He prayed more earnestly..." (v 44). If there was not the possibility of sin, why pray this way? You could just say, 'I thank You, God, that I know that I cannot sin.' So, on with the show! ***NO!***

"...And His sweat became as great drops of blood falling down to the ground" (v 44). He had to put His whole absolute being, with all of God's Spirit within Him to confront the coming arrest and crucifixion.

***If*** He could not have sinned because it would be impossible, without any possibility whatsoever, why go through this? *The reason that He went through such agony was because of considering even the possibility that He could at the last minute choose to do something that He should not have done!* That's a possibility!

Let's see the account just after He was arrested. Let's see what He could have done.

Matthew 26:47: "And while He was yet speaking, Judas, one of the twelve, suddenly appeared, and with him a great crowd with swords and clubs, from the chief priests and elders of the people. Now, the one who was betraying Him gave them a sign, saying, 'Whomever I shall kiss, He is

*the One.* Arrest Him!’ And as soon as he came to Jesus, he said, ‘Hail, Rabbi,’ and earnestly kissed Him. But Jesus said to him, ‘Friend, for what *purpose* have you come?’ .... [of course, He knew] ... Then they came *and* laid their hands on Jesus, and arrested Him. And one of those with Jesus suddenly stretched out his hand, drew his sword... [we know that was Peter (John 18)] ... and struck the servant of the high priest, cutting off his ear. Then Jesus said to him, ‘Put your sword back in its place; for all who take up *the* sword shall die by *the* sword. Don’t you realize that I have the power to call upon the Father at this time, and He will furnish Me with more than **twelve legions** of angels?’” (vs 47-53)—that’s 120,000 angels.

But was it God’s will? Though it was a possibility that He could have prayed and asked. He said, ‘Don’t you think that right now, present at this very minute, I could pray to the Father and He would give me 12 legions—120,000—of angels?’ We think of that and think that that wouldn’t be a bad idea. But He didn’t, because it was not the will of God!

Let’s look at the possibility, where Jesus said that there was a possibility that by choice He could sin. We’ll see several Scriptures, but it only takes one to really prove a point.

John 5:31: “**If**... [that means it’s possible] ...I bear witness of Myself, My testimony is not true.” That shows with the clause **IF** that it was a possibility. But *it was improbable* that He would do so, *because He always sought the will of the Father!* But **IF** ‘He bore witness of Himself, His witness is not true.’

We find something very similar, John 8:53—the Jews said to Jesus: “‘Are You greater than our father Abraham who died? And the prophets, *who* died? Who do You make Yourself *to be*?’” Jesus answered, ‘**If** I glorify Myself... [conditional; He could have chosen that] ...My glory is nothing. It is My Father Who glorifies Me, *of Whom* you say that He is your God. Yet, you have not known Him; but I know Him. And **if** I say... [choice, thought, action; showing a possibility] ...that I do not know Him, I shall be a liar, like you. But I know Him, and I keep His Word” (vs 53-55).

That shows how Jesus was never able to sin, even though the possibility was there to sin, to seek glory to Himself, to take honor to Himself. We will see the answer to *how Jesus was made sin for us, and how He carried our sins **in** His very person, **in** His very body, but never sin!* This becomes fantastic in its implications, brethren. Because if God, having never sinned, took upon Him the possibility of sinning by taking ‘the law of sin and death’ within Him, and yet, never sinning, is that not totally conquering sin? *Absolutely! Completely!*

So therefore, there had to be that possibility that He could, but *it was improbable* that He would. Why? *Because of the conduct of His life!*

1-Peter 2:22: “Who committed no sin...” He didn’t commit ONE sin. That is so profound because *it was by choice* He never sinned.

“...neither was guile found in His mouth; Who, when He was reviled, did not revile in return; when suffering, He threatened not, but committed *Himself* to Him Who judges righteously; Who Himself bore our sins **within** His own body...” (vs 22-24). The Greek for *in* is ‘en,’ which means *within*.

He bore our sins. How could He bear our sins within His body? *By having the law of sin and death within His members and never sinning!* Brethren, this is profound! This is absolutely profound!

The Catholics have the doctrine of the ‘immaculate conception,’ which was that Mary was immaculately conceived, meaning she did not have what the Catholics call ‘the stain of sin upon her soul.’ The ‘stain of sin’ is the Catholic’s way of stating what the Bible says is ‘the law of sin and death’ within our members.

Therefore, because she was immaculately conceived, and as the Catholics say, ‘worthy of being worshipped as the mother of God, assumed wholly bodily into heaven,’ therefore, Jesus could be born without the stain of original sin—the law of sin and death—within Him.

But here it says, v 24: “Who Himself bore our sins **within** His own body on the tree... [the stake of crucifixion] ...so that we, being dead to sins, may live unto righteousness; by Whose stripes you were healed.” That becomes really profound to understand what God really did to pay for the penalty of sin. This becomes a very important thing to really grasp and understand. This means that you can come at anytime to God, anytime to Christ and say, ‘Forgive me my sins.’

That doesn’t mean that you might not have to suffer a little bit, because you did things you know you shouldn’t do, but that doesn’t mean that you do not have forgiveness. Remember what David did with Bathsheba? While he was repenting it was said, ‘Your sin has been put away from you. But you’re going to suffer these things because of what you did, David.’ But he was still forgiven and was called ‘a man after God’s own heart.’ That’s tremendous that we can have that kind of confidence in coming to God, because of what Jesus did.

Let’s just see what Jesus understood concerning human nature. Mark 7 tells us what human nature really is. In order to be tempted as we

are tempted, Jesus had to have ‘the law of sin and death’ within Him, which means that every time the tempter came to tempt Jesus he was appealing to Jesus’ human nature to sin.

- If He didn’t have human nature like we have human nature, how could He have been tempted?
- How could Jesus even say, ‘If I seek My own honor I would be like you, a liar!’ if there was not that possibility?

Mark 7:21: “For from within...” Where did Jesus bear our sins? *Within His own body!*

“...out of the hearts of men, go forth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickednesses, guile, licentiousness, an evil eye, blasphemy, pride, foolishness; all these evils go forth from within, and *these* defile a man” (vs 21-23).

Jesus had to carry human nature. Did that mean that Jesus sinned in His thoughts? *No!* He was full of the Holy Spirit so He would not sin, even though the possibility was there that He could sin. Let’s see how sin comes about. Then we will see why Jesus never even came to that point.

James 1:13: “Do not let anyone who is tempted say, ‘I am being tempted by God,’...” That’s why this word can not just mean *tested*.

- Does God test us? *Yes!*
- Did God test Abraham? *Yes!*
- Are we tested of God? *Yes!*
- Who tempts us with evil? *NOT God!*

*That’s what this is talking about.*

- it is the devil who tempts with evil
- it is the devil who appeals to vanity
- it was the devil who was appealing to the human nature of Jesus to put another god before *God*

Break the first commandment, commit idolatry, go against the will of God, and that would have been it for Jesus.

“...because God is not tempted by evil, and He Himself tempts no one *with evil*” (v 13). What does God do? *He places before us choices!* He says, ‘I set before you life and death, blessing and cursing!

Verse 14: “But each one is tempted...” Let’s notice how this comes about. Jesus stopped every temptation at the very first instance by choice! It would be nice if we could do that by choice always. There are many times when we do; there are other times when we don’t.

Verse 14: “But each one is tempted when he is drawn away and is enticed by his own lust.” It’s the process. The temptation comes along and you

allow it to get into your own human nature and lust. Then that *deceives* you!

How does it deceive you? *Every way of a man is right in his own eyes!* Then you convince yourself that sin is right. Did Jesus know that sin was wrong? *Yes!* He chose to do what is right!

Verse 15 it shows the whole process here: “And after lust has conceived, it gives birth to sin; and sin, when it is completely finished, brings forth death.” Jesus stopped every temptation right at the door!

John 8<sup>[transcriber’s correction]</sup> is the example for us to follow so that we can stop the temptation at the door. It becomes something very powerful that we are told to do. Jesus always did this by choice; that’s why that, though there was the possibility of sin, it was improbable that He would have sinned, because of this right here:

John 8:28: “Then Jesus said to them, ‘When you have lifted up the Son of man, then you yourselves shall know that I AM...’” That was pretty powerful in the Greek: ‘ego eimi’; very similar to the phrase: I AM that I AM; ‘ego means I AM and ‘eimi’ means I AM. Although, in Greek in some instances that double ‘ego eimi’ means *emphatic with emphasis*. But when Jesus is saying it, it is referring to the fact that He was God before He became human.

“...and *that* I do nothing of Myself...” (v 28). By choice He did nothing on His own. He sought not His own glory, He sought not His own will.

“...But as the Father taught Me, these things I speak” (v 28). Through the power of the Holy Spirit, God the Father was able to teach Jesus, talk with Jesus, reveal everything to Jesus, so therefore, He always chose to do what was right.

Verse 29: “And He Who sent Me is with Me. The Father has not left Me alone **because I always do the things that please Him.**” That’s how He was able to never sin!

Though He was made in the likeness of sinful flesh, though there was that possibility He could sin, it was improbable that He would have sinned, because *He always did what was right, by choice!*

I think it’s important that these things are in the book of John, being the last Gospel to be written. Now, after the healing of the man who was sick and when Jesus said that His Father works and made Himself equal with God:

John 5:19: “Therefore, Jesus answered and said to them, ‘Truly, truly I say to you, the Son has no power to do anything of Himself...’” In other



words He's not going to do anything of Himself, *nothing!* That means originating from His own human nature initiative.

"...but only what He sees the Father do..." (v 19). This tells you something about the communication They had between Them. Would have to.

"...For whatever He does, these things the Son also does in the same manner. For the Father loves the Son, and shows Him everything that He Himself is doing..." (vs 19-20). This is what made Jesus different. Not that He did not have human nature, He did! But:

- He had the full measure of God's Spirit
- He had the choice of always choosing the way of God that is right
- He had the choice of never seeking His own will
- He had the choice of doing only what He saw the Father do

That's why He did not sin!

Verse 30: "I have no power to do anything of Myself..." That's quite a statement! He's saying very clearly that human nature cannot do anything! Why? *Because everything that human nature does comes to an end! Everything that human nature does is vanity!* Read the book of Ecclesiastes: *Vanity of vanities, all is vanity says the preacher!* ALL is vanity!

- He could not let vanity rule
- He could not let self-motivation rule

"...but as I hear, I judge; and My judgment is just because I do not seek My own will but the will of the Father Who sent Me" (v 30). That's why He was able to do no sin. He always sought the will of the Father.

John 7:14: "But then, about the middle of the Feast, Jesus went up into the temple and was teaching. And the Jews were amazed, saying, 'How does this Man know letters, having never been schooled?' Jesus answered them and said, 'My doctrine is not Mine, but His Who sent Me'" (vs 14-16). He was teaching what God the Father wanted Him to teach!

Verse 17: "If anyone desires to do His will, he shall know of the doctrine, whether it is from God, or *whether* I speak from My own self. The one who speaks of himself is seeking his own glory..." (vs 17-18). He's stating a principle. There ought to be some ministers that ought apply that to what they're doing.

"...but He... [referring to Himself] ...Who seeks the glory of Him... [God the Father] ...Who sent Him is true, and there is no unrighteousness in

Him" (v 18). Why? *Because He always chose to do those things that always please the Father!*

John 10:14: "I am the good Shepherd, and I know those who *are* Mine, and am known of those who *are* Mine." That's very important. Some people like to just have very superficial sermons where we all get together and love one another, which we do love one another and we need to continually grow in that love and loving God.

But we have to come to the point that we *really know* Christ. We are to grow in *the* grace and *the* knowledge of Jesus Christ our Lord. Thereby you can love God even more. It's the same way here. We can love Christ even more because of what He did. We know what He was and what He became as a human being and we know what He chose to do through the power of God's Holy Spirit.

Verse 15: "Just as the Father knows Me, I also know the Father..." That's so important.

- Did Jesus always love the Father? *Yes!*
- Did the Father always love the Son? *Yes!*
- How is that possible? *They knew each other completely!*

"...and I lay down My life for the sheep. And I have other sheep that are not of this fold. I must bring those also, and they shall hear My voice; and there shall be one flock *and* one Shepherd. On account of this, the Father loves Me: because I lay down My life, that I may receive it back again. No one takes it from Me, but I lay it down of Myself. I have authority... [from God the Father] ...to lay it down and authority to receive it back again. This commandment I received from My Father" (vs 15-18).

Again, nothing of Himself, but that He has a commandment from God the Father. Let's see one of the reasons why He was able to always choose what was right. This is a profound revelation of the attitude of God.

Hebrews 1:8: But on the other hand, of the Son *He says*, '**Your throne, O God...** [so, the Son is God] ...*is* into the ages of eternity... [forever and ever] ...a scepter of righteousness *is* the scepter of Your kingdom. **You loved righteousness and hated lawlessness...**'" (vs 8-9).

That's why Jesus was always able to choose what is right. That's where we get ourselves into trouble, because we compromise in our own thoughts, and we don't hate iniquity like we ought to. But Jesus did! That's why He was always able to make the right choice.

Let's see how Jesus actually did this and why we are told to do the same thing. Here's what Jesus did to not allow any temptation to take root.

2-Corinthians 10:3: “For although we walk in *the* flesh, we do not war according to *the* flesh... [here is what Jesus always did perfectly]: ...For the weapons of our warfare *are* not carnal, but mighty through God to *the* overthrowing of strongholds... [vanity, jealousy, lust, greed, all the aspects of human nature that come from within] ...casting down *vain* imaginations...” (vs 3-5).

That’s what Jesus chose to do by seeking the will of God! That’s why He said, ‘I do nothing of myself’—‘ek’—*out from within!*

“...and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought into the obedience of Christ” (v 5). Christ *always* obeyed the Father! He *always* chose to do the things that were pleasing to Him! Very profound! Could He have chosen to do otherwise? He said, ‘Yes, if I seek *My* honor, I would be like you, a liar!’ But He didn’t choose that.

We need to come closer and closer to doing what this is. Not letting the temptation take root. Not letting lust be conceiving, enticing and deceiving into sin, but “Casting down *vain* imaginations, and every high thing that exalts itself against the knowledge of God...”

People that don’t do that *sin!* When we do not do that, we *sin!* Hopefully we don’t go out and commit the unpardonable sin. But this shows how the unpardonable sin can be committed, by letting this get hold of you and you don’t fight it at the door. *Jesus did!*

Rev. 3 is tied in with Heb. 5; remember where He cried out with strong prayers and crying out to Him ‘Who was able to save Him from death.’

Revelation 3:21: “To the one who overcomes will I give *authority* to sit with Me in My throne, even as... [the same as; exactly in the same way] ...I also overcame...” Christ had to overcome!

He had to completely—through the choice of always exercising the Spirit of God, always choosing what was right, always loving righteousness and hating iniquity—overcome so that He would not ever, ever sin, though He carried within His own body *our sins and iniquities!* That’s quite a statement.

So, if it was impossible, if there was a complete impossibility for Jesus to have sinned, why would He have had to overcome? Just wouldn’t be! So, because He always did those things that were right, therefore, Jesus did not sin. As He long as He chose to do what was right

He could not have sinned, because it was improbable for Him to sin. But that possibility was always there. That’s what the temptation was all

about. But we can be thankful that through God the Father and the power of His Spirit, Jesus never sinned and was that perfect sacrifice. He did nail sin to the cross, the sins of all mankind was nailed to that cross *in the person of Jesus Christ!*

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

#### Scriptural References:

- 1) Revelation 13:8
- 2) Philippians 2:5-8
- 3) Luke 1:27-35
- 4) John 1:1-4, 14-17
- 5) Ephesians 1:13-14
- 6) Galatians 4:4-6
- 7) Romans 8:2-4
- 8) Hebrews 2:9-10, 14-18
- 9) 2 Corinthians 5:21
- 10) Hebrews 4:14-16
- 11) Hebrews 5:7-9
- 12) Matthew 4:1-11
- 13) Luke 22:39-44
- 14) Matthew 16:47-53
- 15) John 5:31
- 16) John 8:53-55
- 17) 1 Peter 2:22-24
- 18) Mark 7:21-23
- 19) James 1:13-15
- 20) John 8:28
- 21) John 5:19-20, 30
- 22) John 7:14-18
- 23) John 10:14-18
- 24) Hebrews 1:8-9
- 25) 2 Corinthians 10:3-5
- 26) Revelation 3:21

#### Scriptures referenced, not quoted:

- John 14
- Matthew 5-7
- John 18

Also referenced: Sermon Series: *Who Was Jesus?*

FRC:bo  
Transcribed: 3/21/16

# The Passover of the Rejected

Fred R. Coulter

What do I mean by *the Passover of the rejected*? After finishing *The Christian Passover* book, and once you do something such as that book it helps establish understanding for things afterward. So, this sermon is built upon all the information that is in the book, and it's going to extend our understanding as why the Jews cannot legally observe a 14<sup>th</sup> Passover. Today the Jews cannot legally observe a 14<sup>th</sup> Passover, and as we will see, unless they repent and accept Jesus Christ.

Let's review in the Old Testament the ordinances concerning the Passover that were originally given. As I brought out in the book, *the Passover is the renewal of the covenant*.

We will cover a little bit about the Covenant in the Old Testament and then we will see:

- what has happened to the children of Israel in history
- what the relationship with God was with the children of Israel and also the Jews, the children of Judah
- what happened with the ending of the Old Covenant, because that was terminated
- and understand why the Jews today cannot keep a 14<sup>th</sup> Passover

Yes, what we will understand is that God will not allow them to keep a 14<sup>th</sup> Passover *unless they accept Jesus Christ!* We will see that the 15<sup>th</sup> Passover—improperly named by the Jews as *the seven days of Passover*—is really the Passover of the rejected.

Let's see what the conditions were for observing the Old Testament Passover, which was to renew the Old Testament or the Old Covenant as long as that covenant stood. Of course, we know that a covenant is a *marriage agreement*.

Isaiah 54:5 "**For your Maker is your husband...**" We will see that the whole covenant relationship was a type of marriage between Yahweh—the Lord God of the Old Covenant—and the children of Israel, being the 12 tribes of Israel, and we find that the covenant renewal is the Passover. These things impacted upon the New Testament Church.

Here are some of the ordinances related to the Old Covenant Passover, Exodus 12:43: "And the LORD said to Moses and Aaron, 'This *is* the ordinance of the Passover. No stranger shall eat of it. But every man's servant that is bought for silver, when you have circumcised him, then he shall eat of it. A foreigner and a hired servant shall not eat of it.

It shall be eaten in one house. You shall not carry any of the flesh out of the house. Neither shall you break a bone of it. All the congregation of Israel shall keep it" (vs 43-47).

Just as we're going through, another thing that we learned was 'to keep the Passover' means to *eat the Passover*. So, you can tie in v 43 with v 47.

Verse 48: "And when a stranger shall dwell with you, and desires to keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it. And he shall be as one that is born in the land. And **no uncircumcised person shall eat of it.**"

I want you to remember that for future study, which we're going to do because that impacts greatly on the New Testament Christian Passover and on the New Testament Church, especially when you get into the controversy and problem of circumcision.

Verse 49: "'There shall be one law to the one born at home and to the stranger that dwells among you.' Thus did all the children of Israel. Even as the LORD commanded Moses and Aaron, so they did" (vs 49-50).

Num. 9—we will see something here that is very important for us to learn concerning the Passover. Then we will begin to look at some other Scriptures and ask: What is the relationship of the children of Israel and the Jews *after* they were put away by God?

Numbers 9:1: "And the LORD spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying, 'Let the children of Israel also keep the Passover at **its appointed time**. In the fourteenth day of this month, between the two evenings, you shall keep it in its appointed time. You shall keep it according to all its statutes, and according to all the ceremonies of it. And Moses spoke to the children of Israel to keep the Passover. And they kept the Passover on the fourteenth day of the first month **between the two evenings...** ['ben ha arbayim'] ...in the wilderness of Sinai. According to all that the LORD commanded Moses, the children of Israel did" (vs 1-5).

Then there came up a problem, which we will see later on, that impacted upon Ezra's decision concerning the Passover. I want to mention it here that we understand, as we're going through this, the reason for this judgment:

Verse 6: "And there were certain men who

were defiled by the dead body of a man, so that they could not keep the Passover on that day. And they came before Moses and before Aaron on that day. And those men said to him, ‘We *are* defiled by the dead body of a man. Why are we kept back that we may not offer an offering of the LORD in its appointed time among the children of Israel?’ And Moses said to them, ‘You wait *here*, and I will hear what the LORD will command about you.’ And the LORD spoke to Moses saying, ‘Speak to the children of Israel, saying, “If any man of you or of your generations shall be unclean because of a dead body, **or in a journey afar off**, he shall still keep the Passover to the LORD. They shall keep it the fourteenth day of the second month between the two evenings, eating it with unleavened bread and bitter *herbs*. They shall leave none of it until the morning, nor break any bone of it. According to all the ordinances of the Passover they shall keep it. But the man that *is* clean, and **is not in a journey**, and holds back from keeping the Passover, even the same soul shall be cut off from among his people. Because he did not bring the offering of the LORD at its appointed time, **that man shall bear his sin**. And if a stranger shall live among you, and will keep the Passover to the LORD, he shall do according to the law of the Passover, and according to its ordinance. You shall have *only* **one law, both for the stranger and for him that was born in the land**”’ (vs 6-14).

Where were they to keep the Passover? We’re going to learn that they were not to keep it when, as it says here, “...in a journey...” They were not to keep the Passover outside the borders of Israel.

Exodus 12:21: “Then Moses called for all the elders of Israel and said to them, ‘Draw out and take a lamb for yourselves according to your families, and kill the Passover *lamb*. And you shall take a bunch of hyssop and dip in the blood *that is* in the bowl, and strike the lintel and the two side posts with the blood in the bowl. And none of you shall go out of the door of his house until sunrise, for the LORD will pass through to strike the Egyptians. And when He sees the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not allow the destroyer to come into your houses to strike you. And you shall observe this thing as a law to you and to your children forever. And it shall be **when you have come to the land, which the LORD will give you, according as He has promised that you shall keep this service**” (vs 21-25).

When they were in Egypt, they kept the initial Passover according to God’s instructions. When they wandering in the wilderness they kept the Passover. And since the rebellion that occurred, there were a diminishing number of people, because

all of those who were 20-years-old and older died in the 38-1/2 years of wandering.

When they got into the land they were to keep the Passover. When we put Num. 9 and Exo. 12 together, we find something very interesting. After they got into the land, they were not to keep the Passover *outside* of Israel. That becomes a very important thing. So, two key important things we need to understand:

1. the Old Covenant was a *marriage covenant*
2. the Passover renewed the covenant, and that could only be observed *within* Israel

We will see how this impacts upon everything that we look at.

Let’s see what the children of Israel did, and we’ll bypass all the history of Joshua and Judges, and we’ll come the time that they wanted a king.

1-Samuel 8:1: “And it came to pass when Samuel was old, he made his sons judges over Israel. And the name of his firstborn was Joel, and the name of his second was Abiah, judges in Beersheba. Yet, his sons did not walk in his ways, but turned aside after dishonest gain and took bribes and perverted judgment. And all the elders of Israel gathered themselves and came to Samuel to Ramah. And *they* said to him, ‘Behold, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations.’ But the thing was evil in the eyes of Samuel when they said, ‘Give us a king to judge us.’ And Samuel prayed to the LORD” (vs 1-6).

Verse 7: “And the LORD said to Samuel, ‘Hearken to the voice of the people in all that they say to you, for **they have not rejected you, but they have rejected Me, that I should not reign over them.**”’

Let’s think about this principle for a minute. When we reject God, what does He do? *It depends on the degree of rejection!* Here they were rejecting God as King, and they wanted a human head between them and God.

Of course, that’s the same thing that the children of Israel did after they heard the Ten Commandments. They said, ‘O Moses, we’ll all die if we hear the words of God. You speak to Him and you tell us what He says and we’ll do it.’ God said, ‘Oh, I would that there were such a heart in you, that you would fear men and keep My commandments always.’

So, we have exactly the same thing here in 1-Sam. 8. The problem is not what God is doing; the problem is a solution for corruption! Every time we get a solution for corruption, which is contrary to God’s way, we’re in trouble! So, *God said, ‘If you put a king over them, Samuel, they’re not rejecting*

***you, but they are rejecting Me!***

So, in this case, God did not fully reject them, but He gave them a penalty. He said to Samuel, ‘You got tell them what kind king they’re going to have. He’s going to confiscate your goods, your children. He’s going to have an army and there’s going to be war!’

Verse 15: “And he will take a tenth of your seed and of your vineyards, and give *it* to his officers and to his servants.”

Verse 17: “‘He will take a tenth of your sheep, and you shall be his servants. And you shall cry out in that day because of your king whom you have chosen for yourselves, and the LORD will not answer you in that day.’ But the people refused to obey the voice of Samuel. And they said, ‘No, but we will have a king over us. And we shall be, also we, like all the nations, so that our king may judge us and go out before us and fight our battles.’ And Samuel heard all the words of the people, and he repeated them in the ears of the LORD. And the LORD said to Samuel, ‘Hearken to their voice, and make them a king.’ And Samuel said to the men of Israel, ‘Every man go to his city’” (vs 17-22).

Here’s a good example of how we need to be careful what *we think* the will of God is. Will God allow us to do things, and it may look like He’s approved it, but God is doing it under protest. We need to think about that as we go through our lives.

Let’s carry this further and see what happened, 1-Samuel 10:17: “And Samuel called the people together to the LORD to Mizpeh. And he said to the children of Israel, ‘Thus says the LORD God of Israel, “I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms of those who oppressed you. And you have this day **rejected your God** Who Himself saved you out of all your calamities and your tribulations. And you have said to Him, ‘But set a king over us.’ And now present yourselves before the LORD by your tribes and by your thousands”’” (vs 17-19).

The whole thing is that in selecting a king they rejected God in degree, but God said, ‘All right, I will continue to work with you because of My promise to Abraham, Isaac and Jacob. If you will truly listen to My commandments...’ (just summarizing a lot of the other things contained in there concerning the king) ...God would still work with them and be with them.

Saul was a failure and David was made king. David perhaps was the only successful king of all the kings that were there, yet, he had his troubles.

Let’s see what David said to Solomon when he was turning the government over to him, and how

even though the people rejected God to a degree, God did not reject them. Even though they wanted a king, God said, ‘All right, I’m going to burden you down with these penalties for a king, but I’m not going to cut you off. I want you keep My laws and commandments, and if you have a king who will do that then I will work with you.’

We come to where David was giving Solomon a charge when he was to pass the reins of kingship from David to Solomon.

1-Chronicles 28:8: “And now in the sight of all Israel, the congregation of the LORD, and in the hearing of our God, keep and seek for all the commandments of the LORD your God, so that you may possess this good land and leave *it* for an inheritance for your children after you forever. And you, Solomon my son, acknowledge the God of your father and **serve Him with a perfect heart and with a willing mind...**” (vs 8-9). We can get a lot out of this for us; here’s a lot for us to learn from how we are to serve God. Not in hypocrisy, *but in a perfect heart and a willing mind!* In other words:

- we don’t rebel at the words of God
- we don’t go against the words of God
- we don’t strive against God

***but with a willing mind!***

“...for the LORD searches all hearts and understands all the imaginations of the thoughts. If you seek Him, He will be found by you. But if you forsake Him, He will cast you off forever” (v 9). Always, *always, always* God sets before us:

- life and death
- blessing and cursing
- good and evil

***We’re to choose life!*** So, here we have the same thread running all the way through.

Verse 10: “Take heed now, for the LORD has chosen you to build a house for the sanctuary. Be strong and do *it*.”

Verse 20: “And David said to Solomon his son, ‘**Be strong and of good courage...** [tie that in with Jos. 1:6-10 where Moses told Joshua the same thing] ...and do *it*. Do not fear, nor be dismayed, for the LORD God, *even* my God, *will be* with you. He will not fail you nor forsake you until you have finished all the work for the service of the house of the LORD.”

You know what happened to Solomon. You know what happened to the children of Israel. They sinned! *They sinned greatly!*

Now we’re going to bridge an awful lot of history with this, but the whole purpose is to show what was the condition of the children of Israel in

relationship to God once they had broken the covenant. We're going to see that God gave them what He called *the bill of divorcement!* We'll see that in the book of Jeremiah.

As far as a marriage covenant is concerned, when it is broken, what can you renew? *In this case, there was nothing to renew!* The children of Israel were cut off, totally rejected! And in this case did not even have so much as a 15<sup>th</sup> Passover.

2-Kings 17:7: "Now, it came to pass because the children of Israel had sinned against the LORD their God, who had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the nations whom the LORD cast out from before the children of Israel, and of the kings of Israel, which the nations had made. Now, the children of Israel secretly did things that *were* not right against the LORD their God. And they built high places in all their cities for themselves from the Watch Tower to the fortified city. And they set up images and groves for themselves in every high hill, and under every green tree" (vs 7-10).

If you want to know what the hardcore movement of the eco-freaks is, there you have it. They believe that the spirits are in the trees. That's why they want to preserve them, and they go out and worship out there.

Verse 11: "And they burned incense in all the high places, like the nations whom the LORD had removed from before them, and they practiced evil things to provoke the LORD to anger, for they served the idols of which the LORD had said to them, '**You shall not do this thing.**' And the LORD testified against Israel and against Judah, by all the prophets, *by* all the seers, saying, '**Turn from your evil ways and keep My commandments and My statutes, according to all the law, which I commanded your fathers, and which I sent to you by My servants the prophets.**' Nevertheless, they would not hear, but hardened their necks, like the neck of their fathers who did not believe in the LORD their God. And they rejected His statutes and His covenant..." (vs 11-15).

Here is a complete rejection of God by the children of Israel, and in this case, it's the ten northern tribes. *They rejected His covenant!*

"...which He made with their fathers, and His warnings that He testified against them. And they went after vanity, and became vain, and went after the nations around them, concerning whom the LORD had charged them not to do like them. And they left all the commandments of the LORD their God..." (vs 15-16). They gave up the Passover, the Ten Commandments, everything of God:

"...and made molten images, two calves for themselves. And they made a grove, and worshiped all the host of heaven, and served Baal.... [and they got so depraved]: ...And they caused their sons and their daughters to pass through the fire...." (vs 16-17)—to the god Molech; and that means they were involved in cannibalism and all that sort of thing.

"...And they used divination and sorceries, and sold themselves to do evil in the sight of the LORD, to provoke Him to anger. So, the LORD was very angry with Israel and removed them out of His sight; not one was left, only the tribe of Judah by itself. Also Judah did not keep the commandments of the LORD their God, but walked in the statutes, which Israel made. And the LORD rejected..." (vs 17-20).

Whenever you reject God and reject His covenant, *God rejects you!* We need to think about that when we come down to the greatest manifestation of God in the person of Jesus Christ. When *they rejected Him!*

Verse 20: "And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers until He had cast them out of His sight, for He tore Israel from the house of David and they made Jeroboam the son of Nebat king. And Jeroboam drove Israel away from following the LORD, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did. They did not depart from them until the LORD removed Israel out of His sight as He had said by all His servants the prophets. So, Israel was carried away out of their own land to Assyria, *as it is to this day*" (vs 20-23).

2-Kings 18:12<sup>[transcriber's correction]</sup>: Because they did not obey the voice of the LORD their God, but transgressed His covenant, *and* all that Moses the servant of the LORD commanded, and would not hearken to them, nor do them."

Let's see what God said because of this kind of action. If you think you want to be a prophet of God, go ahead and volunteer for this and let's see how righteous you are: Hosea was commanded to marry a harlot!

God was teaching them a lesson, Hosea 1:8: "And when she had weaned Lo-Ruhamah she conceived and bore a son. And He said, 'Call his name Lo-Ammi, for you are not My people, and I will not be your God.'" (vs 8-9). That's what God said to them!

Hosea 4:6: "My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will also reject you from being as a priest to Me. Since you have forgotten the Law of your God, I will also forget your children."

Hosea 5:5: “And the pride of Israel testifies to his face. Therefore, Israel and Ephraim shall fall in their iniquity; Judah also shall fall with them. They shall go with their flocks and with their herds to seek the LORD; but **they shall not find Him. He has withdrawn Himself from them**” (vs 5-6).

Quite a thing! If you reject God, He will reject you and withdraws from you! So, we know what happened to the children of Israel. They were all carried away captive. Let’s see what God said that He did, what this amounted to, and what this did with the marriage covenant of the Old Covenant:

Jeremiah 3:8: “And I saw, when for all the causes *for* which backsliding Israel **committed adultery, I sent her away and gave a bill of divorce** to her...”

- When you are divorced, do you have a marriage covenant? *No!*
- Is it legally annulled, canceled, wiped out? *Yes, it is!*
- Did the ten northern tribes of Israel ever, ever, ever come back to do any worship of God through the terms of the Old Covenant from that time until this? *No!*

With the exception of some few individuals who may have. So, there is no marriage covenant when there is a divorce.

Now, let’s carry forward with the children of Judah or the Jews and let’s see what they did. Let’s see what happened to them and what their condition was before they were carried off into captivity by the Babylonians.

The whole thing of Jeremiah is pretty heavy and difficult, so I’m just going to summarize a few things here.

Jeremiah 6:18: “Therefore, hear, you nations, and know, O congregation, what *will happen* to them. Hear, O earth; behold, I will bring evil on this people, even the fruit of their thoughts because they have not hearkened to My words, nor to My Law, **but have rejected it**” (vs 18-19). What happens when you reject God? *God rejects you!* It’s that simple, and there’s absolutely no way around it.

Verse 20: “To what purpose does frankincense come to Me from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet to Me.’ Therefore, thus says the LORD, ‘Behold, I will lay stumbling blocks before this people...’” (vs 20-21)—which He did and we will see the biggest stumbling block was Jesus Christ.

“...and the fathers and the sons together shall fall upon them; the neighbor and his friend shall perish” (v 21). Then He says He’s going to

raise up an enemy against them, and the reason for it:

Verse 28: “They *are* all grievous revolvers, walking *in* slanders; they *are* bronze and iron; they *are* all corrupters. The bellows blow fiercely, the lead is melted by the fire; the refiner melts in vain; for the wicked are not plucked away. Rejected silver men call them **because the LORD has rejected them**” (vs 28-30). Read all of Jer. 7, a tremendous indictment against them!

Jeremiah 8:5: “Why has this people of Jerusalem slidden back *by* a never-ending backsliding? **They hold fast to deceit; they refuse to repent.**” If there is anything that has characterized some of the things concerning the Passover, *it has been deceit!*

Verse 6: “I listened and heard, *but* they did not speak right; no man repented of his wickedness, saying, ‘What have I done?’ Everyone turned in their own courses, as the horse rushes into the battle. Yea, the stork in heaven knows her appointed times; and the turtle and the crane and the swallow watch the time of their migration; but My people do not know the judgment of the LORD. How do you say, ‘We *are* wise, and the Law of the LORD *is* with us’?...” (vs 6-8). Don’t we hear that from Judaism today?

“...Lo, certainly the lying pen of the scribes has written falsely. The wise men are ashamed, they are terrified, and are captured. Lo, **they have turned away from the Word of the LORD; and what wisdom is in them?**” (vs 8-9).

When we get to what Jesus Christ said about rejecting them, then we’re going to see that they’re really in deep trouble. You’re going to understand why the Jews cannot legally keep a 14<sup>th</sup> Passover. We’ve already learned that the Passover by the Jews—being the Feast of Unleavened Bread—is really not Passover.

Jeremiah 14:10: “Thus says the LORD to this people; ‘Even so they have loved to wander; they have not restrained their feet; therefore, the LORD does not accept them. He will now remember their iniquity and visit their sins.’ Then the LORD said to me, ‘**Do not pray for this people for good.** When they fast, **I will not hear their cry**; and when they offer burnt offering and a grain offering, **I will not accept them. But I will consume them by the sword, and by the famine, and by the plague.**’ Then I said, ‘Ah, O Lord GOD! Behold, the prophets are saying to them, ‘You shall not see the sword, nor shall you have famine; but I will give you true peace in this place.’” And the LORD said to me, ‘The prophets prophesy lies in My name; I did not send them, nor have I commanded them, nor did I speak to them. They prophesy to you a false vision

and a worthless divination, and a thing of no value, and the deceit of their heart” (vs 10-14). That’s what happens when people reject God!

After God goes through and shows all the problems, v 17: “And you shall speak this word to them, “Let my eyes run down with tears night and day, and do not let them cease. For the virgin daughter of my people is broken with a great wound, *with* a very grievous blow. If I go out into the field, then I see those killed with the sword! And if I enter into the city, then, behold, the sicknesses of famine! Yes, both the prophet and the priest have gone up into a land that they do not know”” (vs 17-18). In other words, they’re going to be carried off into captivity.

Verse 19: “Have You utterly rejected Judah? Or has Your soul hated Zion? Why have You stricken us, and *there is* no healing for us? We looked for peace, but no good *came*; and for the time of healing, and behold, trouble! We acknowledge, O LORD, our wickedness, and the iniquity of our fathers; for we have sinned against You. Do not abhor *us* for Your name’s sake, do not disgrace the throne of Your glory; remember, do not break Your covenant with us” (vs 19-21).

We will see that what happened was when the children of Israel were sent off into captivity, God did not break His covenant with the children of the Jews. But they were separated! estranged! So, the covenant was barely functioning.

The same thing that happened to Judah, the Jews, has happened to children of Israel, the ten northern tribes, with the exception that God had a promise to fulfill that the Messiah would come through the Jews. Therefore, God did not cut them off entirely, utterly, completely. He did send them off into captivity. We will cover their return when we develop this a little bit further.

2-Chronicles 36:11: “Zedekiah *was* twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. And he did *what was* evil in the sight of the LORD his God. He did not humble himself before Jeremiah the prophet *who spoke* from the mouth of the LORD. And he also rebelled against king Nebuchadnezzar, who had made him swear by God. But he stiffened his neck and hardened his heart from turning to the LORD God of Israel. Moreover, all the chief of the priests and the people transgressed very much after all the abominations of the heathen. And they polluted the house of the LORD, which He had made Holy in Jerusalem. And the LORD God of their fathers sent word to them by His messengers, again and again, for He had compassion on His people and on His dwelling place. **But they mocked the messengers of God and despised His words, and ill-treated His prophets until the wrath of the LORD arose**

**against His people until there was no remedy**” (vs 11-16).

Verse 17: “And He caused the king of the Chaldeans to go up against them. And he killed their choice ones by the sword in the house of their sanctuary and had no pity on the young man and the virgin, nor on the old man and the very aged; He gave all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his rulers, he brought all *these* to Babylon. And they burned the house of God, and broke down the wall of Jerusalem, and burned all the palaces of it with fire, and destroyed all its beautiful vessels” (vs 17-19).

The only thing they didn’t take was the Ark of the Covenant, which by tradition was buried by Jeremiah somewhere in the subterranean archives below the temple. We know that when they came back out of Babylon, they had a form of ‘religion,’ but they had no Ark of the Covenant in the Holy of Holies. This becomes a very important point because from this time forward the Old Covenant with the Jews remained estranged!

Verse 20: “And the ones who had escaped from the sword, he carried away to Babylon where they were servants to him and his sons until the reign of the kingdom of Persia, to fulfill the Word of the LORD by the mouth of Jeremiah until the land had enjoyed its sabbaths....” (vs 20-21)—70 years!

Based upon what we learned about the Passover, that it had to be observed in the land, when they were in captivity:

- Could they observe a 14<sup>th</sup> Passover?
- Could they renew a covenant that was estranged?

We find that this is the very time when the Feast of Unleavened Bread became to be called *the Passover*. It was so re-written and edited in Deut. 16 by Ezra to reflect the terminology of those days. Yet, very inspired from this point of view that it reflected what this Passover really signifies, ***the Passover of the rejected!***

Daniel 9:2: “In the first year of his reign, I, Daniel, understood by books the number of the years, which came according to the Word of the LORD to Jeremiah the prophet, that **the desolation of Jerusalem would last seventy years.**”

Daniel seeks about seeking God for God to open the way so that they could go back to Jerusalem. He did!

Verse 3: And I set my face toward the LORD God, to seek **by prayer and supplications, with fasting**, and sackcloth, and ashes.” He admitted all of their evil and the things that they had done that



were wrong. To finish the prayer of Daniel, which encompasses nearly all of Dan. 9. After he was done with the prayer he was given the vision as to when the Messiah would come.

(go to the next track)

Verse 17: “And now, therefore, O our God, hear the prayer of Your servant, and his supplications, and cause Your face to shine upon Your sanctuary... [Jerusalem] ...that *is* desolate for the LORD’S sake. O my God, incline Your ear and hear. Open Your eyes and behold our desolations, and the city which is called by Your name. For we do not present our supplications before You on account of our righteousnesses, **but because of Your great mercies**. O LORD, hear; O LORD, forgive; O LORD, hearken and do. Do not delay, for Your own sake, O my God; for Your city and Your people are called by Your name” (vs 17-19).

When we come to the book of Ezra we find something very interesting. They went back little by little and there were a few thousand who were keeping the Passover. We find recorded that when the temple was finished they kept the Passover on the 14<sup>th</sup> day of the 1<sup>st</sup> month (Ezra 6).

At the time what Ezra had to do, and I am convinced that Ezra made a judgment concerning the Passover. We find, and it is historically recorded, that he had the *new Passover law* enforced throughout the empire wherever the Jews were. It is very clear that it was *to centralize* the keeping of the 14<sup>th</sup> Passover *in Jerusalem*.

So, with the estranged covenant we have a very unusual situation, which is that those who were in exile *could not keep a 14<sup>th</sup> Passover*, because they were in the same condition as people who were on a journey outside the country; which in fact they were, they were exiled. They were not put away totally, as God did the ten tribes of northern Israel, but they were put aside and could not observe a 14<sup>th</sup> Passover as long as they were outside the boundaries of Judea.

I’m going to read to from *The Christian Passover* book so that we understand what we’re talking about here. Ezra had to do this because there was no other legal way to handle it. The only way you could be in covenant with God was to keep a 14<sup>th</sup> Passover and to keep it at Jerusalem.

If you came on a pilgrimage and did that, then you would be within the protection of God on the basis that the covenant was not totally cut off, not totally severed.

The Christian Passover (1<sup>st</sup> ed., pg. 172)

{transcriber’s note: this is found in chapter 15 of the latest edition, which has been revised}

History records clearly, and shows that Ezra was the one who introduced the new

Passover law, which centralized the Passover in Jerusalem and forbade any sacrifices at any other temple in the Persian Empire.

Moreover, the observance of the Passover with a domestically killed lamb was also prohibited at any location outside the city of Jerusalem and the legally designated greater festival area.

**The new Passover law apparently mandated that all of those still living in exile could not legally observe a 14<sup>th</sup> Passover**—domestic or temple—neither at Samaria or Elephantine, nor wherever they were in exile in the Persian Empire **unless they made a pilgrimage to Jerusalem**.

Thus, while living in exile, **any observance of the 14<sup>th</sup> was eliminated**.

Why? *Because they had to be in the land!* They had to be at Jerusalem to keep a 14<sup>th</sup> Passover. All those in exile could not keep a 14<sup>th</sup> Passover. They kept the substitute Passover, which was the Feast of Unleavened Bread *renamed Passover!*

This undoubtedly was the origin of using a token shank bone for the Seder meal, which was observed on the 15<sup>th</sup> day of the 1<sup>st</sup> month—the first day of the Feast of Unleavened Bread.

As a result, the Seder meal became a substitute for the 14<sup>th</sup> Passover. Later, the 15<sup>th</sup> **became commonly known as the first day of Passover**.

Ezra’s purpose in enforcing a centralize Passover was to preserve the true worship of God under the Old Covenant. However, later in Jewish history the temple-centered Passover led to the official repudiation of the domestic Passover by some of the leaders of Pharisaic Judaism

In spite of this legalized departure from the original ordinance of God, there remained a great number of faithful Jews who continued to observe the domestic Passover as Jesus did in Jerusalem.

That is in Jerusalem when they came to observe it.

Let’s take this a little bit further; let’s come to the time of the New Testament. We know without a doubt whatsoever that Jesus Christ kept a 14<sup>th</sup> Passover. He kept a proper domestic Passover and He kept it at the beginning of the 14<sup>th</sup>.

This becomes very important, and I want you to remember and understand that ***if you reject God you then are going to be rejected by Him!*** God had to keep the covenant alive down to the time of

Christ. We're going to see that when Christ died that ended, terminated, cutoff, stopped the Old Covenant. So, there is no legal covenant renewal of the Old Covenant today—*period!*

Since God has designated the 14<sup>th</sup> as the Covenant Day or the Passover Day, therefore, the Jews cannot legally observe a 14<sup>th</sup> Passover until they repent and accept Jesus Christ.

Why are so many Christians being undermined with the subterfuge of Jewish doctrine and going back and observing a 15<sup>th</sup> Passover, *which is the Passover of the rejected! The Passover of those cutoff from God!*

Jesus Christ was the greatest manifestation of God to the whole world and in particularly to the Jews.

John 1:1: "In *the* beginning was the Word, and the Word was with God, and the Word was God. He was in *the* beginning with God. All things came into being through Him, and not even one *thing* that was created came into being without Him" (vs 1-3).

Verse 10: "He was in the world, and the world came into being through Him, but the world did not know Him. **He came to His own, and His own did not receive Him**" (vs 10-11). *They rejected Him!*

You can read in the book of Acts how that every time Paul went into the synagogue and preached Christ, there was a riot, a split in the synagogue. Some of the Jews believed and the others rejected!

- they rejected Christ
- they rejected the Gospel

"...**His own did not receive Him.**"

Now let's see what Jesus said concerning them, and some of the things that would happen. Here is a verse from the Old Testament often quoted in the New Testament. As we read before, there would be stumbling blocks, and the biggest one being Jesus Christ.

Matthew 21:42: "Jesus said to them, 'Have you never read in the Scriptures...'" Very interesting statement! It's kind of like today, those who claim to be 'religious' leaders, they study theology but they never read in the Scriptures. Or they take a verse out of the Scriptures and they pervert it and twist it.

We're going to see that had a great bearing on the New Testament Church.

"... 'Have you never read in the Scriptures, *The Stone that the builders rejected, this has become the Head of the corner. This was from the Lord, and it is wonderful in our eyes*'? Because of this, I say to you, **the Kingdom of God shall be**

**taken from you...**" (vs 42-43).

Judea was the Kingdom of God until Christ; they had the Law, the ceremony and the temple. As perverted as it was, they still had it.

- If you don't have the temple and if you're not of the Kingdom of God, **are you in covenant with God?**
- If you reject Jesus Christ, **can you be in covenant with God?**

That's why Jesus said of the 14<sup>th</sup> Passover, *'In the night in which He was betrayed, Take eat, this is My body, which is broken for you; take drink, this is My blood, which is shed for you!'* **The blood of the New Covenant!** We're going to see that the Old Covenant ceased to exist, ceased to function, legally terminated when Jesus died!

**So, combine all of this together!**

Verse 43: "Because of this, I say to you, the Kingdom of God shall be taken from you and **it shall be given to a nation that produces the fruits of it.**" We are called a Holy nation and a royal priesthood (1-Peter).

Verse 44: "And the one who falls on this Stone... [in repentance] ...shall be broken..." What kind of heart are we to have? *A broken heart and a contrite spirit!* But those who won't do that, notice:

**"...but on whomever it shall fall, it will grind him to powder"** (v 44). Why? *Because they rejected Christ!*

Verse 45: "Now, after hearing His parables, the chief priests and the Pharisees **knew** that He was speaking about them." *They understood!*

Matthew 27:50—this gives the account of when Jesus was crucified and dying: "And after crying out again with a loud voice, Jesus yielded up *His* spirit... [Greek: 'pnuma'] ...Then suddenly the veil of the temple was ripped in two from top to bottom, and the earth shook, and the rocks were split, so that the tombs were opened. And many bodies of the saints who had died, were resurrected after His resurrection; *and* they came out of the tombs. *Then* they entered into the Holy city, and appeared to many" (vs 50-53).

Wouldn't you think that would be an astounding witness? Every time I read that, I am amazed how much history has just been ignored by people, because they rejected Jesus Christ.

Verse 54: "Then the centurion and those with him who had been keeping guard over Jesus, after seeing the earthquake and the things that took place..."—and undoubtedly they heard, too. When there's an earthquake it pops and cracks, and I imagine that when that veil ripped in two it made a lot of noise, when that huge stone lintel that held it

up and weighed 30-tons came crashing down. I imagine that it just shook everything all around.

“...were filled with fear, *and* said ‘Truly this was the Son of God!’” (v 54).

Let’s see how God legally terminated the marriage covenant with Israel with His death. If you legally terminate a covenant, if you legally die—which Jesus did—the marriage no longer exists! No, it doesn’t, so the Old Covenant no longer exists! That’s why the Jews cannot renew what *they think* is the covenant. They are keeping the Passover of the rejected, *because they rejected Christ*.

Romans 7:1: “Are you ignorant, brethren (for I am speaking to those who know law) that the law rules over a man for as long a time as he may live? For the woman who is married is bound by law to the husband as long as he is living; but if the husband should die, she is released from the law *that bound her to the husband*” (vs 1-2). That is the *marriage law*.

Verse 3: “So then, if she should marry another man as long as the husband is living, she shall be called an adulteress...” That’s exactly what ancient Israel did. That’s what the Jews did with their fornication with the other nations.

“...but if the husband should die **she is free** from the law *that bound her to the husband*, so that she is no longer an adulteress if she is married to another man. In the same way, my brethren, you also were made dead to the *marriage law of the Old Covenant* by the Body of Christ in order for you to be married to another...” (vs 3-4). ***Until Christ died there could be no legal new marriage!*** That’s why Christ died!

“...Who was raised from *the* dead, that we should bring forth fruit to God” (v 4). So, God terminated the Old Covenant; it does not function anymore. The laws of God transcend any covenant. The laws of God are there because God created them and put them in motion and began with Adam and Eve. It says of Abraham that ‘he kept My laws, My statutes, my judgments, my commandments, and *obeyed My voice!*’ We find in the New Testament that ‘hereby we do know that we know Him if we keep His commandments.’

When I say that the marriage covenant between ancient Israel and the Jews ceased when Jesus died, that does not do away with the institution of marriage. It has to do with the institution of law. It does away with the legal binding covenant of that marriage.

Let’s see what Jesus said. We find exactly the same kind of terminology used as we found in the Old Testament.

- Did the Jews reject Jesus? *Yes!*

- Did the Jews reject a 14<sup>th</sup> Passover? *Yes!*

John 12:48—Jesus says: “**The one who rejects Me and does not receive My words has one who judges him**; the word which I have spoken, that shall judge him in the last day.” *Those are pretty powerful words if you reject Christ!*

Verse 49: “For I have not spoken from Myself; but the Father, Who sent Me, gave Me commandment Himself, what I should say and what I should speak. And I know that His commandment is eternal life. Therefore, whatever I speak, I speak exactly as the Father has told Me” (vs 49-50).

Matthew 10:32: “Now then, whoever shall confess Me before men, that one will I also confess before My Father Who *is* in heaven. But **whoever shall deny Me before men, that one will I also deny before My Father, Who *is* in heaven**” (vs 32-33).

When you put that together with what Jesus said, ‘I am the Way, the Truth and the Life,’ if you deny Jesus Christ you can’t be in covenant with Him. That’s why the Passover of the 15<sup>th</sup> is ***the Passover of the rejected***. That is the Passover of ***the cutoff ones!*** (Rom. 11).

Granted, they have been blinded, and God is eventually going to save them, but that’s only because of His mercy and love. But for right now this is exactly what it is.

Verse 33: “But whoever shall deny Me before men, that one will I also deny before My Father, Who *is* in heaven. Do not think that I have come to bring peace on the earth; I did not come to bring peace, but a sword. For I have come to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a man’s enemies *shall be those of* his own household. The one who loves father or mother more than Me is not worthy of Me; and the one who loves son or daughter more than Me is not worthy of Me. And the one who does not take up his cross and follow Me is not worthy of Me. The one who has found his life shall lose it; and the one who has lost his life for My sake shall find it” (vs 33-39).

Those are pretty strong words! Let’s see what happens when we deny God. We need to ask, as Christians:

- Why should we go back and keep the Passover of those who have rejected Christ?
- Why should we go back and keep a 15<sup>th</sup> Passover?

2-Timothy 2:12: “If we endure, we shall also reign together with *Him*; **if we deny Him, He will also deny us.**” How do we deny Jesus?

- By not doing what He commanded!
- By not loving God with all our heart, mind, soul and being!

So, the Jews or Judaism in rejecting Christ and steadfastly holding onto *their* 15<sup>th</sup> Passover are legally correct as long as they reject Christ! But *we* who believe Christ, *we* who accept Christ, *we* who look to the Passover of Christ:

- Why should *we* go back and keep the Passover of the rejected?

Anyone who keeps a 15<sup>th</sup> Passover is practicing Judaism, and ***Judaism is not from God!***

Let's see what the Apostle Paul said concerning the Jews, concerning the Israelites, but in particularly the Jews. God did cast them off. The only reason that God has not cut them off at all is ***because of the promises that He gave to Abraham, Isaac and Jacob!***

Romans 11:15: "For if their casting away..."

Now, it sounds like a contradiction in v 1, but it's not; v 1: "Now then, I say, did God Himself repudiate His people? MAY IT NEVER BE! For I also am an Israelite, of *the* seed of Abraham, of *the* tribe of Benjamin."

That is the one of the Jews who repented and accepted Christ. They were not cast away; the others were. So, both apply. Those who accept Christ are not cast away. Those who deny Christ are cast away.

Verse 15: "For if their casting away *be* the reconciliation of *the* world, what *shall* the receiving of *them be*, except life from *the* dead? Now, if the firstfruit is Holy, the lump is also *Holy*; and if the root is Holy, the branches are also *Holy*. But if some of the branches were broken off... [cut off] ...and you, being a wild olive tree, were grafted in among them, and you became a fellow partaker of the root and of the fatness of the olive tree, do not boast against the branches; but if you are boasting against *them*, remember that you do not bear the root; rather, the root bears you. Will you then say, 'The branches were broken off in order that I might be grafted in'?" (vs 15-19).

He's saying, 'Don't get exalted in any of your thoughts.' If God cut them off, *He cut them off!* Don't stand there and rejoice in it. He's saying don't do that, so we are not; we're not rejoicing in it. We're just trying to understand the source of the conflict between the 14<sup>th</sup> and the 15<sup>th</sup> Passover. Since the Jews are not in covenant with God, they can't keep a 14<sup>th</sup> Passover.

Verse 20: "*That is* true! Because of unbelief they were broken off, and you stand by faith. Do not be high-minded, but fear; for if God spared not the

natural branches, take heed lest He not spare you either. Therefore, behold *the* graciousness and *the* severity of God: upon those who fell... [and rejected Christ] ...severity; and upon you, graciousness, ***if*** you continue in *His* graciousness; ***otherwise you also will be cut off***" (vs 20-22). We need to think then:

- ***if*** it's possible for us to be cut off
- ***if*** we end up in the same situation as them
- ***if*** we follow Judaism that rejected Jesus Christ
- ***if*** we put ourselves in the same category as those who are cut off

Do we not also cut ourselves off? "***...otherwise you also will be cut off.***" I would have to conclude: *yes!*

Verse 23: "And they also, if they do not continue in unbelief, shall be grafted in because God is able to graft them in again." So, if and when they repent God is able to restore them and then they will again keep a 14<sup>th</sup> Passover in the way that Jesus said.

Now, there are some Messianic Jews that do understand this, and they do keep a 14<sup>th</sup> Passover, and they are *grafted back in*.

Verse 24: "For if you were cut off from an olive tree which by nature is wild, and contrary to nature were grafted into a good olive tree, how much more shall those who according to nature *were from the good olive tree* be grafted back into their own olive tree? For I do not wish you to be ignorant of this mystery, brethren, in order that you may not be wise in your own conceits: that a partial hardening of *the heart* has happened to Israel until the fullness of the Gentiles be come in" (vs 24-25).

- they are blinded
- they are cutoff
- they are rejected

That's just really the long and short of the whole thing concerning the New Testament.

Let's lay a little groundwork for what is going to come in the future. Remember what we read concerning the Passover and how that it was required that the males be circumcised. We're going to see that the heart and core of the circumcision problem in the New Testament had to center around the Passover observance.

Let's see what kind of circumcision we are to have today, and then we'll understand why Jesus said that we're going to worship God in Spirit and in Truth and that the Passover was to be observed by Christians on the 14<sup>th</sup> day of the 1<sup>st</sup> month. That if they were ***circumcised in heart*** they should keep that Passover; ***they didn't have to be circumcised in the flesh!***

Romans 2:25 "For on the one hand,

circumcision profits if you are observing *the* Law... [if you accept Jesus Christ] ...on the other hand, if you are a transgressor of *the* Law, your circumcision has become uncircumcision... [if you reject Christ] ...Therefore, if the uncircumcised is keeping the requirements of the Law, shall not his uncircumcision be reckoned for circumcision? And shall not the uncircumcised, who by nature is fulfilling the Law, judge you, who, with *the* letter and circumcision, *are* a transgressor of *the* Law?... [yes, indeed, he's saying] ...For he is not a Jew who *is one* outwardly, neither *is* that circumcision which *is external in the flesh*; rather, **he is a Jew who is one inwardly, and circumcision is of the heart**, in *the* spirit *and* not in *the* letter; whose praise *is* not from men but from God" (vs 25-29).

Col. 2 talks about how the circumcision made without hands, which is the circumcision of Christ, of the heart.

Colossian 2:11 "In Whom you have also been circumcised with *the* circumcision not made by hands, in putting off the body of the sins of the flesh by the circumcision of Christ; **having been buried with Him in baptism...**" (vs 11-12).

That is the circumcision. You're buried with Him in baptism. When you come up out of the watery grace and you receive the Holy Spirit. In your mind you have been circumcised with the circumcision, which is in Christ. The *spiritual circumcision* applies to male and female, that we all put away the hardness of our heart as typified by the mind and be circumcised in the mind and heart and spirit.

***These are the only ones who can renew the New Covenant, because they have the Spirit of Christ!***

That's why Christians should keep the 14<sup>th</sup> Passover and not the 15<sup>th</sup> Passover. The 15<sup>th</sup> Passover is in effect *the Passover of the rejected*, the Passover of Judaism, which has rejected Jesus Christ! So, the only way that we can be in covenant with God is to keep the 14<sup>th</sup> Passover as Jesus Christ has said.

This gives us a little more understanding concerning the controversy of the 14<sup>th</sup>/15<sup>th</sup> Passover. It really did not solidify in my mind completely until after I had written *The Christian Passover* book. Now it has also opened some doors to some things concerning Judaism and the New Testament Church.

This makes it very clear why we should keep a 14<sup>th</sup> Passover and not a 15<sup>th</sup> Passover, because ***the 15<sup>th</sup> Passover is the Passover of the rejected!***

All Scriptures from *The Holy Bible in It's Original Order, A Faithful Version*

#### Scriptural References:

- 1) Isaiah 54:5
- 2) Exodus 12:43-50
- 3) Numbers 9:1-14
- 4) Exodus 12:21-25
- 5) 1 Samuel 8:1-7, 15, 17-22
- 6) 1 Samuel 10:17-19
- 7) 1 Chronicles 28:8-10, 20
- 8) 2 Kings 17:7-23
- 9) 2 Kings 18:12
- 10) Hosea 1:8-9
- 11) Hosea 4:6
- 12) Hosea 5:5-6
- 13) Jeremiah 3:8
- 14) Jeremiah 6:18-21, 28-30
- 15) Jeremiah 8:5-9
- 16) Jeremiah 14:10-14, 19-21
- 17) 2 Chronicles 36:11-21
- 18) Daniel 9:2-3, 17-19
- 19) John 1:1-3, 10-11
- 20) Matthew 21:42-45
- 21) Matthew 27:50-54
- 22) Romans 7:1-4
- 23) John 12:48-50
- 24) Matthew 10:32-39
- 25) 2 Timothy 2:12
- 26) Romans 11:15, 1, 15-25
- 27) Romans 2:25-29
- 28) Colossians 2:11-12

#### Scriptures referenced, not quoted:

- Joshua 1:6-10
- Jeremiah 7
- Deuteronomy 16
- Ezra 6
- Romans 11

Also referenced: Book: *The Christian Passover* by Fred R. Coulter

FRC:bo  
Transcribed: 4/25/16

## Passover: Fourteenth or Fifteenth? (Which is the Correct Passover for Judaism)

Fred R. Coulter

We're going to answer this question a little bit differently than we normally would. I'm going to begin at the beginning. In order to understand which is the correct Passover for Judaism—the 14<sup>th</sup> or 15<sup>th</sup>—and whether it should even be called the Passover by Judaism.

We're first going to understand: **What does it mean to be in covenant with God?** The Passover is intrinsically wrapped up in a covenant relationship with God. One thing that most people don't understand is that God never deals with anyone unless first there is a covenant, an agreement.

Let's go to the account of Adam and Eve, because this is where the covenant and agreement begins. The covenant *always will come down to obeying the voice of God!*

### **Adam and Eve:**

Genesis 2:7: "Then the LORD God formed man *of the* dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. And the LORD God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground the LORD God caused to grow every tree that is pleasant to the sight and good for food. The Tree of Life also was in the middle of the garden, and the Tree of *the* Knowledge of Good and Evil" (vs 7-9).

Verse 15: And the LORD God took the man... [after He had created him] ...and put him into the Garden of Eden to dress it and keep it." Right away a responsibility for mankind in relationship to God.

Of course, in His greatness and goodness, and His love and generosity God gave the whole world for man. Everything in it was made for man. So, God put him in the Garden of Eden:

Verse 16: "And the LORD God commanded..." Anytime we are in relationship or covenant with God, there are commandments. We'll see this all the way through the Old Testament and the New Testament. Then we can come back and answer the question, at the end: What is the correct Passover Day for Judaism? The 14<sup>th</sup> or 15<sup>th</sup>?

"...God commanded the man, saying, 'You may freely eat of every tree in the garden, but you shall not eat of the Tree of *the* Knowledge of Good and Evil, for in the day that you eat of it **in dying you shall surely die**'" (vs 16-17). This does not mean that in that day that you eat it instantly you're

going to die. It means that day *in dying you shall die!* God put the death penalty upon Adam and Eve.

Then we know that God created Eve, presented her to Adam. Verse 23: "And Adam said, 'This *is* now bone of my bones and flesh of my flesh. *She* shall be called Woman because *she* was taken out of Man.'"

We also know that God created both Adam and Eve with a full functioning language because they talked with God. Adam named all the animals, and with that ***God also gave them a choice.***

The choice was to obey God or not obey God. So, He put the Tree of the Knowledge of Good and Evil there.

You know the account where the serpent came along, and I'm sure that God did not release Satan the devil upon Adam and Eve until He instructed them, until they knew what they were doing. This was a major thing that affected all of mankind from that time until this. You know that they ate of the Tree of the Knowledge of Good and Evil.

But notice that in their relationship with God, He gave them commands. This was part of their covenant, and we find this in:

Genesis 1:28: "And God blessed them. And God said to them, 'Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea and over the fowl of heaven and over every living thing that moves upon the earth.'" That was the covenant that God made with Adam and Eve.

Let's also understand that God can add to the covenant—with the agreement of both parties—whenever He chooses.

When there is transgression of the voice of God, you're transgressing the covenant of God. Let's see what happens when there is a transgression of the covenant.

After Adam and Eve sinned, Genesis 3:7: "And the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made coverings for themselves. And they heard the sound of the LORD God walking in the garden in the cool of the day. Then Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. And the LORD God called to Adam and said to him, 'Where *are*

you?’ And he said, ‘I heard You *walking* in the garden, and I was afraid because I *am* naked, and *so* I hid myself.’ And He said, ‘Who told you that you *were* naked? Have you eaten of the tree which I commanded you that you should not eat?’” (vs 7-11).

Just like every human being since then; we always like to blame someone else. We never take responsibility for what we do, but we blame others. So, Adam said:

Verse 12: “And the man said, ‘The woman...’ [v 13]: ...And the woman said, ‘The serpent deceived me, and I ate.’” But you know that you don’t get out of the responsibility. So, God sentenced them as we read in the rest of the account.

Let’s see what God did as a result of their sin. They were cursed and removed from the Garden of Eden.

Genesis 3:22: “And the LORD God said, ‘Behold, the man has become like one of Us, to decide good and evil; and now, lest he put forth his hand and take also of the Tree of Life, and eat, and live forever—’ Therefore, the LORD God sent him out from the Garden of Eden to till the ground from which he had been taken. And He drove out the man, and He placed cherubim at the east of the Garden of Eden, and a flaming sword, which turned every way to guard the way to the Tree of Life” (vs 22-24).

Sin results in exile! The ‘wages of sin is death,’ and if God chooses not to execute the death penalty, there is always exile. We are going to see that this is true all the way through the Bible. This is a very key thing that we are going to understand concerning the 14<sup>th</sup>/15<sup>th</sup> Passover, and in particularly the 15<sup>th</sup> Passover of Judaism.

### **Abel and Cain:**

There are many lessons here that we can pick up a bit at a time, but we want to see the same pattern. We know that Cain killed Abel. We know that God caught him.

Genesis 4:9: “And the LORD said unto Cain, ‘Where *is* your brother Abel?’ And he said, ‘I do not know. *Am* I my brother’s keeper?’” Everyone likes to deal in ignoring reality. That’s something that happens to us, too.

We’re going to see that it’s something that has happened to all people down through history. They ignore the reality of what is true. Cain didn’t want to take responsibility for his brother, so God said to him:

Verse 10: “And He said, ‘What have you done? The voice of your brother’s blood cries to Me

from the ground. And now you *are* cursed from the earth, which opened its mouth to receive your brother’s blood from your hand. When you till the ground, it shall no longer yield its strength to you, and you shall be a wanderer and a fugitive upon the earth.’ And Cain said to the LORD, ‘My punishment *is* greater than I can bear. Behold, You have driven me out from the face of the earth today, and I shall be hidden from Your face. And I shall be a fugitive and a wanderer in the earth, and it shall be *that* anyone who finds me shall kill me’” (vs 10-14). So, God put a mark on him.

Verse 16: “And Cain went out from the presence of the LORD and lived in the land of Nod, to the east of Eden.”

Again, sin and exile. ***No one can be in the presence of God and break His commandments and covenant and continue to be in that covenant relationship with Him!*** When God chooses not to destroy the wicked, He exiles them!

### **Noah:**

During Noah’s day things got so bad that the whole earth was filled with violence and there was no place to go. So then, death ensued with the Flood instead of exile. Let’s understand what was going on.

Genesis 6:5: “And the LORD saw that the wickedness of man *was* great on the earth, and every imagination of the thoughts of his heart *was* only evil continually. And the LORD repented that He had made man on the earth, and He *was* grieved in His heart” (vs 5-6). Can you imagine that? God was so sorry that He had made man!

Verse 7: “And the LORD said, ‘I will destroy man whom I have created from the face of the earth, both man and beast, and the crawling thing, and the fowl of the air; for I repent that I have made them.’”

How much is love and obedience to God worth? *It’s worth the whole human race!* But it got down to one family: Noah, his wife, and his sons and their wives.

Verse 8: “But Noah found grace in the eyes of the LORD.” You know the rest of the account: the flood came and killed all of the people except those eight on the ark. When they came out of the ark, let’s see what Noah did. Then we will see the covenant that God made with Noah.

Genesis 8:20: “And Noah built an altar to the LORD, and he took of every clean animal, and of every clean bird, and offered burnt offerings on the altar. And the LORD smelled a sweet savor; and the LORD said in His heart, ‘I will not again curse the

ground for man's sake—although the imagination of man's heart is evil from his youth; and I will not again smite every living thing as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease” (vs 20-22). Then God made a covenant with Noah and his descendants.

Today you may have heard of something called the Noahide Laws. They are a compilation of what is contained in this covenant. Those of Judaism believe that the Noahide Laws are only for the Gentiles. They believe that no one should read the Old Testament Scriptures but themselves. Of course, they don't acknowledge the New Testament.

Very few people realize that they have enacted in most nations of the world—in conjunction with some of the treaties of the United Nations—that the Noahide Laws will become a standard of morality for all the nations. Of course, that is meant to be under the hegemony of Israel re-established in the Holy Land. Very few people know that, but since we're here with the Noahide Laws I thought I would mention it to you.

Genesis 9:1: “And God blessed Noah and his sons, and He said to them, ‘Be fruitful and multiply, and replenish the earth.’” It means exactly the same thing as Gen. 1. To replenish means to refill, which means that it was full at one time and is now empty and has to be replenished again.

Verse 2: “And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air, upon all that moves on the earth, and upon all the fish of the sea. Into your hand they are delivered. Every moving thing that lives shall be food for you, even as the green herb I have given you all things” (vs 2-3).

Of course, we know that it's defined as ‘clean and unclean meat,’ so there's no question concerning clean or unclean meat at all. It's a question of every living thing that is clean to eat, that God gave to them to eat, as the green herb, which are those things that have the seed bearing in itself. Therefore, that defines that the clean and unclean apply to the animals, just as the seed in itself applies to the green things.

Verse 4: “But you shall not eat of flesh with the life in it—*which is* its blood.... [they were not to eat any blood] ...And surely the blood of your lives will I require. At the hand of every animal will I require it, and at the hand of man. At the hand of every man's brother will I require the life of man” (vs 4-5).

God now gave the decision and judgment of the execution of the death penalty against major

crimes *to man*. Before the Flood God was the One Who executed the judgment; after the Flood, it's in the hands of man. Man is so wicked and evil that God withdrew Himself further from His relationship with mankind. This covenant with Noah shows that it was withdrawn further, but God was still in covenant with him.

Remember, ***God does not recognize anyone who is not in covenant with Him!*** Please keep that in mind.

Verse 7: “‘And you, be fruitful and multiply. Bring forth abundantly in the earth, and increase in it.’ And God spoke to Noah, and to his sons with him, saying, ‘Behold I, even I establish My covenant with you, and with your seed after you’” (vs 7-9).

Subsequent events narrowed it down to just Abraham, as we will see. But He originally established it with Noah and with Noah's sons and the seed after them.

Verse 10: “And with every living creature that *is* with you—of the birds, of the livestock, and of every animal of the earth with you—from all that go out from the ark, to every animal of the earth. And I will establish My covenant with you. Neither shall all flesh be cut off any more by the waters of a flood. Neither shall there any more be a flood to destroy the earth: (vs 10-11).

- God has kept His covenant!
- God has kept His promise!

Verse 12: “And God said, ‘This *is* the sign of the covenant which I make between Me and you and every living creature with you... [this is a covenant with the whole creation; not only Noah and his sons, but all creation] ...for everlasting generations”

As we know the covenant can get down to one person. We know that God has given certain promises, and when God gives a promise He never breaks His promise! So, He said that never again would there be a Flood even though man is evil. But if there is evil, ‘you people are supposed to correct it and execute those who do capital crimes.’ (I'm summarizing some of the facts of the covenant).

“...between Me and you and every living creature with you for everlasting [perpetual] generations.” That means that with interpretation of the New Testament on through to the return of Jesus Christ and the establishment of the Kingdom Covenant for the whole world. When Christ returns He's going to make a covenant with the whole world and all nations.

Every time God deals with people, He deals in a covenant relationship, because God is a



covenant God. So, God says:

Verse 13: “I set My rainbow in the cloud, and it shall be *the* sign of *the* covenant between Me and the earth.” That covenant is still going. There are other covenants that come along that you could say are ‘sub-covenants’ under that, which then are part of the overall covenant that God has made:

- that the Messiah would come
- that there would be forgiveness of sin
- that we could have access to God the Father in the New Testament

Verse 14: ““And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud. And I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the rainbow shall be in the cloud. And I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.” And God said to Noah, **‘This is the token of the covenant which I have established between Me and all flesh that is upon the earth.’**” (vs 14-17).

They immediately broke that covenant! When God binds Himself to a covenant, He binds Himself to that covenant! This is an everlasting covenant that God will not break. When human beings break the covenant, God gives His judgment. It’s not necessarily death in every instance. Here again, we have the same thing:

Genesis 11:1: “And the whole earth was of one language and one speech.” They then built a tower and made it waterproof knowing that if they repeated the same things before the Flood, that if a flood came they could all run into the Tower of Babel and the water would come clear to the top and they would all be safe and sound inside.

The devices of men God knows, so He came and confounded their languages and scattered them abroad, which is exile again! He scattered them across the face of the whole earth.

### **Abraham:**

Let’s pick up on this covenant with Abraham and we’ll show this covenant. Remember, ***God does not deal with anyone unless there’s a covenant relationship!*** We’ll see in the New Testament that applies to us.

Genesis 12:1: “And the LORD said to Abram, ‘Get out of your country, and from your kindred, and from your father’s house into a land that I will show you. And I will make *of* you a great

nation. And I will bless you and make your name great. And you shall be a blessing. And I will bless those that bless you and curse the one who curses you. And in you shall all families of the earth be blessed.” (vs 1-3).

God immediately started out with some of the terms of the covenant with Abraham. So, it’s recorded and, v 4: “Then Abram departed...” We’re going to see what that means.

It goes through the life of Abraham and the things that took place there. We come down to the time of the establishing of the covenant, and we find the token of that covenant was circumcision. Then we find that Isaac was born and we come clear down to Gen. 22.

Here is something that God did in the Abrahamic covenant. We need to understand that the Abrahamic covenant encompasses both the circumcision and the uncircumcision (Rom. 4).

Abraham was 25 years in faith and righteousness with God, believing God, and it was imputed to him as righteousness in his state of uncircumcision. Then as the token of the covenant, before the begetting of Isaac, he and his whole household were circumcised as the token of the finality of that portion of the covenant.

Genesis 22:1: “And it came to pass after these things that God tested Abraham, and said to him, ‘Abraham!’ And he said, ‘Here I am.’ And He said, ‘Take now your son, your only *son* Isaac, whom you love, and go into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell you” (vs 1-2). We know the account; Abraham did this.

Verse 7: And Isaac spoke to Abraham his father and said, ‘My father.’ And he said, ‘Here I *am*, my son.’ And he said, ‘Behold the fire and the wood. But where is the lamb for a burnt offering?’ And Abraham said, ‘My son, God will provide Himself a lamb for a burnt offering.’ So, they both went on together. And they came to the place of which God had told him. And Abraham built an altar there and laid the wood in order. And he bound his son Isaac and laid him on the wood, upon the altar. And Abraham stretched out his hand and took the knife to slay his son” (vs 7-10).

In the book of Hebrews it says that Abraham<sup>[transcriber’s correction]</sup> did this knowing that God could raise him from the dead, from which He received him in the figure because of the deadness of Sara’s womb, and the deadness of his own body.

Verse 11: “And the angel of the LORD called to him from the heavens and said, ‘Abraham! Abraham!’ And he said, ‘Here I *am*.’ And He said,

‘Do not lay your hand upon the lad, nor do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from Me’” (vs 11-12).

In every covenant that God has with every human being that He enters into with, He wants to know that:

- you love Him
- you’re going to obey Him
- you believe Him
- you trust Him

Abraham did the supreme thing in faith. God said that He gave this everlasting covenant, and I think that God supernaturally created a ram caught in the thicket, because as they were walking up there for the sacrifice, and laying Isaac and the wood on the altar, they could have seen if there was a ram caught in the thicket. I think God also supernaturally created that ram, put it in the thicket and they saw it, and that was the substitute sacrifice for Isaac.

Verse 15: “And the angel of the LORD called to Abraham out of heaven the second time, and said, ‘By Myself have I sworn,’ says the LORD...” (vs 15-16). God doesn’t need to swear, God doesn’t need to verify that He’s going to tell the truth, because He always tells the truth! So, this is a pretty powerful covenant. ‘Swearing by Myself’ means *on God’s existence, on God’s life and on God’s being!*

“...‘because you have done this thing, and have not withheld your son, your only son; that in blessing I will bless you, and in multiplying I will multiply your seed like the stars of the heavens, and as the sand, which is upon the seashore. And your seed shall possess the gate of his enemies. And in your seed shall all the nations of the earth be blessed, **because you have obeyed My voice**” (vs 16-18).

We’re going to start zeroing in on **“...obey My voice.”** *This is the key to any covenant that anyone enters into with God!* Then the promise was passed on to Isaac; God says to Isaac:

Genesis 26:3: “Stay in this land, and I will be with you and bless you, for to you and to your seed, I will give all these lands; and I will establish the oath, which I swore to Abraham your father. And I will multiply your seed as the stars of the heavens and will give to your seed all these lands. And in your seed shall all the nations of the earth be blessed” (vs 3-4).

It says that ‘we are of Isaac, of the seed of promise’ (Gal. 4). That is part of the New Covenant. Not only all the nations that came from Abraham,

Isaac and Jacob, but also the blessing of Christ Who was the Seed to come, made of woman, so that we could be the children of promise, even as Isaac.

Verse 5 is most important, and here is why this is done. It’s not done because Isaac was righteous and because Jacob was righteous of their selves in the same way that Abraham was righteous. So, we have the situation here that now God has bound Himself in this covenant relationship and oath, which Abraham took.

Verse 5: “Because **Abraham obeyed My voice...**”

- Are you obeying the voice of God?
- Are you in covenant with God?

“...and kept My charge, My commandments, My statutes, and My laws” (v 5).

We won’t go into analyzing which commandments and statutes they were, because God is eternal, so they have to be the same one, of like kind that He gave to Israel.

Let’s see something that is very important. God fulfilled His promise, He brought the children of Israel out of the land of Egypt. We know that on the 14<sup>th</sup> day of the 1<sup>st</sup> month at the beginning of the day was the Passover. The Passover was the beginning of the covenant relationship between God and Israel. Here are the terms, the overall outline terms of the covenant of God. Every covenant of God has general outlined terms, which are a summary of everything that God has expects us to do.

Exodus 19:4: “You have seen what I did to the Egyptians, and *how* I bore you on eagles’ wings and brought you unto Myself. Now, therefore, **if you will obey My voice indeed, and keep My covenant...**” (vs 4-5). In order to keep the covenant of God you’ve got to ***obey His voice!***

In the examples that we have seen with Adam and Eve, with Cain and Abel, with the people before the Flood, with Noah and the people after the Flood; those people who break the covenant are not in covenant relationship with God. ***If you don’t obey the voice of God you cannot be in covenant relationship with Him!*** I’ll show you that concerning the New Covenant when we get to it.

“...then you shall be a special treasure to Me above all people; for all the earth *is* Mine. And you shall be to Me a kingdom of priests and a Holy nation.’ “These *are* the words which you shall speak to the children of Israel”” (vs 5-6).

Moses gathered them to Mt. Sinai, prepared them for the giving of the Law on the Day of Pentecost. God spoke and it was an awesome sight,

indeed! The people were petrified because of the awesome power of God.

Exodus 20:18: “And all the people saw the thunderings, and the lightnings, and the sound of the trumpet, and the mountain smoking. And when the people saw, they trembled and stood afar off. And they said to Moses, ‘You speak with us, and we will hear. But let not God speak with us, lest we die.’” (vs 18-19).

So, right at the beginning they were not even willing to hear God. That becomes very important as we go down into the question of the covenant relationship that God has with the people that He deals with. Let’s examine this covenant a little bit more.

Deut. 28 gives the blessings and cursings for the Old Covenant. It was based upon physical obedience to the letter of the Law, for the receiving of physical blessings. That is generally what you could call an outline summary of the Old Covenant, based on the voice of God.

All of these words that I’m going to read to you are all the words of God that God spoke and had recorded.

Deuteronomy 28:1: “And it shall come to pass, **if you shall hearken diligently unto the voice of the LORD your God...**[there it is again] ...to observe *and* to do all His commandments which I command you today, the LORD your God will set you on high above all nations of the earth. And all these blessings shall come upon you and overtake you **if you will obey the voice of the LORD your God**” (vs 1-2).

Verse 15: “And it shall come to pass, **if you will not hearken** to the voice of the LORD your God to observe and to do all His commandments and His statutes which I command you today, all these curses shall come upon you and overtake you.”

This is a living law that affects all of the 12 tribes of Israel continually in the overall covenant that God has given to them. Because of sin and transgressions, based upon the rest of Deut. 28 God will alter that covenant. Those terms of the Old Covenant, which go clear back to the promises given to Abraham, God will keep because they are promises, even though the Old Covenant is no longer in effect.

God went through and said that ‘all these things will come upon you that I command you. If you don’t do these things “...all these curses shall come upon you and overtake you. Cursed *shall* you *be* in the city, and cursed *shall* you *be* in the field. Cursed *shall* *be* your basket and your store. Cursed *shall* *be* the fruit of your body, and the fruit of your

land, the increase of your livestock, and the flocks of your sheep. Cursed *shall* you *be* when you come in, and cursed *shall* you *be* when you go out” (vs 15-19). Is that not happening to the people of Israel today? the ten tribes on the one hand? the Jews on the other hand? *Yes, it is because they are not in covenant with God!*

Let’s see what God says He’s going to do ***IF***, with all this correction that comes, they will not receive this correction. Then God goes another step further because of sin. What is the final step as a result of sin that God brought upon the people beginning with Adam and Eve? ***Exile!*** Let’s keep that in mind!

Verse 62: “And you shall be left few in number, whereas you were as the stars **of the heavens for multitude, because** you would not... [by choice] **...obey the voice of the LORD your God.** And it shall come to pass as the LORD rejoiced over you to do you good and to multiply you, so the LORD will rejoice over you to destroy you and to bring you to nothing. And you shall be plucked from off the land where you go to possess it. **And the LORD shall scatter you among all people from the one end of the earth even to the other, and you shall serve other gods there, wood and stone, which neither you nor your fathers have known.** And among these nations you shall find no ease; neither shall the sole of your foot have rest. But the LORD shall give you there a trembling heart and failing of eyes and sorrow of mind. And your life shall hang in doubt before you, and you shall fear day and night, and shall have no assurance of your life” (vs 62-66).

If you don’t believe that is true, go watch the movie *Shindler’s List*.

Now let’s see some other things that are very, very important, and we’re going to begin focusing in on in particularly the Jews or Judaism after we come to the book of Judges<sup>[corrected]</sup> and we will see what the children of Israel did. It is true when there is someone always supervising you, so you don’t have an opportunity to choose to sin—or you only sin a little bit because someone keeps tabs on you—your own free choice is not really exercised the way it ought to be.

This is exactly what happened to the children of Israel after they conquered the land and went into it. After Joshua died and all the elders that knew Joshua died, then we have this:

Judges 2:10: “And also all that generation were gathered to their fathers. And there arose another generation after them who did not know the LORD, nor even the works which He had done for Israel. And the children of Israel did evil in the sight

of the LORD, and served Baalim. And they forsook the LORD God of their fathers, Who brought them out of the land of Egypt....” (vs 10-12).

It always goes back to the land of Egypt because the covenant began with the Passover Day, which was on the 14<sup>th</sup>. We’re not going to get into the technicalities of that in this particular study, because we want to answer the question:

- Who is in covenant with God today?

*Which will then answer the question:*

- Is the 15<sup>th</sup> Passover, so-called of Judaism, correct for those who practice Judaism?

“...And they followed other gods, even the gods of the people who were around them, and bowed themselves to them, and provoked the LORD to anger. And they forsook the LORD and served Baal and Ashtaroth” (vs 12-13).

Then God, again, sent correction! He sent those troops from other countries to invade, to correct them. If they received the correction and turned back to God, He raised up a judge and the judge would drive away the enemy, and then the covenant would be renewed again.

It’s the whole story of the book of Judges all the way through. We know that the children of Israel, when they were cast out—the ten tribes—here is exactly what happened:

2-Kings 17:9: “Now, the children of Israel secretly did things that *were* not right against the LORD their God. And they built high places in all their cities for themselves from the Watch Tower to the fortified city.”

As you’re hearing/reading these words and going through and showing about the gods of the nations around, I want you ask yourself concerning the Church of God you are attending:

- Is the Church of God you are attending going back to the gods of this world?
- Are they seeking to please those of the world?
- Are they seeking to obey the voice of God?

***or***

- Are they turning aside just like the children of Israel did?
- Are they endangering themselves into an estranged covenant relationship with God?

I ask you to think about that as we go along!

Verse 10: “And they set up images and groves for themselves in every high hill, and under every green tree. And they burned incense in all the high places, like the nations whom the LORD had removed from before them, and they practiced evil things to provoke the LORD to anger, for they

served the idols of which the LORD had said to them, ‘You shall not do this thing.’” (vs 10-12). ***They didn’t obey the voice of the Lord God!***

Verse 13: “And the LORD testified against Israel and against Judah, by all the prophets, *by* all the seers, saying, ‘Turn from your evil ways and keep My commandments *and* My statutes, according to all the law, which I commanded your fathers, and which I sent to you by My servants the prophets.’ **Nevertheless, they would not hear...**” (vs 13-14). ***They wouldn’t listen or hear the voice of God!***

“...but hardened their necks, like the neck of their fathers who did not believe in the LORD their God. And *they* rejected His statutes and His covenant, which He made with their fathers...” (vs 14-15).

A very important thing! *They rejected! God did not!* What was the result of this sin? *He sent them off into captivity into Assyria and beyond* into what is called the Caucus area from which we get the name ‘Caucasian’ today! That’s where the ten tribes went!

Sin equaled exile! So, they were sent out. Let’s see what Judah did. Let’s see what the children of Judah—from which we get the term ‘Jews’—did. They were a mixture of the tribe of Judah, some of Benjamin and many of the Levites.

Jeremiah 2:7: “And I brought you into a plentiful country, to eat its fruit and its goodness; but when you entered, you defiled My land and made My inheritance an abomination. The priests did not say, “Where *is* the LORD?” And **they who handle the Law did not know Me...**” (vs 7-8). You can handle the Law, and ***IF you are not in covenant with God, it does very little good!***

“...the rulers also rebelled against Me, and the prophets prophesied by Baal and walked after things that do not profit. Therefore, I will contend with you,’ says the LORD, ‘and against your children’s children I will contend’” (vs 8-9). That’s what He did with Jeremiah.

But then God says, v 10: “...carefully consider, and see if there has ever been *such a* thing as this... [in the whole world]: ...‘Has a nation changed *their* gods who are yet no gods? But My people have changed their glory for that which does not profit. Be amazed, O heavens, at this, and be horribly afraid; be utterly desolated,’ says the LORD, ‘For My people have committed two evils; they have forsaken Me, **the Fountain of living waters...**’” (vs 10-13).

I want you to understand what that means in relationship to Christ. Jesus said, ‘If you believe on Me, out of your belly shall flow rivers of living

water' coming from God; life-giving water.

"...and hewn out cisterns for themselves, broken cisterns that cannot hold water" (v 13). So, they created a false system.

Verse 17: "'Have you not brought this on yourself, in that you have forsaken the LORD your God, when He led you by the way? And now what profit is there in going the way of Egypt, to drink the waters of Sihor? Or what have you to do in the way of Assyria, to drink the waters of the River? Your own evil shall correct you, and your backslidings shall reprove you; therefore, know and see that *it is* an evil and bitter *thing* that **you have forsaken the LORD your God, and that My fear is not in you,**' says the Lord GOD of hosts" (vs 17-19). I want you to key on this and remember this!

Let's see what they did; let's see what Jeremiah had to do. He had to go to the temple. It is not true that the Jews were always faithful to God. It is true that they always provoked Him and went away from God, *until such time that there was someone who came and made them follow God.* Witness: Hezekiah! Josiah! Ezra! Nehemiah! They all had very important powerful things where then **they made the people obey and keep the covenant!**

Here's what they did, Jeremiah 7:1: "The Word that came to Jeremiah from the LORD, saying, 'Stand in the gate of the LORD'S house, and proclaim there this Word, and say, "Hear the Word of the LORD, all Judah, who enter in at these gates to worship the LORD.'" Thus says the LORD of hosts, the God of Israel, 'Amend your ways and your doings, and I will cause you to dwell in this place. Do not trust in lying words, saying, "The temple of the LORD, the temple of the LORD, the temple of the LORD *are* these.'"" (vs 1-4).

This is something important that we need to realize: We cannot attach the name of God to *our* activities and say we are approved to do this. *Not so! Never happen!*

(go to the next track)

We cannot as a church go out and bring in the pagan doctrines into our breasts and say, 'God, this is wonderful!' **NO!** God says that that isn't so!

Verse 8: "Behold, you trust in lying words that cannot profit. Will you steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods whom you do not know; and then come and stand before Me in this house which is called by My name, and say, "We are delivered to do all these abominations?"'" (vs 8-10). In other words, it's all right if we do them.

Verse 14: "Therefore, I will do to *this* house... [the very temple of God] ...which is called

by My name, in which you trust, and to the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of My sight, as I have cast out all your brethren, the whole seed of Ephraim" (vs 14-15). Exiled because of sin!

Verse 16: "Therefore, **do not pray for this people**, nor lift up cry nor prayer for them, nor make intercession to Me; **for I will not hear you.**" That's pretty desperate conditions when God won't even hear a prayer of mercy.

Verse 23: "But this thing I commanded them, saying, '**Obey My voice, and I will be your God, and you shall be My people;** and walk in all the ways that I have commanded you, so that it may be well with you.'" But people don't want to do that; time and time again!

Jeremiah 11:1: "The word that came to Jeremiah from the LORD saying, '**Hear the words of this covenant...**'" (vs 1-2). It always involves hearing.

How does faith come today? *By the hearing of the Word!* Everything that God does with us in relationship to our covenant standing with God is always based upon the words of God; always based upon hearing the Lord. That's very important.

"...and speak to the men of Judah and to the people of Jerusalem. And say to them, "Thus says the LORD God of Israel, 'Cursed *is* the man who does not obey the words of this covenant, which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, "Obey My voice and do according to all that I command you; so you shall be My people, and I will be your God""'" (vs 3-4). **They didn't do it! They did not do that!**

Let's see what resulted in that; we're going to see that there was *correction, death, destruction and exile!*

Ezekiel 5:1: "And you, son of man, take a sharp sword to yourself, take a barber's razor also, and cause *it* to pass on your head and on your beard. Then take scales to weigh and divide the *hair*. You shall burn a third part with fire in the middle of the city, when the days of the siege are fulfilled; and you shall take a third part *and* beat around it with a sword; and you shall scatter a third part in the wind, and I will draw out a sword after them" (vs 1-2).

Verse 5: "Thus says the Lord GOD, 'This *is* Jerusalem. I have set it in the midst of the nations. And she has rebelled against My ordinances in doing wickedness more than the nations, and against My statutes more than the countries that *are* all around her; for they have rejected My judgments and My laws; they have not walked in

them.’ Therefore, thus says the Lord GOD, **‘Because you have multiplied *disobedience* more than the nations that *are* all around you, and have not walked in My laws, neither have kept My judgments, nor have done according to the judgments of the nations all around you.’** Therefore, thus says the Lord GOD, ‘Behold, **I, even I, am against you,** and will carry out judgments in the sight of the nations. And I will do in you that which I have not done, and the like of which I will never do again because of all your abominations” (vs 5-9).

Verse 10: “Therefore, the fathers shall eat the sons in your midst, and the sons shall eat their fathers. And I will execute judgments in you, and I will scatter the whole remnant of you into all the winds. Therefore, *as I live,*’ says the Lord GOD, ‘surely because you have defiled My sanctuary with all your detestable things, and with all your abominations, therefore, I will also diminish you; neither shall My eye spare you, nor will I have any pity. A third part of you shall die with the plague, and shall be consumed with the famine in your midst. And a third part shall fall by the sword all around you; and I will scatter a third part into all the winds, and I will draw out a sword after them” (vs 10-12).

Verse 13: “Thus shall My anger be fulfilled, and I will cause My fury to rest upon them, and I will be comforted. And **they shall know that I the LORD have spoken it** in My zeal, when I have fulfilled My fury upon them. And I will make you a desolation and a reproach among the nations that *are* all around you, in the sight of all who pass by. So, it shall be a reproach and a taunt, a chastening and an astonishment to the nations which *are* all around you, when I shall execute judgments against you in anger and in fury and in raging rebukes; **I the LORD have spoken it**” (vs 13-15).

It came to pass! The children of Israel were carried off into captivity according to the word of Jeremiah. They were in Babylonian captivity for 70 years. Let’s see how Daniel interceded when he began to understand the prophecy of Jeremiah. Let’s see his admission and his repentance.

Daniel 9:1: “In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans, in the first year of his reign, I, Daniel, understood by books the number of the years, which came according to the Word of the LORD to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years. And I set my face toward the LORD God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes. And I prayed to the LORD my God and made my confession, and

said, ‘O LORD, the great and awesome God, **keeping the covenant...**” (vs 1-4).

God always keeps His covenant, but there comes a time when the covenant is so broken that it is irreparable. Then God totally severs the covenant relationship. We’re going to see that that happened. Needless to say, Daniel’s prayer was heard, and after he said that Israel had done all these sins and did not obey the voice of God.

Verse 11: “Yea, all Israel has transgressed Your Law, and have turned aside, so that they might not obey Your voice....we have sinned against Him.” They hadn’t listened to ‘Your servants.’ You have cast out, O God and here we are in this exile:

Verse 16: “O LORD, I pray You, according to all Your righteousness, let Your anger and Your fury be turned away from Your city Jerusalem, Your Holy mountain. **Because of our sins, and for the iniquities of our fathers,** Jerusalem and Your people have become a reproach to all those who are around us. And now, therefore, O our God, hear the prayer of Your servant, and his supplications, and cause Your face to shine upon Your sanctuary that *is* desolate for the LORD’S sake. O my God, incline Your ear and hear. Open Your eyes and behold our desolations, and the city which is called by Your name. For we do not present our supplications before You on account of our righteousnesses, but because of Your great mercies. **O LORD, hear; O LORD, forgive; O LORD, hearken and do.** Do not delay, for Your own sake, O my God; **for Your city and Your people are called by Your name**” (vs 16-19).

God heard and answered that prayer, and God sent some of the Jews back to the area of Jerusalem and they began to build the city.

We find that when they came back and laid the foundation of the temple, they again were accepted of God, in covenant with God, though at a much reduced level. Now they would have no king ever again to sit on the throne in Jerusalem. That transferred over to the other house of the tribe of Judah and subsequently went on over into Ireland, Scotland and England where the throne is today. That’s why there is no king in the land of Judah to this day.

Let’s see what they did to re-establish this covenant, when they dedicated the foundation:

Ezra 6:19: “And the children of the captivity kept the Passover **on the fourteenth day of the first month.** The priests and the Levites *were* purified together, all of them pure. And they killed the Passover *lamb* for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel ate *the Passover lamb*, all

who had come again out of exile, and all such as had separated themselves to them from the uncleanness of the nations of the land in order to seek the LORD God of Israel” (vs 19-21). So, they kept it on the 14<sup>th</sup>. ***The 14<sup>th</sup> Passover renews the covenant with God!***

During the days of Ezra and Nehemiah, something took place. There was a rebellion among the priesthood, which you find in the rest of the book of Ezra and Nehemiah. There was a son of the high priest whose name was Manasseh. He married the daughter of Sanballat who was governor of Samaria. They setup in Samaria a Jewish-like Levitical ‘religion’ with temple, sacrifices, everything that was in Jerusalem and called that the true worship of God.

Ezra had a great task ahead of him and what he did was to come in and nearly ruled with an iron fist. Ezra had to act because he knew that if they continued in their sins that God would exile them again and perhaps there would never be a Jew alive ever again.

I’m going to read from *The Christian Passover* book on when should it be observed the 14<sup>th</sup> or 15<sup>th</sup>. This is a book that is not meant to just sit down and read it, but it is a book that is meant to be studied. It is very detailed.

Some people have said that the Passover is so simple that you don’t need to write a book like this. Well, they don’t have the courtesy to read it. Some people have and haven’t even read it, yet, still disagree with it. I don’t know what to tell you. I have not received any substantive review or any critique or anything of the book that challenges anything in it that is substantially incorrect.

I just want to review a little bit of what Ezra had to do, and why Ezra did the thing that he did. Then we’re going to tie this in concerning the 14<sup>th</sup>/15<sup>th</sup> Passover.

If the children of Israel and the children of Judah broke the covenant with God, were they in covenant with God? *No, they were not!* Ezra knew that, so he had to do something to make sure that the Jews would be faithful in Jerusalem, because he had the competition of the temple in Samaria. And we will also see that there was a temple in southern Egypt at what is called Elephantine.

From *The Christian Passover* by Fred R. Coulter (from the 1<sup>st</sup> edition):

Ezra knew that the temple-centered Passover, which was originally instituted by the kings of Judah, could not replace the [original] ordinances of God.

We find here that Ezra gave a new Passover law on how they Passover was to be observed. He forbade any observing of the 14<sup>th</sup> Passover *of anyone who was in exile*. We’re going to see that he based that on the Scriptures. He sent this to all of the Persian Empire. It was carried clear down to Elephantine and we have historical proof that it was written by Ezra and that he was enforcing upon them the observance of the Passover, which then would have to be accomplished ***in the land, in the area of Jerusalem and the small geographical area of Judea!***

History records clearly, and shows that Ezra was the one who introduced the new Passover law, which centralized the Passover in Jerusalem and forbade any sacrifices at any other temple in the Persian Empire.

Because it would dilute the Truth of God’s Word.

Moreover, the observance of the Passover with a domestically killed lamb was also prohibited at any location outside the city of Jerusalem and the legally designated greater festival area.

The new Passover law apparently mandated that all of those still living in exile could not legally observe a 14<sup>th</sup> Passover—domestic or temple—neither at Samaria or Elephantine, nor wherever they were in exile in the Persian Empire unless they made a pilgrimage to Jerusalem.

Thus, while living in exile, **any observance of the 14<sup>th</sup> was eliminated.**

Why? *Because if you are not in covenant with God, and in the land, under the Old Covenant you could not observe the 14<sup>th</sup> Passover!* We’ll see that from Scripture in just a minute.

This undoubtedly was the origin of using a token shank bone for the Seder meal, which was observed on the 15<sup>th</sup> day of the 1<sup>st</sup> month—the first day of the Feast of Unleavened Bread.

As a result, the Seder meal became a substitute for the 14<sup>th</sup> Passover. Later, the 15<sup>th</sup> became commonly known as the first day of Passover.

Ezra’s purpose in enforcing a centralize Passover was to preserve the true worship of God under the Old Covenant. However, later in Jewish history the temple-centered Passover led to the official repudiation of the domestic Passover by some of the leaders of Pharisaic Judaism

In spite of this legalized departure from the original ordinance of God, there remained a great number of faithful Jews who continued to observe the domestic Passover as Jesus did in Jerusalem.

Let's see something that is very profound and interesting, and it has to do with being in exile and the observing of the 14<sup>th</sup> Passover.

The covenant that God made with Israel and Judah was bound up in the land. If they were *in the land* they could be in covenant. If they broke the covenant and God exiled them, through war and captivity, they were not in covenant with God. The covenant was still existing, but those individuals were not in covenant with God, because the Old Covenant lasted down until the time of Jesus Christ. Let's understand how important this is.

Until they got *in the land* they did keep the Passover in Egypt, because God was there presently in the first person doing all of these things. They could keep it in Egypt, but God didn't want them to keep anything else in Egypt, therefore, that was the only time they could keep it in Egypt. While they were in the wilderness under the leadership of God—with God's presence there in the pillar of cloud by day and the fire by night—and Moses leading them, they could keep the Passover whenever it came to them.

Here's the first Passover in the wilderness after the one in Egypt, Numbers 9:2—God says: “Let the children of Israel also keep the Passover at its appointed time. In the fourteenth day of this month, between the two evenings... [at the beginning of the day] ...you shall keep it in its appointed time. You shall keep it according to all its statutes, and according to all the ceremonies of it.’ And Moses spoke to the children of Israel to keep the Passover. And they kept the Passover on the fourteenth day of the first month between the two evenings in the wilderness of Sinai. According to all that the LORD commanded Moses, the children of Israel did. And there were certain men who were defiled by the dead body of a man... [they were not ritually clean] ...so that they could not keep the Passover on that day. And they came before Moses and before Aaron on that day” (vs 2-6).

Moses went to God and said, ‘What shall we do?’ Here's what God gave in these extenuating circumstances:

Verse 9: “And the LORD spoke to Moses saying, ‘Speak to the children of Israel, saying, “If any man of you or of your generations shall be unclean because of a dead body, **or in a journey afar off**... [out of the country; very important point] ...he shall still keep the Passover to the LORD.

They shall keep it the fourteenth day of the second month between the two evenings, eating it with unleavened bread and bitter *herbs*”” (vs 9-11).

That means the one who was unclean in the first month would be clean in the second month and could keep the Passover. Those who were on a far journey outside the land could come back, and if they came back by the second month they could keep the 14<sup>th</sup> Passover.

If they were not in the land, they could not keep the 14<sup>th</sup> Passover either in the 1<sup>st</sup> month or the 2<sup>nd</sup> month. This becomes very important for us to understand in relationship to the exiling of the children of Israel, and the children of Judah.

This is why Ezra did what he did, and it had to be based upon Num. 9. So, in his defining of it, he sent out this new order to all of the Jews in the whole world that they were not to keep the 14<sup>th</sup> Passover where they were, nor to offer at the temple in Samaria or Elephantine. They had to come to Jerusalem.

So, those outside could not keep the 14<sup>th</sup> Passover. This is how they began keeping their Passover in such a way that they call it the 15<sup>th</sup> the Passover, because they did not want to admit that they couldn't keep the Passover. So, now they kept a Seder meal with a shank bone. Even the rabbis have admitted that if there is a temple started again, then they will be doing things on the 14<sup>th</sup>.

Not only is the event of being exiled, because of breaking the covenant, an effective deterrent of keeping the 14<sup>th</sup> Passover, now we are going to find that something else takes place.

The Old Covenant is going to be terminated; the New Covenant is going to be instituted. The New Covenant is instituted on the 14<sup>th</sup> day of the 1<sup>st</sup> month and they began that last Passover with Jesus just as the sun had set and the Passover lambs were being killed. The disciples came to Jesus and said, ‘Where do You will that we should keep the Passover?’

We know exactly what took place at that Passover, because of the Passover season. I'm not going to go through and show all of the details of it here, but if you don't know the details, get *The Christian Passover* book and read it. After the foot-washing John 13 here is what Jesus said:

Mark 14:22: “And as they were eating, Jesus took bread; *and* after blessing *it*, He broke *it* and gave *it* to them, and said, ‘Take, eat; this is My body.’” We know that the other accounts say: *which is broken for you*.

Verse 23: “And He took the cup; *and* after giving thanks, He gave *it* to them; and they all drank



of it. And He said to them, ‘This is My blood, **the blood of the New Covenant**, which is poured out for many.’ (vs 23-24). Now we have a *New Covenant*, same covenant day: 14<sup>th</sup> day of the 1<sup>st</sup> month.

You know the events that took place. After that Jesus went out, they were walking to the Garden of Gethsemane, and Jesus was talking to His disciples.

If you want to know all the terms of the New Covenant, the promise that you enter into, read and study all of John 14-17. There is so much there that even though we have done many studies on that, there is more there than we would even want to know and understand, and we need to keep at it.

Instead of the Old Covenant, Jesus said of Himself, John 14:6: Jesus said to him, ‘**I am the Way, and the Truth, and the Life**; no one comes to the Father except through Me.’ And in He says that know one comes to Me unless the Father draws him (John 6). A whole different set of circumstances, but the same principle.

Verse 15: ‘If you love Me, keep the commandments—namely, My commandments.’ Same thing! There has to be loving and keeping the commandments.

Getting back to the principle of the covenant of *obeying the voice of God*, v 21: ‘The one who has My commandments and is keeping them, that is the one who loves Me; and the one who loves Me shall be loved by My Father, and I will love him and will manifest Myself to him.’

Jesus even went further down in v 23: ‘Jesus answered and said to him, ‘If anyone loves Me, he will keep My Word; and My Father will love him, and We will come to him and make Our abode with him. The one who does not love Me does not keep My words; and the word that you hear is not Mine, but the Father’s, Who sent Me’” (vs 23-24).

Now we’re talking about a covenant that is far greater, far more superior, a covenant based upon the very death and life of Jesus Christ. Now we have something that is still based in principle here.

We also know that the Apostle Paul told the Corinthians that they were to eat of that bread and drink of that cup, and it had to be in the same night that Jesus did, the 14<sup>th</sup> day of the 1<sup>st</sup> month.

Let’s understand something else concerning the death of Jesus Christ. I think we can begin answering the question: Should Judaism observe the 15<sup>th</sup> or the 14<sup>th</sup>? I think you’re going to be surprised, because Christians should observe one day, and the Jews—because of their rejection of Christ—must not worship on the 14<sup>th</sup> but continue in *their*

Passover of the 15<sup>th</sup>. Here’s why:

The Old Covenant no longer exists. The Lord God of the Old Covenant came in the flesh. He was married to Israel with the Old Covenant. Paul explains this and shows that Jesus came and He died.

Romans 7:4: ‘In the same way, my brethren, you also were made dead to the *marriage law of the Old Covenant* by the Body of Christ in order for you to be married to another, Who was raised from the dead, that we should bring forth fruit to God.’

The death of Jesus Christ ended the Old Covenant. The earthquake shook the temple, ripped the veil in two, opened the way into the Holy of Holies showing that people now had access directly to God. The Old Covenant was terminated! All the Jews who were scattered around in exile, who did not accept Jesus Christ, continued to adhere to the 15<sup>th</sup> Passover. Christians, as we know in history, have always kept the 14<sup>th</sup> Passover and here is why:

The Jews cannot keep a 14<sup>th</sup> Passover in Judaism; they can only keep a 15<sup>th</sup> Passover because they have rejected Christ. Messianic Jews, on the other hand, who accept Christ, a good number of them keep the 14<sup>th</sup> Passover just as does the Church of God.

This has to do with the woman at the well, and Jesus talking to her; John 4:19: ‘The woman said to Him, ‘Sir, I perceive that You are a prophet. Our fathers worshiped in this mountain...’” (vs 19-20). That was a remnant of what came down from the renegade Levitical priesthood in Samaria. They had the Passover and they had the first five books of the Bible. They were worshipping there in that mountain.

“...but you say that the place where it is obligatory to worship is in Jerusalem” (v 20). That is true. God inspired, under Ezra, that from the time of Ezra to the time of Christ Jerusalem was the only place to worship God.

Verse 21: ‘Jesus said to her, ‘Woman, believe Me, the hour is coming when you shall neither in this mountain nor in Jerusalem worship the Father.’”

- Did that happen?
- Has Jerusalem been destroyed?
- Has the temple been removed?
- Have the Jews been scattered into all the world? *Yes!*
- What did they take with them in exile?  
*They took in exile the 15<sup>th</sup> Passover!*

They knew that if they were not in the land and there was not the temple that they could not

keep a 14<sup>th</sup> Passover. In fact, the Jews—by their fruits and actions—actually recognize that they cannot keep a 14<sup>th</sup> Passover. So, they keep it on the 15<sup>th</sup>.

***We keep a 14<sup>th</sup> Passover because we, as Christians, are in covenant with God.*** The Jews cannot be in covenant with God until they accept Christ. Certain promises that God gave are going to be fulfilled, but they are not in covenant with God, because God fulfills those promises. That's based on God's Word, God's credibility, and God's existence.

Therefore, it is no credit to those of Judaism. They can't keep a 14<sup>th</sup> Passover. Jesus said that "...the hour is coming when you shall neither in this mountain nor in Jerusalem worship the Father."

Verse 22: "You do not know what you worship. We know what we worship, for salvation is of the Jews"—that is comes out of the Jews. It did through Christ.

Verse 23: "But the hour is coming, and now is, when the true worshipers shall worship the Father in Spirit and in Truth; for the Father is indeed seeking those who worship Him in this manner. God is Spirit, and those who worship Him must worship in Spirit and in Truth" (vs 23-24).

Under the New Covenant our worship is not restricted to a physical place on the earth. Wherever we are on the earth we can worship and serve God in Spirit and in Truth through the covenant of Jesus Christ.

If you are not in covenant with Jesus Christ you are not in covenant with God. That's why true Christians will keep the 14<sup>th</sup> Passover.

Let's see what Jesus said to the Jews. There's coming a time when all this is going to come to an end, but it is correct that Christians keep the 14<sup>th</sup> Passover and for the Jews who reject Christ and have no covenant with God, in their self-righteousness they keep a 15<sup>th</sup> Passover, which should be rightly called *the First Day of the Feast of Unleavened Bread!* They have no sacrifice because they reject Christ. They have the remnant of the shank bone in remembrance of what they used to have.

Matthew 23:34: "Because of this, behold, I send to you prophets and wise men and scribes; and some of them you shall kill and crucify, and some of them you shall scourge in your synagogues, and some of them you shall persecute from city to city." Read the book of Acts. Did that not happen to Paul and the true Christians? *Yes, indeed!*

Verse 35: "So that upon you may come..."—on Jerusalem when it was destroyed, and

it happened. This is why those of Judaism cannot legally keep a 14<sup>th</sup> Passover, because they have rejected Jesus Christ!

So therefore, for the Jews in their rejection, they keep *their* 15<sup>th</sup> so-called Passover. But they have no Passover lamb because Christ is our Passover Lamb.

"...all *the* righteous blood poured out upon the earth, from the blood of Abel the righteous, unto the blood of Zacharias son of Barachias, whom you murdered between the temple and the altar. Truly I say to you, all these things shall come upon this generation. Jerusalem, Jerusalem, *you* who kill the prophets and stone those who have been sent to you, how often would I have gathered your children together, even as a hen gathers her brood under *her* wings, **but you refused!**" (vs 35-37).

- the 15<sup>th</sup> Passover is the acknowledgment of the refusal of accepting Christ
- the 14<sup>th</sup> Passover puts you in covenant with Christ
  - ✓ ***IF*** you accept the sacrifice of Christ
  - ✓ ***IF*** you repent of your sins
  - ✓ ***IF*** you obey the voice of Jesus Christ in the New Covenant

Verse 38: "Behold, your house is left to you desolate. For I say to you, you shall not see Me at all from this time forward, until you shall say, 'Blessed is He Who comes in *the* name of *the* Lord'" (vs 38-39).

So, the Jews who practice Judaism, who have had their minds closed and blinded, though they hold the Old Testament Scriptures, they are not in covenant with God. And the 15<sup>th</sup> Passover can never make anyone in covenant with God. That's why Christians must keep the 14<sup>th</sup> and not the 15<sup>th</sup>.

If you keep the 15<sup>th</sup> Passover you are out of covenant with God. God does not recognize the 15<sup>th</sup> day as the covenant day and the covenant renewal day.

- you must accept Christ and His sacrifice
- you must accept the New Covenant
- you must keep the Passover Day, the Passover of Jesus Christ on the 14<sup>th</sup> day of the 1<sup>st</sup> month

***That is another element to this whole controversy of the 14<sup>th</sup> and 15<sup>th</sup>!***

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Genesis 2:7-9, 15-17, 23
- 2) Genesis 1:28
- 3) Genesis 3:7-13, 22-24
- 4) Genesis 4:9-14, 16
- 5) Genesis 6:5-8
- 6) Genesis 8:20-22
- 7) Genesis 9: 1-5, 7-17
- 8) Genesis 11:1
- 9) Genesis 12:1-4
- 10) Genesis 22: 1-2, 7-12, 15-18
- 11) Genesis 26:3-5
- 12) Exodus 19:4-6
- 13) Exodus 20-18-19
- 14) Deuteronomy 28:1-2, 15-19, 62-66
- 15) Judges 2:10-13
- 16) 2 Kings 17:9-15
- 17) Jeremiah 2:7-13, 17-19
- 18) Jeremiah 7:1-4, 8-10, 14-16, 23
- 19) Jeremiah 11:1-4
- 20) Ezekiel 5:1-2, 5-15
- 21) Daniel 9:1-4, 11, 16-19
- 22) Ezra 6:19-21
- 23) Numbers 9:2-6, 9-11
- 24) Mark 14:22-24
- 25) John 14:6, 15, 21, 23-24
- 26) Romans 7:4
- 27) John 4:19-24
- 28) Matthew 23:34-39

Scriptures referenced, not quoted:

- Romans 4
- Galatians 4
- John 13-17; 6

Also referenced: Book: *The Christian Passover* by  
Fred R. Coulter

FRC:bo  
Transcribed: 3/21/16

# Count to Pentecost

Fred R. Coulter

How to count to Pentecost, and the event leading up to Pentecost—past, present and future—or the beginning and the end.

Let's understand something very important concerning the Holy Days of God: They are all connected one with the other! One follows the other in an automatic connection, and especially with the Passover, Feast of Unleavened Bread and Pentecost, there is a continuation all the way through. We will see that, and I have special charts showing the time of the Exodus up to the first Pentecost. I'm also going to show some things in the New Testament relating to how to count Pentecost and what that means in relationship to the day of keeping Pentecost.

{note that charts mentioned in this transcript are from the booklets: *Count to Pentecost* and *The True Meaning Acts 2:1* found at [cbcg.org](http://cbcg.org)}

Let's begin by going—as we always should—to Lev. 23. We are going to connect every one of these as we're going along. First of all it talks about the Sabbath, that the Sabbath is a Holy convocation or appointed time of Holiness, or a proclamations of Holiness every seventh day.

Leviticus 23:2: "...Concerning the appointed Feasts of the LORD, which you shall proclaim..." Proclamations of Holiness *in their seasons!*

Verse 4: "These *are* the appointed Feasts of the LORD, Holy convocations, which you shall proclaim **their appointed seasons.**"

Then it talks about the Passover, v 5: "In the fourteenth *day* of the first month, between the two evenings, is the LORD'S Passover."

Then it talks the first day of Unleavened Bread (v 7) and then the seventh day of Unleavened Bread (v 8). Both of those are Holy convocations or proclamations of Holiness.

During the Feast of Unleavened Bread there is a special Wave Sheaf Offering ceremony, which is called *The Wave Sheaf Offering Day!* This becomes a very important day for us to understand. We know that this day pictures the acceptance of Jesus Christ by God the Father in heaven above, after He was resurrected at the end of the Sabbath. So, He ascended on the first day of the week.

I'm going to read Lev. 23 from *The Schocken Bible*, and this will help us to understand even more concerning Pentecost and how to count. Isn't it interesting that on all of the days that are critical for salvation—Passover, Unleavened Bread and Pentecost—there are controversies over it?

There is very little controversy at all with the other Feast days: Trumpets, Atonement, Tabernacles and Last Great Day.

However, these have to do with those of us who are the firstfruits today who are going to be in the first resurrection, who are the first called of Christ at this time. Therefore, Satan the devil loves to disturb and cause problems with the Passover, with the Feast of Unleavened Bread and with Pentecost.

There were five days of Passover in 1996: Sunday, Monday, Tuesday, Wednesday and Thursday, and they can't all be right. So, that means there were five days of the first day of the Feast of Unleavened Bread, and then five days of the last day of the Feast of Unleavened Bread.

You don't find that in the Bible anywhere, and that's because you have people who have set themselves up to be 'calendar experts' and they really don't have a clue as to what they are doing, and they really don't understand what they are saying. Yet, they think that they are very righteous with this little cause that they have. I've done extensive work on the calendar ([cbcg.org](http://cbcg.org)).

Leviticus 23:10 (*Schocken Bible*): "Speak to the Children of Israel and say to them: **When you enter the land** that I am giving you, and you harvest its harvest..." This was to take place when they *entered the land.*

We're going to see that there was the Pentecost that they kept when the Law was given. I'm sure that they kept Pentecost every year when while they were in the wilderness, but not with the Wave Sheaf Offering. This did not take place until they *went into the land.* So, they had to wait until the 40 years.

"...you are bring **the premier sheaf** of your harvest to the priest" (v 10). This "...premier sheaf..." means that it was the primary special principle sheaf, which was specially grown on a special plot of land to the east across from the temple over above the Valley of Kidron on the Mount of Olives. This was the ceremonial sheaf of the firstfruit.

Verse 11 (*SB*): "He... [the priest] ...is to elevate the sheaf..." He wasn't to just wave it, it was to elevate it and wave it. This is more likened unto a resurrection. Jesus ascended *the ascension day.* That's what this first day pictures, and we will see that this is the first day of counting toward Pentecost.

"...before the presence of YHWH... [the Lord] ...for acceptance for you; on the morrow of

**the** Sabbath...” (vs 11-12)—the day after the Sabbath, which is and can only be the regular weekly Sabbath during the Feast of Unleavened Bread. It is **the** Sabbath—very important to understand—it is not **a** Sabbath, because some believe that you should begin counting Pentecost always beginning with the day after the Holy Day. That is not correct, as we will see.

This is **the** Sabbath, and in the Hebrew it is ‘ho Shabbat,’ which means **the** Sabbath; not just ‘Shabbat’—which means **a** Sabbath.

“...on the morrow of **the** Sabbath the priest is to elevate it. You are to perform a sacrifice on the day of your elevating the sheaf: a sheep, wholly sound, in its (first) year, as an offering up to YHWH, and its grain gift two tenth-measures of flour mixed with oil, a fire-offering to YHWH, of soothing savor; and its poured-offering of wine: a fourth of a *hin*” (vs 12-13). The *hin* was a special little measurement.

Listen carefully, v 14: “Now bread or parched grain or groats you are not to eat, until that same day...” That was that they would get *into the land*. They could not perform this until they got into the land. We will see when they did this in Joshua 5 when we get to it.

“...until you have brought the near-offering of your God—(it is) a law for the ages, into your generations, throughout all your settlements” (v 14).

Let’s understand that the *Schocken Bible* is more literally translated from the Hebrew than any other English translation. It really conveys to us the proper understanding on how to count Pentecost.

Verse 15: “Now you are to number for yourselves, from the morrow of the Sabbath... [after the Sabbath] ...from the day that you bring the elevated sheaf, seven Sabbaths-of-days... [there were to be seven Sabbaths altogether] ...whole (weeks) are they to be.”

That clarifies it, because we will see on the chart, if you count from the morrow after the first Holy Day during the Feast of Unleavened Bread, you are going to end up with part weeks, partial weeks, deficient weeks. These are “...whole (weeks) are they to be.” There can be no question. It has to be a week of seven days.

Verse 16: “Until the morrow of the seventh Sabbath... [not week, but Sabbath] ...you are to number—fifty days.”

This is what you would call double-entry bookkeeping if you’re familiar with accounting. You have two ways of counting:

1. 50 days
2. 7 weeks, complete weeks, until the morrow after the 7<sup>th</sup> Sabbath

So, we have double-checked to make sure that it’s right. Then it tells what they were to do and all the things that they were to bring.

Verse 21: “And you are make proclamation on that same day; a proclamation of holiness shall there be for you, any kind of servile work you are not to do—a law for the ages, throughout your settlements, into your generations. Now when you harvest the harvest of your land...” (vs 21-22)—and you are to leave the gleanings, and that ties in with the book of Ruth.

Let’s understand this from Deut. 16, which tells us in just a little bit different way of understanding it, and it is incomplete. Anyone who goes to Deut. 16 to prove on how to count Pentecost is deficient, because it is not complete. You must have the full detailed Scriptures as we read in Lev. 23 on how to count it. Otherwise you’re going to come up short.

Deuteronomy 16:9: “You shall count seven weeks to yourselves. Begin to count the seven weeks from the time you *first* began to *put* the sickle to the grain. And you shall keep the Feast of Weeks...” (vs 9-10).

- there is no specific day on which to start
- there is no specific day referring to the Wave Sheaf Offering
- there is no numbered day of the month from which to begin
- it doesn’t tell us whole weeks as it does in Lev. 23

This is where they get off on counting Pentecost incorrectly. We’re going to show the events and how they came all the way up to when we come to Mt. Sinai.

In Exo. 16 is how we get a key date so exactly. This is why we can be sure that the events laid out on the chart, showing the calendar chart, from the first and second month and the beginning of the third month in the year of the exodus when the children of Israel came out of Egypt, when the Passover, the first day of Unleavened Bread and the last day of Unleavened Bread, the seven weeks and coming to Mt. Sinai.

Exodus 16:1: “And they took their journey from Elim, and all the congregation of the children of Israel came into the wilderness of Sin, which is between Elim and Sinai. And on the fifteenth day of the second month *after* their departing out of the land of Egypt.”

How do we know that this day is a Sabbath? When you read the rest of Exo. 16 you find that there is a Sabbath message that God brought, and that was that He was going to send them flesh to eat

and bread in the morning, because of the murmuring, griping and complaining.

Let's understand that we really do get a setting, a key setting of the date, of the Sabbath and of the weeks, so there becomes absolutely no question whatsoever that the 15<sup>th</sup> day of the 2<sup>nd</sup> month was a regular weekly Sabbath.

Exodus 16:3 (SB): "And the Children of Israel said to them: Would that we had died by the hand of YHWH in the land of Egypt, when sat by the flesh pots, when we ate bread till (we were) satisfied! For you have brought us into this wilderness to bring death to this whole assembly by starvation! YHWH said to Moshe: Here, I will make rain down upon you bread from the heavens, the people shall go out and glean, each day's amount in its day, in order that I may test them, whether they will walk according to My instruction or not. But it shall be on the sixth day..." (vs 3-5). The sixth day from what? *From when the manna would come!*

Verse 6: "Moshe and Aharon said to all the Children of Israel: At sunset... ['ba erev'—the end of the day, the end of the Sabbath] ...you will know that it is YHWH Who brought you out of the land of Egypt, at daybreak you will see the Glory of YHWH: when He hearkens to your grumblings against YHWH—what are we, that you grumble against us? Moshe said: Since YHWH gives you flesh to eat at sunset... [He's going to send it at sunset] ...and at daybreak... [after that sunset] ...bread to satisfy (yourselves); since YHWH hearkens to your grumblings which you grumble against Him—what are we: not against us are your grumblings, but against YHWH!" (vs 6-8).

Verse 9: "Moshe said to Aharon: Say to the entire community of the Children of Israel: Come near, in the presence of YHWH, for He has hearkened o your grumblings! Now it was, when Aharon spoke to the entire community of the Children of Israel, they faced the wilderness, and here: the Glory of YHWH could be seen in the cloud. YHWH spoke to Moshe, saying: I have hearkened to the grumblings of the Children of Israel—speak to them, and say: Between the setting times..." (vs 9-12)—'ben ha arbayim'—between sunset and dark.

Remember, they would receive the flesh at sunset, and you can't eat something that hasn't arrived. It could not come in the afternoon if it comes at sunset.

"...you shall eat flesh, and at daybreak you shall be satisfied with bread, and you shall know that I am YHWH your God. Now it was at sunset..." (vs 12-13).

- What does sunset do?
- What are the commands concerning sunset

in relationship to the Sabbath?

Leviticus 23:32: "...from sunset to sunset, you shall keep your Sabbath." All Sabbath days begin when the sun sets, and they end when the sun sets. Since this was a Sabbath Day:

- Do you think that God would work on His Sabbath Day to desecrate it?
- Do you think that God would work by sending the quail in the middle of the afternoon on the Sabbath?
- Do you think that God would have them gather the quail and cook them and eat them on the Sabbath?

*NO!* The very next Sabbath what happened? *Some went out to find manna and it wasn't there!* God said, '*How long refuse you to keep My commandments!*' So, we're dealing with something that is really quite important for us to understand.

Exodus 16:12 (SB): "...Between the setting times, you shall eat flesh... [between sunset and dark] ...and at daybreak you shall be satisfied with break, and you shall know that I am YHWH your God. Now it was at sunset a horde of quail came up and covered the camp..." (vs 12-13).

The quail were not sent outside the camp; they literally fell right on the camp and they were very docile. All they had to do was get them, wring their neck, skin them, clean them, and with the fire going you could actually be eating in about a half-hour altogether. We have a man that raised quail and pheasant for his profession. He said that you could cook quail—when you cut them in half after skinning them—in about 15 minutes and they would be ready to eat.

"...And at daybreak there was a layer of dew around the camp, and when the layer of dew went up, here, upon the surface of the wilderness, something fine, scaly fine as hoar-frost upon the land. When the children of Israel saw it they said each man to his brother: *Mahn hu/what is it?* For they did not know what it was. Moshe said to them: It is the bread that YHWH has given you for eating. This is the word that YHWH has commanded: Glean from it, each man according to what he can eat, an *omer* per capita, according to the number of your persons, each man, for those in his tent, you are to take. The Children of Israel did thus, they gleaned, the one-more and the one-less, but when they measured by the *omer*, no surplus had the-one-more, and the-one-less had no shortage; each-man had gleaned according to that he could eat. Moshe said to them: No man shall leave any of it until morning. But they did not hearken to Moshe..." (vs 13-20).

Isn't it interesting that we are doing the same thing today! How many people are running on down

the road doing their own thing? *A lot of people!* They don't want to listen to God. They don't want to listen to His Word. Just like the children of Israel, they didn't listen.

"...and (several) men left some of it until morning; it became wormy with maggots and reeked.... [it stunk] ...And Moshe became furious with them. They gleaned it in the morning, (every) morning, each man in accordance with what he could eat, but when the sun heated up, it melted. Now it was on the sixth day..." (20-22).

You have the sunset and the quail came. That had to be the ending of the Sabbath and they ate the quail that night, then in the morning down came the manna, which was on the first day of the week.

Verse 22: "Now it was on the sixth day that they gleaned a double-portion of bread, two *omers* for (each) one. All the exalted leaders of the community came and told it to Moshe. He said them, It is what YHWH spoke about: tomorrow is a Sabbath/Ceasing, a Sabbath of Holiness for YHWH. Whatever you wish to bake—bake, and whatever you wish to boil—boil; and all the surplus, put aside for yourselves for safekeeping until morning. They put it aside until morning, as Moshe had commanded, and it did not reek, neither were there any maggots in it. Moshe said: Eat it today, for today is a Sabbath for YHWH, today you will not find it in the field. For six days you are to glean, but on the seventh day is Sabbath, there will not be (any) on it. But it was on the seventh day that some of the people went out to glean, and they did not find" (vs 22-27).

Verse 28: "YHWH said to Moshe: Until when... [How long?] ...will you refuse to keep My commandments and My instructions? You see that YHWH has given you the Sabbath, therefore, on the sixth day, He gives you bread for two days. Stay, each man, in his spot; no man shall go out from his place on the seventh day! So the people ceased on the seventh day" (vs 28-30).

There you have it, right there! It absolutely proves that the 15<sup>th</sup> day of the second month was a weekly Sabbath! With that we can properly construct the chronology going back to the time of the Passover of the children of Israel in the land of Egypt.

What we are going to do is combine all of this together and before we do we need to cover one other thing so we can get all the information that we need concerning coming up to the giving of the Ten Commandments.

Exodus 19:1: "In the third month when the children of Israel had gone forth out of the land of Egypt, **on the same day**, they came *to* the wilderness of Sinai."

- What is "...the same day...?"
- What very day, self-same day is it talking

about?

God made them the proposition and they said, 'All that the Lord has said we will do.'

Verse 9: "And the LORD said to Moses, 'Lo, I come to you in a thick cloud that the people may hear when I speak with you, and believe you forever.' And Moses told the words of the people to the LORD. And the LORD said to Moses, 'Go to the people and sanctify them today and tomorrow, and let them wash their clothes. And be ready for the third day; for on the third day the LORD will come down in the sight of all the people upon Mount Sinai" (vs 9-11). And the borders were set so the people wouldn't go upon it. They were to be ready the third day.

Let's put all of this together and look at the chart, and see how we construct this chart:

#### **This gives us a very firm date:**

- the 15<sup>th</sup> day of the 2<sup>nd</sup> month is a weekly Sabbath
- the time of the Passover and beginning of the exodus is the 14<sup>th</sup> day of the 1<sup>st</sup> month at sunset
- right after sunset—"ben ha arbayim"—between the two evenings was when they killed the Passover lambs
- midnight when the firstborn were killed
- daybreak when they left their homes

The beginning of the 15<sup>th</sup> at sunset is when they began leaving Egypt, and we'll get back to that and see how that ties in very clearly now, because this day is going to be important again. Notice this is the first day of the Feast of Unleavened Bread, a Holy Day.

#### **The Feast of Unleavened Bread:**

- the 14<sup>th</sup> is the Passover
- the 15<sup>th</sup> is the first day
- day two, the 16<sup>th</sup>
- day three the 17<sup>th</sup>
- day four the 18<sup>th</sup>
- day five, the 19<sup>th</sup>
- day six, the 20<sup>th</sup>
- day seven, the 21<sup>st</sup>

They were to eat unleavened bread until sunset of the 21<sup>st</sup>. So, from sunset of the 14<sup>th</sup> beginning the 15<sup>th</sup> to sunset of the 21<sup>st</sup> beginning the 22<sup>nd</sup> they were to eat unleavened bread.

We just read in Exo. 19 that they came into the wilderness of Sinai right at the base of the mountain *on the same day*; that has to do with *the same day that they left the land of Egypt*. On this day

all the way down in the 3<sup>rd</sup> month—Sivan—and you have the 4<sup>th</sup> of Sivan that they came into the wilderness of Sinai.

Now then, let's begin seeing how we count for the Wave Sheaf Offering, on which day. Let's count it correctly first all the way through so that we will know. Remember there are 7 weeks and there are 50 days; they are to be *whole* weeks. Let's begin with the regular Sabbath during the Feast of Unleavened Bread; that's our starting point. This day, however, is not counted. You count beginning with the next day. So, let's go on over here to the 18<sup>th</sup>, the first day of the count toward Pentecost. Notice then we have coming all the way across seven days for a complete week.

### **Refer to Chart:**

I've numbered each day. This is day one thru seven; that's one way of counting. I have numbered the week as *whole* week one. Remember the command was, 'You shall have seven Sabbaths of days.'

Now let's count the Sabbaths all the way down: one thru seven Sabbaths, '*shall you number to yourself until the morrow after the seventh Sabbath.*' Let's see where the Day of Pentecost fits right here.

Let's come back to the end of the first week and let's count the days: 7, 14, 21, 28, 35, 42, 49, 50. Now you understand the double way of counting. One is by weeks: 1-7 whole weeks, 'unto the morrow after the 7<sup>th</sup> Sabbath.' That's important—7<sup>th</sup> Sabbath—because I'm going to show you a problem right now in counting incorrectly.

The 'morrow after,' which is a day after, which then has to be here. So, we find that Pentecost is always on the first day of the week. We will see that the beginning day of counting is also on the first day of the week, or 'the morrow after' the Sabbath, 'ha Shabbat,' the Sabbath, not a Sabbath. The Holy Day: 15<sup>th</sup> day of the 1<sup>st</sup> month.

*If*, according to the Pharisaical reckoning or calculation, they used the day after the Holy Day as a day to begin their count on, let's see what happens. This becomes day one, day two, but notice you have a *partial* week. Each week is a partial week; let's count 7 days.

We're going to see that you cannot have seven Sabbaths in the morrow after the seven Sabbaths, because what you have is one Sabbath, two... Do you see where you get off? Their 2<sup>nd</sup> Sabbath is actually the 1<sup>st</sup> one, then 3-6. Then you come down to what ends the 7<sup>th</sup> week and you don't have a Holy Day. Friday here is not a Holy Day; Thursday here is not a Sabbath.

However, you go straight up the line to the 15<sup>th</sup> day of the 1<sup>st</sup> month, that is a Holy Day, but you come straight down the line and the 4<sup>th</sup> of Sivan is not a Holy Day.

Also let's look at something interesting. Actually the 50<sup>th</sup> day should be, the way the Pharisees count it, which means that not only is it not the day after the 7<sup>th</sup> Sabbath, but you're also dealing with a problem. It's not the 6<sup>th</sup> of Sivan; it is the 5<sup>th</sup>. So, the Pharisaic way of counting can't be right.

(continue referring to chart) The reason I have this little #1 here is because someone will surely say that the 2<sup>nd</sup> month only has 29 days. So therefore, with 29 days we can make that day the 6<sup>th</sup> of Sivan by going: 1-6; but then you have a problem.

How can they arrive in Sinai on the same day of the month, being a Thursday, that they left Egypt, and you have this day as Pentecost because you have to have three days preparation before? There is no way that Pentecost could have been in that year on the 6<sup>th</sup> of Sivan. There are some years when it is counted correctly that it does fall on the 6<sup>th</sup> of Sivan. Do you understand that all the way through?

### **Review:**

Let's count the weeks again: 1-7 *complete* weeks 'unto the morrow after the 7<sup>th</sup> Sabbath,' there is the 50<sup>th</sup> day. This would be on the 7<sup>th</sup> of Sivan. If we had 29 days it would be on the 8<sup>th</sup> of Sivan. This is the week that we're talking about in Exo. 16. They would get manna on the 1<sup>st</sup> thru the 6<sup>th</sup> day, with double manna on day 6 and no manna on the Sabbath.

I want you to take your chart and go over it very carefully again and review all these things.

Now then let's come down here to the last week again and let's come over here to the day that they came into the wilderness of Sinai, and they had three days to get ready. Moses went up in the mountain and got the instruction, came back down and told the people. They said, 'We will do it.' He went back up on the mountain and God said have them be ready the third day. So, he came down and said, 'Be ready the third day.'

On the preparation day is when they washed their clothes and got ready. None of the men were to come to their wives during any of this three-day period. Then they rested the Sabbath Day (day 2), and then the third day in the morning is when God came down on Mt. Sinai, which is the Day of Pentecost. The Ten Commandments were given on the Day of Pentecost.



Do you see how all of this fits together? You can tie it together very clearly if you follow all the Word of God and key in on the known days that we have:

- 15<sup>th</sup> day of the 2<sup>nd</sup> month
- the 14<sup>th</sup> day is Passover
- the 15<sup>th</sup> day is the leaving from Egypt and the 1<sup>st</sup> day of the Feast of Unleavened Bread
- the 10<sup>th</sup> day is when the lamb was selected, which was at the beginning of the Sabbath

We also know, and we can draw the parallel that that's the same day that Jesus was selected as we find in John 12. So, all of it fits together.

I'm glad that we can go ahead and do this and lay it out in chart form so you can see it. I hope you can take your chart and go over it and understand all that we have with the chart.

Let's cover something in Lev. 23 coupled with Josh. 5, Exo. 12 and then back to Gen. 15; we're going to see something very interesting. We want to focus in on this particular command:

Leviticus 23:14: "And you shall eat neither bread, nor parched grain, nor green ears **until the same day**, until you have brought an offering to your God..."

When was the first opportunity they had to bring an offering of the harvest unto God? *That was when they entered the land*, because:

Verse 10: "Speak to the children of Israel and say to them, 'When you have come into the land which I give to you, and shall reap the harvest of it...'"

Josh. 5 is where they entered into the land. {Note booklet written by Dwight Blevins, *God's Command for the Wave Sheaf Offering*} Josh. 5 is when the first Wave Sheaf Offering was waved, and it was done on the 15<sup>th</sup> day of the 1<sup>st</sup> month in the year that they crossed the Jordan.

Joshua 5:9: "And the LORD said to Joshua, 'Today I have rolled away the reproach of Egypt from you.' Therefore, the name of the place is called Gilgal to this day. And the children of Israel camped in Gilgal and kept the Passover on the fourteenth day of the month at evening in the plains of Jericho. And they ate of the old grain of the land..." (vs 9-11).

They weren't to eat of any corn—no bread, no grain—green or parched. But they did eat of the old corn of the land. Some people say this means the new corn or the new grain. Either way it doesn't make any difference, because they had to have that new Wave Sheaf Offering waved before they could eat any grain whether it was new or whether it was old.

"...on the next day after the Passover, unleavened cakes and roasted *new grain* **in the same day**" (v 11).

Lev. 23 "...the same day..." Let's tie this in with Exo. 12 and we will see how that ties right in with the beginning of the 15<sup>th</sup> day of the 1<sup>st</sup> month, the beginning of the exodus. And then that goes back to Gen. 15. That was the day that the sacrifices were offered as we understand the sacrifices that Abraham offered, and then the prophecy that they would be in the land 400 years was given that night after the sacrifices, which then had to be the 15<sup>th</sup> day of the month.

Exodus 12:40: "Now, the sojourning of the children of Israel in Egypt *was* four hundred and thirty years, and it came to pass at the end of the four hundred and thirty years, it was even on **that very same day**, all the armies of the LORD went out from the land of Egypt. It *is* a night to be much observed to the LORD for bringing them out from the land of Egypt..." (vs 40-42). So we have:

- the beginning of the exodus on the 15<sup>th</sup> day of the 1<sup>st</sup> month
- the going into the land and waving the Wave Sheaf Offering
- the beginning of eating of the new corn, or the old corn

It really doesn't make any difference because they were not to eat any until they got into the land.

They had manna coming everyday for 40 years up to that time. When they went into the land and ate of the grain then the manna ceased *on the next day*. This shows how important that all of these days are and how they tie in and go down through time and history with God's plan.

What we are going to do is look into the New Testament concerning Pentecost, right after we get done going through the giving of the Ten Commandments at Mt. Sinai.

(go to the next track)

Let's read what happened on that third day, which was the Day of Pentecost. Let's understand something and look at it very carefully because I want to lay a little groundwork for understanding Pentecost and that the trumpet is also blown on Pentecost. Many times in the past we've been taught that we are resurrected on the day of Trumpets—*plural*. But when we get to the New Testament the *trumpet* will sound, not trumpets.

Exodus 19:16: "And it came to pass on the third day in the morning... [probably about the same time as Acts 2] ... that there *were* thunders and lightnings, and a thick cloud upon the mountain. And the sound of the trumpet..."

So, there is a trumpet blown on Pentecost. ‘On all of your solemn Feasts the trumpet shall sound. (Num. 10), which means there’s a trumpet blown on:

- the first day of Unleavened Bread
- the last day of Unleavened Bread
- Pentecost
- Trumpets

*a memorial of trumpets*, blowing of trumpets all day long.

- Atonement

*also on Atonement every 50 years there’s a special trumpet blown*, which is the trumpet of jubilee, the release, the year of liberty.

- first day of the Feast of Tabernacles
- the Last Great Day

I want you to tie in this setting and just picture this in your mind. When we come to Acts 2 we’re also going to look at some things that are very important there.

“...And the sound of the trumpet was exceedingly loud so that all the people in the camp trembled. And Moses brought the people out of the camp to meet with God. And they stood at the base of the mountain. And Mount Sinai was smoking, all of it because the LORD came down upon it in fire. And the smoke of it went up like the smoke of a furnace, and the whole mountain quaked greatly. And when **the sound of the trumpet sounded long**, and became very strong, Moses spoke, and God answered him by voice. And the LORD came down upon Mount Sinai on the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up. And the LORD said to Moses, ‘Go down....’” (vs 16-21). We’re going to see Moses did a lot of going up the mountain, coming down the mountain.

“...Command the people, lest they break through unto the LORD to gaze, and many of them perish. And let the priests also, who come near to the LORD, sanctify themselves, lest the LORD break forth upon them”” (vs 21-22). Moses went down and he told them.

Here is the great account then of receiving of the Ten Commandments. Brethren, how can anyone say that we don’t have to keep any of the Ten Commandments when they were given on the Day of Pentecost?

Now we’re going to see something very important. The Ten Commandments were given on the Day of Pentecost. Right here the very first Pentecost when they were at Mt. Sinai. I won’t go through and read all the Ten Commandments but it was an awesome sight.

Can you recite the Ten Commandments by memory all the way through? Not the short version,

but the long version. You might try that; I think you’ll find it most interesting if you do. Then you know the rest of the story. The people said, ‘We’ll do all that Moses said.’

Let’s see something very important in Acts 2. I just want to cover a little bit right now because I’m going to go back and cover it a little bit more in detail in just a little bit. We want to cover a couple of things first so that we can get the whole sequence of it. But we find something very spectacular. We find even some of the same elements. Only this time instead of God speaking, *God inspired the speaking*. Instead of a literal fire, *there were tongues of fire*. But it was on the Day of Pentecost.

Acts 2:2: “And suddenly *there* came a sound from heaven...” Just like God descending from heaven on the first Pentecost that began with the children of Israel, now on the first Pentecost that begins with the Church. They are at the temple area. It is in the morning. The trumpet is blown on Pentecost, and here’s what happened:

“...a sound like *the* rushing of a powerful wind, and filled the whole house where they were sitting. And there appeared to them divided tongues as of fire ...” (vs 2-3).

Just like the fire that came was on top of Mt. Sinai when God came down on it. Now in this case it’s the Spirit of God, not the literal presence of God. We find that God, instead of speaking personally, spoke through the apostles, and they spoke with other languages. There are a lot of people who go through and try and tell us that this happened on a Monday. No, it did not happen on a Monday.

Verse 3: “And there appeared to them divided tongues as of fire, and sat upon each one of them.... [on all the apostles] ...And they were all filled with *the* Holy Spirit...” (vs 3-4).

What does the Holy Spirit enable us to do? God didn’t give the Holy Spirit to the children of Israel. But the Holy Spirit enables us to have the laws and commandments written in our heart and in our mind that we may do them. The first Pentecost with the Church fulfills what was missing from the first Pentecost with Israel. Now the Holy Spirit is given, and then it gives the account of all that took place.

Let’s go back and look at some things concerning: How did they know when to count? Let’s understand something very important, that the week that Jesus was crucified had the same sequence of days as we saw on the original chart for the original Passover leading up to Pentecost, exactly the same sequence of days. Let’s show that there was somewhat of a counting.

Acts 1:1: “The first account I indeed have written, O Theophilus, concerning all things that

Jesus began both to do and to teach, until the day in which He was taken up, after giving command by *the* Holy Spirit to the apostles whom He had chosen; to whom also, by many infallible proofs, He presented Himself alive after He had suffered, being seen by them for **forty days...**" (vs 1-3).

What did Jesus tell them on that 40<sup>th</sup> day? Let's follow it through because Jesus ascended into heaven on that 40<sup>th</sup> day, then there were 10 more days until Pentecost. If He ascended on the 40<sup>th</sup> day, that means that there is some sort of counting going on here and we'll look at some of this counting.

"...and speaking the things concerning the Kingdom of God. And while *they* were assembled with *Him*, He commanded them not to depart from Jerusalem but to 'await the promise of the Father, which,' *He said*, 'you have heard of Me. For John indeed baptized with water, but you shall be baptized with *the* Holy Spirit after not many days.'.... [10 days until Pentecost] ...So then, when they were assembled together, they asked Him, saying, 'Lord, will You restore the kingdom to Israel at this time?'" (vs 3-6).

Everyone wants to know if this going to be it. Well, knowing when Jesus is going to return and the resurrection is pretty much like counting Pentecost. It is absolutely certain that it's going to take place. But unless you have the right beginning and the right ending, the right count and the right understanding you're not going to know. So, the counting of Pentecost teaches us that. That it's going to be sure, but exactly the day we don't know.

Verse 7: "And He said to them, 'It is not for you to know *the* times or *the* seasons, which the Father has placed in His own authority; but you yourselves shall receive power when the Holy Spirit has come upon you, and you shall be My witnesses, both in Jerusalem and in all Judea and Samaria, and unto *the* ends of the earth'" (vs. 7-8). That is a prophecy, and it has not yet been fulfilled, so there's a lot of work to be done till that is done.

Verse 9: "And after saying these things, *as* they were looking at *Him*, He was taken up, and a cloud received Him out of their sight. Now, while they were gazing intently up into heaven as He was going up, two men..." (vs 9-10)—or two angels—probably the same ones that were at the tomb when Mary went out there on the day that He ascended to the Father.

"...two men in white apparel suddenly stood by them, Who also said, 'You men of Galilee, why do you stand *here* looking up into heaven? This *same* Jesus, Who was taken up from you into heaven, shall come in exactly the same manner as you have seen

Him go into heaven.'" (vs 10-11). That was quite a message! Everyone has wanted to know from that day to this day, 'Lord, when?' The answer is that *the Father has kept that in His power!*

John 20—this is the same day, the day that Jesus ascended into heaven to be accepted of the Father—the Wave Sheaf Offering Day—and this is going back in time 40 days.

John 20:19: "Afterwards, as evening was drawing near that day, the first *day* of the weeks, and the doors were shut where the disciples had assembled for fear of the Jews..." They weren't there to hold a special meeting on the first day of the week; please understand that. They were there because they were afraid of the Jews.

"...Jesus came and stood in the midst, and said to them... [there He is, you can see Him] ...'Peace *be* to you.' And after saying this, He showed them His hands and His side. Then the disciples rejoiced *because* they had seen the Lord" (vs 19-20).

Verse 26: "Now, after eight days... [one day] ...His disciples again were within, and Thomas with them..." Then Jesus came, and you know the rest of the account.

Let's see another event that occurred during those 40 days. After He was ascended, Matthew 28:16: "Now the eleven disciples went into Galilee, to the mountain, which Jesus had appointed *for* them *to meet Him*. And when they saw Him, they worshiped Him; but some doubted" (vs 16-17).

Paul said that during that 40 days we also have something that's very important. 1-Cor. 15 tells us who saw Him.

1-Corinthians 15:3: "For in the first place, I delivered to you what I also had received: that Christ died for our sins, according to the Scriptures... [Old Testament Scriptures] ...and that He was buried; and that He was raised the third day, according to the Scriptures" (vs 3-4)—New Testament Scriptures with a reference back to Jonah.

Verse 5: "And that He appeared to Cephas, *and* then to the twelve. Then He appeared to over five hundred brethren at one time, of whom the greater part are alive until now, but some have fallen asleep. Next He appeared to James; then to all the apostles" (vs 5-7). That was what we saw in Acts 1.

Verse 8: "And last of all He appeared to me also, as one who was born of a miscarriage. For I am the least of the apostles..." (vs 8-9)—because he persecuted the Church of God. There we have a numbering of the days.

Now let's go back and see something very important. We're going to look at Matthew, then

Mark, then Luke, and then I'm going to show you another chart. Then we will come back to Acts 2 and lead into the fulfilling of the Day of Pentecost.

Matthew 28:1: "Now, late on the Sabbath, as *the first day of the weeks* was drawing near..." We're talking about counting. The first day of the week is the day when Jesus ascended to be accepted of the Father as the Wave Sheaf Offering. The Wave Sheaf Offering symbolized the *premiere sheaf*, the *first of the harvest*. **That was Christ!**

Mark 16:1—let's see the same thing: "Now, when the Sabbath had passed, Mary Magdalene and Mary, the *mother* of James; and Salome bought aromatic oils, so that they might come and anoint Him. And very early **on the first day of the weeks, at the rising of the sun...**" (vs 1-2).

They weren't going out for sunrise worship. It is that they were trying to get out there as soon as they could.

I want to show you what the Greek is really telling us in these verses. Let's see the account in Luke 24, and then we'll look at the chart and I think we'll find something very interesting and profound. Now if you have the Berry Interlinear—*Interlinear Greek-English New Testament* by George Ricker Berry—you can get that out and look at it and follow along if you like and you can see that what I've done on the chart is to reproduce those things out of the Interlinear so we can see the Greek, so we can understand something about how this relates to counting.

Luke 24:1: "Now, on **the first day of the weeks**, they came to the tomb at early dawn, bringing the spices that they had prepared; and certain *others* came with them."

How do we know, and what is the significance of this in the original Greek? We're going to take a look at a couple of charts that I have made up showing the Greek and the English in those phrases, so that we're going to understand exactly what it says and the meaning to show that **this is the beginning of the counting toward Pentecost**, and it is, in fact, *day one*.

When we get done with all of this you're going to understand that there is no way that Pentecost can be the way the Pharisees count it from the day after the Holy Day, nor can it be as some people do, ignoring the day after the Sabbath and they begin counting Monday as day one and they end up with a Monday Pentecost. The only one who ever came up with that was Herbert W. Armstrong, and there are only two men who still believe it. When it was on a Monday it was an error. **God allowed that!**

It didn't have to be that way, but because of certain stubbornness by certain people it stayed that

way for over 40 years. We finally got it corrected. Now, there are only two who still believe it. But the truth and the preponderance of Scripture shows that Pentecost **cannot ever under any circumstances** be on a Monday.

### **Refer to Chart:**

- the first day of the Sabbath, or the first day of the Sabbaths—*plural*

Why do I have Sabbaths—*plural*?

Matthew 28:1: "Now, late on **the Sabbath**, as **the first day of the weeks** was drawing near..."

I want you to compare Matt. 28:1 and Mark 16:1. I'll show you what we are looking for.

Matthew 28:1 (KJV): "In the end of the [after the] Sabbath[s]..." Now why is it plural? It's plural in the Greek. Here's the Greek word: 'sabbaton'—this is plural. Or it should read sabbaths. "Now, after the sabbaths..." Why plural here? How many Sabbaths were there during the week that Jesus Christ was crucified? The Holy Day on Thursday, and the weekly Sabbath on the Sabbath.

"Now after the sabbaths [two of them] as it began to dawn on [or toward] the first day of the weeks." Now notice again it's plural: sabbaths or weeks. So here's the proper translation:

Verse 28 (FV): "Now, late on the Sabbath... [or after the Sabbaths] ...as *the first day of the weeks* was drawing near..." What is the first day to begin counting the seven weeks to Pentecost? **But on the morrow after the weekly Sabbath!** So, there it is.

Let's look at Mark 16:1 because we have the singular Sabbath here. I want you to notice the difference in the spelling. "Now, when the Sabbath had passed..." I want you to notice the Greek: 'Sabbatou,' which then is singular Sabbath. Notice the difference in the ending of the word: 'Sabbatou' vs 'sabbaton.' That becomes very important in the Greek. So, here we have Matthew showing the Holy Day Sabbath and the weekly Sabbath. And Mark just showing the weekly Sabbath.

Verse 2: "And very early on the first *day* of the weeks..." I want you to look at this in the Greek. This is very early; again, plural: 'Sabbaton.' This word is 'mias,' which means *first of the weeks*, and is implied, which then is the beginning of counting toward Pentecost. That's what they are telling us.

Luke 24:1: "And on the first *day* of the weeks..." Now notice it, which is 'te de mia ton sabbaton.' You see these three letters here—'ton'—correspond with the three letters at the end of sabbaths: 'sabbaton.' This is the plural article; this is the plural ending.

“And on the first *day* of the weeks...” can only have reference in counting to Pentecost.

Luke 4—here we have something that we do not have translated in the *King James*. But now then we have another expression similar to ‘ton sabbaton,’ but with a little bit different emphasis.

Luke 4:16: “And He came to Nazareth, where He had been brought up; and according to His custom, He went into the synagogue on the Sabbath Day and stood up to read.” We’ll get back and we will read the rest of this and find out that this is a Day of Pentecost message.

Now let’s read this one phrase, Luke 24:1<sub>[transcriber’s correction]</sub>, “...on the first *day* of the weeks...” And that is a literal translation from the Greek. Notice, ‘te de mia ton.’ There it is the ‘te ton sabbaton,’ “in the day of the weeks” or Sabbaths.

Now we find the very same expression in Acts 16:13. Again, you do not get this in the English translation of the *King James* so let’s read it from the *Faithful Version* so we’ll have it all read into the record and then we will go back and review Luke 4 for a few more details here.

Acts 16:13: “Then **on the day of the weeks** we went outside the city by a river, where *it* was customary *for* prayer to be *made*; and after sitting down, we spoke to the women who were gathered together *there*.”

You would think this is just a regular Sabbath, but this is not a regular Sabbath because the Greek for Acts 16:13: “Then on **the day of the weeks...**” Again we have ‘te de hemera ton sabbaton.’

Now you can see that you don’t have to know much Greek. It’s Greek to me; it’s Greek to you. But you can see by looking at it this is the plural. The plural article, the plural ending ‘ton sabbaton’: “...the day of the weeks...”. And the only day that could be is Pentecost.

Same way with Luke 4:16—‘ton sabbaton’—“...the day of the weeks...” or Pentecost. Here we have “And on the first *day* of the weeks...” So, we have the beginning of the counting in Luke 24:1, Mark 16:2, in Matt. 28:1. We have the beginning of the counting which then ends as we come on down the line here, which is, “...and on the first *day* of the weeks...”

We’re going to see that there is another expression for these when we come to Pentecost and how on earth did we get the name Pentecost for the Feast of Weeks?

Let’s see the message that Jesus brought. We will read in Isa. 61 where it came from, and then to Acts 2.

Luke 4:16, “And He came to Nazareth, where He had been brought up; and according to His custom, He went into the synagogue on the Sabbath Day... [the day of the weeks]...”—the particular day. This is a Pentecost service.

“...and stood up to read” (v 16). Here is the message of Pentecost. Let’s understand it, and let’s see how this ties in with the first Pentecost, and then on the Feast of Pentecost we’re going to see how it ties in with the last Pentecost. Again, we have a beginning and an ending.

Verse 17: “And there was given Him *the* book of the prophet Isaiah; and when He had unrolled the scroll, He found the place where it was written...” The proper place to be read on **the day of the weeks**, the Day of Pentecost, the 50<sup>th</sup> day.

Verse 18: “*The Spirit of the Lord is* upon Me; for this reason, He has anointed Me to preach the Gospel to *the* poor; He has sent Me to heal those who are brokenhearted, to proclaim pardon to *the* captives and recovery of sight to *the* blind, to send forth in deliverance those who have been crushed, to proclaim *the* acceptable year of *the* Lord” (vs 18-19).

He stopped right there in the middle of a sentence, v 20: “And after rolling up the scroll *and* delivering *it* to the attendant, He sat down...”

- Why did He stop there?
- Why did He not continue reading?

Let’s see it, because this helps us understand also the reason why Pentecost is going to be the day of the first resurrection, not the Feast of Trumpets. We’ll read that missing clause:

Isaiah 61:1: “The Spirit of the Lord GOD *is* upon Me because the LORD has anointed Me to preach the Gospel to the poor; He has sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to preach the acceptable year of the LORD and the day of vengeance of our God; to comfort all who mourn” (vs 1-2).

Why did He stop at the day of vengeance? *Because that is to be fulfilled later!* God promised every one of the saints that they would see the vengeance of God.

Now let’s go back to Acts 2, and let’s understand what this is telling us. Let’s understand there are a couple of things that are very important. {note booklet: *The True Meaning of Acts 2:1*}

I know that it’s a little bit technical, but we are to understand every Word of God as much as we can. One of the ways that we understand it is to realize that the underlying Greek text for the New

Testament and the underlying Hebrew text for the Old Testament becomes the final authority for making any doctrine.

Some people falsely say that they have top ministers and a committee who determine doctrine. Well now, that will only work, brethren, if they follow the Scriptures, if they know that and if they're dealing with the original language. And we're going to see why that is so important because one of the greatest mistakes ever made concerning counting Pentecost to a Monday is made by *misreading*:

Acts 2:1: "And when the Day of Pentecost, the fiftieth day, was being fulfilled..." We're going to understand precisely what this means, but there are some people who believe that this means that after the 50<sup>th</sup> day had ended; therefore, Pentecost is on the 51<sup>st</sup> day on a Monday. But you have a problem with that because Monday is not the morrow after the 7<sup>th</sup> Sabbath.

- It is not!
- Cannot be!
- Never has been!
- Never will be!

Because Monday is the second day after the Sabbath. Sabbath, first day of the week, second day of the week. Or if you want to put it in Roman terminology, Saturday, Sunday, and Monday. So, you find that Monday is the second day of the week and ***can never be the morrow after the seventh Sabbath!***

You cannot go back to Lev. 23 and change 'ha Shabbat' to be 'shabua': *week*; 'Shabbat' means *Sabbath*. So, there you have it!

Notice what they were. "...they were all with one accord in the same place" (v 1). Again, I want to look at a chart that I've made, taken from the booklet *The True Meaning of Acts 2:1* and we're going to understand exactly what this sentence means: "And when the Day of Pentecost, the fiftieth day, was being fulfilled..." We will see that it does not mean *after the 50<sup>th</sup> day had ended*.

Now let's look at this chart, the Greek text, part of it from Acts 2:1 with a literal English translation. It's very important to understand the Greek, brethren. You cannot understand truly the details of the Bible unless you understand the original language. When I sent this material, *The True Meaning of Acts 2:1* to those who believe in a Monday Pentecost, they got all angry and all mad and didn't want to read it.

One man even said that I get into the Greek too much. 'What are you doing getting into the Greek?' Well, the Bible was not written in the *King James*, so if we are going to know the deeper things

of the Word of God we've got to know from the original language.

The day, the 50<sup>th</sup> day—Greek: 'teen eemeran tees penteekosteas,' and that means 50<sup>th</sup>. You will notice there are two articles: 'tees' and 'teen': *the day, the 50<sup>th</sup>*.

That's something in the Greek that is very unusual. We don't have it in English. And there's a reason for that: When you have the double article, it means that there is a particular emphasis. When that particular emphasis is there it should read: *the day, namely the 50<sup>th</sup> day*.

I explain in detail in the booklet *The True Meaning of Acts 2:1* about the present tense articular infinitive. That's a mouthful! What does that mean? That's telling us, since it's present tense, it means that *the 50<sup>th</sup> day hadn't ended*. If it were past tense then it would. But the Greek is telling us that it's present tense. So, here is the actual literal translation from the Greek for the first part of:

Acts 2:1: "And while was being fulfilled the day, namely the 50<sup>th</sup> day."

In English the word order it can read, "And while the day, namely the 50<sup>th</sup> day was **being fulfilled**"—present passive. We have the present tense articular infinitive: *was being*.

When you have that, that means that it is setting the stage for everything to follow that is listed in Acts 2 occurred ***during the fulfilling of the 50<sup>th</sup> day***, or ***while the day namely the 50<sup>th</sup> day was being fulfilled***.

Now you can translate it just a little bit differently: *and while the day, namely the Day of Pentecost...* [taking 'penteekosteas' and transliterating it into the English word Pentecost] *...was being fulfilled*.

There can't be any past tense. It cannot be the day after the 50<sup>th</sup> day being the 51<sup>st</sup> day, but *during, upon and within* we're going to see that all the events in Acts 2 were taking place ***while the 50<sup>th</sup> day was being*** [present tense] ***fulfilled!***

You can take that and review it and please get the booklet *The True Meaning of Acts 2:1* and go back and study it and go over it.

We have seen from the Word of God how the first Pentecost began by going back and linking it with the first Passover, the first Feast of Unleavened Bread, and by counting the 7 weeks and the 50 days, and coming to the 50<sup>th</sup> day. And on the 50<sup>th</sup> day the Ten Commandments were given. In Acts 2 on the 50<sup>th</sup> day, or the Day of Pentecost ***while it was being fulfilled***.

Acts 2:41: "Then those who joyfully received his message were baptized; **and about**

**three thousand souls were added that day.”—the Day of Pentecost. It can’t be any other day can it?**

This shows us all the events leading up to it. We see how that Matthew, Mark and Luke began the counting *on the first day of the Sabbaths*. We saw how that *on the day of the Sabbaths, or the day of the weeks* Jesus stood up and preached (Luke 4).

In Acts 16:13 Paul and Timothy and those with him went down by the river to observe the Day of Pentecost where prayer was known to be made on *the day of the weeks*.

Brethren, when we get in and really understand the Word of God and apply it properly *there is no reason why we cannot know:*

- the Truth of God
- when to count to Pentecost
- understand the events that these days picture and portray for us

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted)

Scriptural References:

- 1) Leviticus 23:2, 4-5, 10-16, 21-22
- 2) Deuteronomy 16:9
- 3) Exodus 16:1, 3-13
- 4) Leviticus 23:32
- 5) Exodus 16:13-30
- 6) Exodus 19:1, 9-11
- 7) Leviticus 23:14, 10
- 8) Joshua 5:9-11
- 9) Exodus 12:40-42
- 10) Exodus 19:16-22
- 11) Acts 2:2-4
- 12) Acts 1:1-11
- 13) John 20:19-20, 26
- 14) Matthew 28:16-17
- 15) 1 Corinthians 15:3-9
- 16) Matthew 28:1
- 17) Mark 16:1-2
- 18) Luke 24:1
- 19) Luke 4:16
- 20) Luke 24:1
- 21) Acts 16:13
- 22) Luke 4:16-20
- 23) Isaiah 61:1-2
- 24) Acts 2:1, 41

Scriptures referenced, not quoted:

- Leviticus 23:7-8
- John 12
- Genesis 15
- Numbers 10

Also referenced:

Books

- *The Schocken Bible: The Five Books of Moses* by Everett Fox
- *Interlinear Greek-English New Testament* by George Ricker Berry

Booklets:

- *Count to Pentecost*
- *God’s Command for the wave Sheaf Offering* by Dwight Blevins
- *The True Meaning of Acts 2:1*

FRC:bo  
Transcribed: 3-28-16

## Annual Feasts & Holy Days

Fred R. Coulter

What we're going to do, we're going to cover concerning the Holy Days today. And that follows right after the section on the weekly Sabbath, so if you'll turn there, please. Now let's understand something very important: If you had the Bible and Bible only and you were somewhere in the world where you had no influence by any other forces than the Bible; and you wanted to find out what God wanted you to do; and you made up your mind that you would follow whatever you found in the Bible because, as far as you were concerned, the Bible would be the Word of God. In doing that, as we have seen, you would find nowhere that you are to keep the first day of the week Holy—*nowhere!* Likewise, you would not find anywhere where God says that it's all right to keep the pagan holidays. And as a matter of fact, when you fully understand all the holidays that are in this world—according to some information that I just recently received—they are all based around the cycles of six and seven weeks based upon what the occult society, which runs this world, wants us to have.

Now please understand that all occult societies have the inner knowledge—as we covered concerning the depths of Satan the devil. There are two processes:

1. Satan's way, which is the process of *perversion*; where you come to the depths of Satan the devil by step-by-step-by-step, by degree—Rom. 1.
2. Then there is the process of God, which is *conversion*; where step-by-step-by-step you grow in grace and knowledge and understanding with the Holy Spirit of God, in the process found in 2-Peter 1.

And that there are the children of the devil on the one hand, and the children of God on the other hand. So if you are going to be the children of God and follow what is in the Bible, you will not find one word mentioned about keeping things such as Easter or Christmas or any of the other holidays of the world—which are all pagan abominations to God.

Now, let's see that God directly and strongly, with no equivocation, condemns Christmas. If you have a more modern translation, such as the *NIV* or the *New American Standard Version*, those translators deliberately changed and watered-down certain verses and words so that it would not appear that this would be Christmas. Let's understand one thing, very important, before we get into the Holy Days, and that is: **All the holidays of**

**the world are designed to honor Baal**, who's Nimrod; Tamuz, who's the illegitimate son of Simaramis; and Simaramis, who is Ishtar or Easter. Everything is based upon that in different degrees. All of the things, even including some which appear to be innocuous holidays of the world—such as Valentine's Day, Groundhog Day, May Day—they are all apart of the occult holidays that have been foisted upon this world by Satan the devil. The two main ones being Christmas and Easter, God roundly and soundly condemns. So before we get to the Holy Days of God, we need to look at the holidays—these two—and see where God condemns them. So if you had the Bible you would also know that you were not to keep Easter and Christmas. It would become very evident.

Jeremiah 10:1—now, there's a whole lot more here that meets the eye if we just read the words and let the words tell us something. "Hear the word which the LORD speaks to you, O house of Israel" Now, this is what God is speaking. This is not something that Jeremiah concocted. This is not an idea of his emotion or his own standard of righteousness. All of the prophets—Moses and every one of them did what? What did they do?—God said, 'Speak to the children of Israel and say... 'Speak to the children of Israel and say... ' So these are the words of God. And all the way through the book of Jeremiah what do we have? 'Obey My voice'; 'because you didn't hearken unto My voice.' Go ahead and just read through the book of Jeremiah and you will see how powerful it is. "Thus says the LORD... [So this is God speaking] ... 'Do not learn not the way of the heathen...' (v 2). That's a powerful statement—isn't it?

Go to Deuteronomy 12 and let's understand something very important. And we need to realize this especially if you have been in the Church of God and now you're on the verge of keeping Sunday because the church leadership says it's all right to do it and it's all right to keep Easter and Christmas. **Know that that is the perverted voice of Satan the devil and his doctrine** by the children of the devil who are tares, who have 'snuck in unawares.' I mean, we just need to label it for what it is. Now, these men can be very intellectual. They can be very charming. They can be very persuasive. But if they speak not the words of God, God didn't send them. That's just what it is. We need to understand it.

Deuteronomy 12:29—God gives a warning: "When the LORD your God shall cut off the nations before you, where you go to possess them, and you take their place and dwell in their land, take heed to



yourself... [watch out; beware] ...that you do not become ensnared... [that is *entrapped* with carnal thinking] ...by following them, after they are destroyed from before you, and that you do not ask about their gods... [which is the way of the heathen] ...saying, 'How did these nations serve their gods that I may also do likewise?' You shall not do so to the LORD your God, for every abomination to the LORD, which He hates, they have done to their gods; even their sons and their daughters they have burned in the fire to their gods. Whatsoever thing that I command you, be careful to do it. You shall not add to it, nor take away from it" (vs 29-32).

Now that's very strong—isn't it? **Very strong!** And it needs to be said, and it needs to be told, that this is the way that it is. Now, Deuteronomy 13:1: "If a prophet rises among you... [that means anyone who's speaking] ...or a dreamer of dreams, and gives you a sign or a wonder... [people like signs and wonders—don't they? They're intrigued with them—aren't they?] ...and the sign or the wonder which he foretold to you comes to pass, saying, 'Let us go after other gods, which you have not known, and let us serve them,'... [There's a little twist that they do to it. They say, 'We're doing this to the Lord—so therefore, it's all right. Christmas is all right because we're doing it for Christ. Easter is all right because we're doing it in remembrance of the resurrection. And besides, it's all for the little kiddies.'] ...you shall not hearken to the words of that prophet... [but people sit around and listen to it] ...or that dreamer of dreams, for the LORD your God *is* testing you" (vs 1-3).

- So, with the Sabbath and Holy Days, are you being *proved*? *Yes!*
- Are these then *test* commandments? *No question about it, if God is proving you!*
- Is that not a test? *Absolutely it is!*

"...to know whether you love the LORD your God with all your heart and with all your soul.... [So there it is, it gets back to loving God—doesn't it? Upon which all His commandments hang—correct? *Yes!*] ...You shall walk after the LORD your God and fear Him, and keep His commandments, and obey His voice, and you shall serve Him and hold fast to Him. And that prophet or that dreamer of dreams shall be put to death because he has spoken to turn *you* against the LORD your God, Who brought you out of the land of Egypt and redeemed you out of the house of slaves, to thrust you out of the way.... [And again, God's way is **a way** not a religion.] ...in which the LORD your God commanded you to walk. So you shall put the evil away from the midst of you. If your brother, the son of your mother, or your son, or your daughter, or the

wife of your bosom, or your friend who *is* like your own soul, lures you secretly, saying, 'Let us go and serve other gods'—which you have not known, you nor your fathers, that is, of the gods of the people who *are* around you, near you or far off from you, from the one end of the earth even to the other end of the earth—" (vs 3-7). Now, can there be any more inclusive statement than that? I mean, think on that! If we are to 'live by every word that proceeds out of the mouth of God,' as Jesus Christ said, is this not absolute dogmatic statements by God, telling us what we should do? *Yes!*

"You shall not consent to him nor hearken to him. Nor shall your eye pity him, nor shall you spare, nor shall you conceal him. But you shall surely kill him. Your hand shall be first on him to put him to death, and afterwards the hand of all the people. And you shall stone him with stones so that he dies because he has sought to drive you away from the LORD your God Who brought you out of the land of Egypt from the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this among you" (vs 8-11).

But did the children of Israel do what God said? Let's go to the book of Judges, chapter two, and let's see. There's certain very key chapters here in the Bible which help us understand what we need to do—and then we'll get back to Jer. 10; because all of this has to do with the instruction given in Jer. 10. Satan makes things look very nice and very quaint, and what he loves more than anything else is to cloak sin in humor; and to cloak sin in doing good—which is the whole basis of what Walt Disney does in all of his occult movies: to entice children into demonism and witchcraft and spiritism. Which, if they don't get into it, then it blocks their minds so that they will not be inclined to follow God's ways. So one way or the other it turns them away from God.

Now, in Judges 2—this is a summary of the whole book of Judges, so it's important to understand. Now, Joshua "...died, being a hundred and ten years old" (v 8) "And they buried him..." (v 9); "And also all that generation were gathered to their fathers...." (v 10)—and this is why all of this goes in cycles in the Church. Here's the reason: "...And there arose another generation after them who did not know the LORD, nor even the works which He had done for Israel" (v 10).

What happens when that takes place? You have free choice involved. And then you have statements like:

- Well, I don't believe that God would be against something, which is so fun and entertaining.

- I don't believe God would be against our children having fun.
- And after all, a good Easter-egg roll on the White House lawn, sanctioned by the President, is a wonderful event.
- And besides, they get new clothes and we give gifts to them and we are doing good to them. I don't believe God would be against doing good.

Now that's the carnal reasoning that takes place, because they look out and see all the people around them whom they didn't conquer the way that they should have, doing all of these things. And they say, 'My, isn't that quaint and nice?' And they see them enjoying themselves. And they see them relatively happy; *because God is not judging them at this particular time*. And they should have judged them and eliminated them from the land, but did not do it.

So they didn't know the Lord. Then what happened? Verse 11: "And the children of Israel did evil in the sight of the LORD and served Baalim"—who is the sun-god. And everything wraps around that, with Nimrod and Tamuz and Simaramis and all the host of the names that they are called in all of the religions of the world. And every one of the religions of the world, which God said that are 'upon the whole face of the earth, near and far' we are not to get involved in—didn't He? *Yes!* They all go back to it. And the deeper you go into these things, the deeper you go into the depths of Satan the devil.

Now, notice what happens: "...served Baalim.... [that is various forms of the sun-god. Notice the 'im' at the end of the word—that means plural in English: Baals—different aspects of it.] ...And they forsook... [because you can't serve two masters—isn't that what Jesus said? You either 'love one and hate the other; hold to one, despise the other; no man can serve two masters; no man can serve God and mammon.' And the religions of the world are mammon; physical things.] ...they forsook the LORD God of their fathers, Who brought them out of the land of Egypt. And they followed other gods... [Now, what does it mean to follow other gods? *That means to walk in the way of their religious practices*; to worship them; to serve them; to observe their days; to follow their customs; to adhere to their traditions—yes!] ... and bowed themselves to them, and provoked the LORD to anger. And they forsook the LORD and served Baal and Ashtaroth" (vs 11-13). Now Ashtaroth is just another word for Ishtar or Easter or the Queen of Heaven.

"And the anger of the LORD was hot against Israel, and He delivered them into the hand of spoilers..." (v 14). Now I'm going to say right here, if the anger of the Lord is not hot against this

country, it's soon coming! *It is soon coming!* Because not only is President Clinton being judged, the whole country is being judged on their level of morality as well. No doubt about it. And I don't know what God uses for a barometer, but I do know this: the first barometer He uses is His Church. And if His Church is going back into the world, which it is; and if His Church is going back to these pagan holidays, which they are; then God's anger is going to wax hot not only against the nation—*but us!* You need to understand that. This is something that is really a very important thing.

So they spoiled them and "And He sold them into the hand of their enemies all around, so that they could not any longer stand before their enemies. Wherever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn to them. And they were greatly distressed. Nevertheless... [Because God is merciful] ...the LORD raised up judges who delivered them out of the hand of those who spoiled them. And yet they would not listen to their judges, but they went lusting after other gods, and bowed themselves to them. They turned quickly out of the way which their fathers walked in, for they had obeyed the commandments of the LORD; these however did not do so. And when the LORD raised judges up for them, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge, for the LORD took pity because of their groanings by reason of their oppressors and their crushers. And it came to pass when the judge was dead, they returned and made themselves more corrupt than their fathers in following other gods to serve them, and to bow down to them. They did not cease from their own doings nor from their stubborn way" (vs 14-19).

Now, those are pretty strong words. But I tell you what: Do not these words apply if you go up against Sunday-keeper? You want to find out rebellion real quickly? You want to find out stiff-neckness real quickly from very nice, upstanding people in this society? You start stepping on their toes concerning Sunday and holidays and clean and unclean meats and illicit sex. You're going to hear them squeal and howl and condemn. Even a sinner can be nice and patient and seemingly kind if no pressure is put upon him. And one of things that psychologists have learned is that serial killers, when you go talk to them in prison, are very nice people. But that doesn't remove the fact that they are habitually addicted to killing. So we have the same thing here.

Now, let's come back to Jeremiah 10:2—we didn't get very far in it, but I want you to understand what it's talking about here. "...Do not learn the way of the heathen, and do not be terrified at the

signs of the heavens... [Because every one of the holidays of the world are based upon a sign, zodiac, in the heaven—correct? Easter is; summer solstice; fall equinox; winter solstice—correct? And so are all the other so-called minor holidays based upon a seven and six-week cycle within a thirteen-week quarter.] (So He says) ...for the nations are terrified at them. For the customs of the people *are* vain; for one cuts a tree out of the forest with the axe..." (vs 2-3). Well today you can put in *chainsaw*.

Now what do we have all around the United States? *Christmas tree farms*—right? Don't we? Where you can go, take your axe or your chainsaw, and go cut down your own tree. "They adorn it with silver and gold... [and all of this has occult meaning to it; with the colors.] ...they fasten it with nails and hammers, so that it will not move.... [In other words, so it won't fall down, that's what it's talking about.] ...They upright like the palm tree... [now where they didn't have the evergreen tree, they took a small palm tree; did the same thing.] ...but cannot speak. They must surely be carried because they cannot walk. Do not be afraid of them; for they cannot do evil..." (vs 4-5).

And you see, that is the thing that most people now miss concerning Christmas, which is, if you did not have a Christmas tree, and if you did not decorate it with the specified sexual ornaments on it and the lights and the candles reflecting worship to the sun, you would be cursed. So this is what it's talking about. It doesn't mean it's a harmless thing, that because He says don't be dismayed at it. What he's saying is: in not practicing this, you are not going to be cursed—now, that's what He's saying, because people are superstitious. That's why there are rabbit's feet; that's why there are good-luck charms—that's what He's talking about here.

"...nor good, for it is not in them" (v 5). So it's not going to make you good before God if you do it in any way. And some people look at that and say, 'See, can't do evil; also can't do good.' But what did God say at the top here: 'Learn not the way of the heathen.' So He's saying very clearly, do not do that.

Let's look at the spring festival which most people have—Ezk. 8 & Jer. 7. Now, let's go to Jeremiah 7. Both of these are prophets sent by God to warn them to repent, otherwise they're going into captivity—correct? Why were they going into captivity? Let's see what God condemns. So it is true, God does talk about Christmas and Easter in the Bible. So if anyone says to you the Bible says nothing about it, why you can show them that God says plenty about it. Very important to understand. And with that is connected Sunday, because Sunday is the day of the sun—all comes together.

Now, here's how bad it got—Jeremiah 7:16: "Therefore do not pray for this people, nor lift up cry nor prayer for them, nor make intercession to Me; for I will not hear you." Now that's really bad—isn't it? Go back here to Jeremiah 5, just to show you that God is merciful and kind; and God is ready to forgive. So when God makes that statement that you're not to pray, because 'I'm not going to listen to you'—there is a reason for that happening. And one day that's going to happen to the United States. And one day what has happened here in the warnings of Jeremiah and Ezekiel and Isaiah are going to take place here.

Jeremiah 5:1: "Run to and fro through the streets of Jerusalem, and see now, and know, and seek in her open places, if you can find a man... [one person; one single, solitary person] ...if there is one who does justice, who seeks the Truth; and I will pardon her." He said, 'I will pardon the whole nation of Judah and all of Jerusalem if you can find one man. Now was God fair in what He did then? *No question about it!* They were so corrupt that He could not find one man.

Now let's think about that in relationship to the Church. Why it's so important that we really understand the absolute necessity of the Sabbath and the Holy Days, and the reason for it. Very profound! The most important things that we do. He says, "I will pardon her. And though they say, 'As the LORD lives'; surely they swear falsely.' O LORD, *are* not Your eyes on the Truth? You have stricken them, but they have not grieved; You have destroyed them, but they have refused to receive correction; they have made their faces harder than rock; they have refused to return" (vs 1-3).

Now, let's come back to Jeremiah 7—right after he was standing right there in the temple of God; that was quite a job that he had to do. Jeremiah had to stand right in the temple of God and condemn them for all the pagan practices which they were doing in the temple of God. Right in the temple of God they were burning incense to Baal; and lying and cheating, committing adultery, murdering and swearing falsely. That's why He said, 'Don't pray for these people.' Then what did they do—right after he got done doing that? So this was right at the time of Easter that he did it. Because it says:

Jeremiah 7:17: "'Do you not see what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead dough, to make cakes to the queen of heaven [Ishtar]...' (vs 17-18). A family affair. 'Why, we're all enjoying this. Everyone is having fun.' These are what are traditionally called *hot-cross buns*. And the cross on it is to Baal.

“...and to pour out drink offerings to other gods, that they may provoke Me to anger. Do they provoke Me to anger?” says the LORD. ‘Do they not provoke themselves, to the confusion of their own faces?’ Therefore, thus says the Lord GOD, ‘Behold, My anger and My fury shall be poured out on this place, on man, and on beast, and on the trees of the field, and on the fruit of the ground; and it shall burn, and shall not be put out.’ Thus says the LORD of hosts, the God of Israel, ‘Add your burnt offerings... [Not God’s—*theirs*. Who are they offering the offerings to? *Baal and Ashtoreth*.] ... to your sacrifices, and eat flesh.... [Now, He’s being cynical and mocking them.] ...For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices.... [is the whole flow of the story; because He did His burnt offerings and sacrifices—He spoke to them about it.] ...But this thing I commanded them, saying, “Obey My voice, and I will be your God, and you shall be My people; and walk in all the ways that I have commanded you, so that it may be well with you”” (vs 18-23). And this is what God wants for all of us.

“But they did not obey, nor bow their ear, but walked in *their own* counsels, in the imagination of their evil heart, and went backward and not forward. 25. Since the day that your fathers came out of the land of Egypt until this day, I have even sent to you all My servants the prophets, daily rising up early and sending them, yet they did not hearken to Me, nor bow down their ear, but hardened their neck. They did worse than their fathers” (vs 24-26).

Now, let’s come over here to Ezekiel 8 and let’s see what they did here. Now the reason I’m covering this first is so that we will know that the Scriptures do talk about these days—of the holidays of the world—in condemning them. It’s one thing to point out why we need to keep the Holy Days and why they are good for us—which we will in just a little bit here—but it’s also another thing to understand that God roundly, soundly, totally and absolutely condemns these holidays of the world.

Then if we understand that, and if we have the conviction of it—so that we can also teach other people who are now wavering, who now have been dumbed-down and Christmas looks appealing and Easter looks fun. Well, if you put a Christian label on it, it’s okay. You can take a bull and you can put a label on it and you can say that this is a goat. The label doesn’t change the reality of thing. It is still a bull. So likewise with the holidays of the world. You can attach the name of Christ to it, but it doesn’t make it Christian. It is still pagan. This is so important for us to understand. Now let’s see what he talks about here.

Ezekiel 8:3: “And He put out the form of a hand, and took me by a lock of my head. And the Spirit lifted me up between the earth and the heavens, and brought me in the visions of God to Jerusalem, to the opening of the inner gate facing north, where there *was* a seat of the image of jealousy, which provokes to jealousy?... [Where does God say He’s jealous? Which commandment? *Second commandment*—having to do with idolatry. So this is talking about an idol. We’re going to see, right in the temple of God—the inner gate.] ...And, behold! The glory of the God of Israel *was* there, according to the vision that I saw in the plain. And He said to me, ‘Son of man, lift up your eyes now to the way of the north.’... [look toward the north] ...So I lifted up my eyes toward the way of the north, and behold, northward at the gate of the altar the image of jealousy *was* at the entrance” (vs 3-5). Now, what was this? *This was an idol to Baal; to Nimrod*—right in the temple of God!

“And He said to me, ‘Son of man, do you see what they do; even the great abominations which the house of Israel is doing here, that I should go far off from My sanctuary?... [Vital lesson to learn, very important lesson to learn: If you get involved in these holidays of the world, God goes from you. Isn’t that what He said? *No question about it!*] ...But turn again, *and* you shall see greater abominations.’ And He brought me to the opening of the court.... [right in where the priests should be] ...and I looked, and behold, a hole in the wall. And He said to me, ‘Son of man, dig in the wall now.’ And I dug in the wall, and, behold, an opening” (vs 6-8). This is symbolic of the secret societies of Masonry, of Illuminatism, of secret worship of other gods, Rosicrucianism—all of that.

“And he said to me. ‘Go in and see the evil abominations that they do here.’ And I went in and saw. And behold, every kind of creeping thing, and hateful beast, and all the idols of the house of Israel, were carved on the wall all around.... [It’s like walking into an Elks lodge or a Masonic lodge, or a Knights of Columbus lodge.] ...And seventy men of the elders of the house of Israel.... [the leaders in the community. Do we not have the same thing today? *No question about it!*] ...and Jaazaniah the son of Shaphan, standing in front them, these were before them, and each man with his censor in his hand. And the sweet smelling cloud of incense was rising. And He said to me, ‘Son of man, have you seen what the elders of the house of Israel do in the dark, each man in his room of idols?... [and they always do these things in the dark—don’t they?] ...For they are saying, ‘The LORD does not see us; the LORD has forsaken the earth’”.... [it’s okay to do these things] ...He also said to me, ‘You shall see greater abominations that they are committing.’ And He

brought me to the opening of the gate of the LORD'S house, toward the north. And behold, women were sitting there weeping for Tammuz" (vs 9-14)—the son of Nimrod, the supposed incarnation of Nimrod, come back to life in an evergreen tree.

"And He said to me, 'Have you seen this, O son of man? You shall see greater abominations than these.' And He brought me into the inner court of the LORD'S house.... [This is just like talking about the Worldwide Church of God today, brethren, because that's where it happened—at the inner top of the leadership.] ...and behold, at the opening of the temple of the LORD, between the porch and the altar, *were* about twenty-five men... [yes, the core of the cadre of those who are the leaders—correct?] ...with their backs toward the temple of the LORD and their faces toward the east; and they worshiped the sun toward the east'" (vs 15-16). And that's what Sunday-worship is all about.

"And He said to me, 'Have you seen, O son of man? Is it a light thing to the house of Judah that they do the hateful things which they do here? For they have filled the land with violence and have turned to provoke Me to anger still more. And lo, they put the branch to their nose.... [Now, what is that? *That is the branch of the oak tree, symbolizing Adonis, who is Tamuz and their religion.* And they are sticking it up in the nose of God saying, 'God, You must accept these abominable forms of worship because we're doing this at your temple.' That's what it's talking about. Another part of the branch is *the cross*, which is upon every church.] ... Therefore I will also deal with fury; My eye shall not spare, nor will I have pity. And though they cry in My ears *with a loud voice*, I will not hear them'" (v 18).

So we've seen very resoundingly what God thinks of the pagan holidays of this world. And they are of the system of Satan the devil. And it does not matter what kind of label they put on it. It doesn't matter how nice a songs that they sing on it. And one thing I'm happy about. God made sure that *The Messiah* is sung every Christmas—which is kind of like the strong man coming into Satan's house and making the Gospel be preached to them every Christmas when they are worshipping Baal, Christ is preached to them, hopefully that they may repent. It's not a thing to bolster that what they're doing is good; ***this is a witness against them!***

Now, let's come to *The Annual Feasts and Holy Days*; let's just read the statement, then we'll go through the Scriptures. (*Beliefs of the Christian Biblical Church of God*, pgs 11-12)

The Scriptures teach that there are seven annual Feasts and Holy Days which were ordained by God to be observed as special commanded convocations. These Feasts

and Holy Days portray God's plan of salvation for mankind. The observance of these Holy convocations is a sign between God and His people. God's annual Feasts and Holy Days were observed by His people during Old Testament times. In the New Testament, we find that Jesus Christ's entire ministry was centered around the spiritual meaning of these Holy Days.... [And we will see that.] ...The New Testament apostolic church faithfully observed these annual Feasts and Holy Days.... [Which we'll cover today.] ...The Scriptures reveal that they will be observed by all mankind after the return of Jesus Christ.

As the Holy Days are annual Sabbath days, they may fall on any day of the week (except Pentecost, which always falls on a Sunday). When a Holy Day falls on a weekly Sabbath, the special observance of the annual Holy Day takes precedence. God's Feasts and Holy Days are to be observed from sunset to sunset in accordance with the calculated Hebrew Calendar as preserved by the Levitical Jews. The seven annual Feasts and Holy Days are as follows:

- 1) Passover
- 2) Unleavened Bread
- 3) Pentecost
- 4) Trumpets
- 5) Atonement
- 6) Tabernacles
- 7) Last Great Day

Now, let's look at some Scriptures concerning it; so we're going to go from Old Testament to New Testament; but first of all we need to review Exodus 31—this becomes very important because this is a profound Scripture. And this is something we need to understand very thoroughly, because if anyone comes to you and says that the Holy Days were just ritual days and when God superceded the rituals by the sacrifice of Jesus Christ, He did away with these days. What is your answer? First of all, the answer should be this: *No Holy Day is a ritual day.* In other words, the day itself is not a ritual, which can come and go with a covenant. It is a day, but on which with the Old Covenant there were rituals attached to it. In the New Testament, it is a day—as we will see being the weekly Sabbath or an annual Holy Day—as to which there is worshipping God "in spirit and in truth" intrinsic to keeping of the day; because the day is a day separate from a ritual that was done under the Old Covenant or worshipping God in spirit and truth in the New Covenant. That's important to

understand. And it's also important to understand: Exodus 31—now, we covered this last time, but I want to review it again because it's very important; because we need to understand that this is a *special covenant* in addition to the covenant given at Sinai; because the covenant given at Sinai was sealed in Exo. 24.

Now we come to Exodus 31:12, and we have something special in addition to it. "And the LORD spoke to Moses saying, 'Speak also to the children of Israel, saying, "Truly you shall keep My Sabbaths..."'" (vs 12-13)—plural—and every Seventh Day Adventist better read that and understand that they are also under obligation to keep the Holy Days. And every Church of God Seventh Day needs to read that so that they know that they are under obligation to keep the Sabbaths of God. We'll see in Lev. 23, every one of these days are called Sabbaths. So if you keep one, then you must keep the others.

""Truly you shall keep My Sabbaths..." (v 13). Now let's ask the question: How many times must God say something for it to be something we need to do? *Just once!* That's quite sufficient—isn't it? Let's ask the question another way: If you don't think it's sufficient, then are you saying that God spoke in vain? Are you accusing God of saying something He didn't mean? And if you're accusing God of saying something He didn't mean, then what you're doing, you're calling God a liar! Sometimes we need to get it down to these real black and white issues to understand it just the way it really is. I realize that I'm 'preaching to the choir' here. You all believe this! But how many people did we suppose at one time believed it like we do—*and no longer believe it?* So it's important.

So God says, "Truly you shall keep My Sabbaths, for it... [that is *the keeping*] ...is a sign between Me and you throughout your generations..." (v 13). Now why is it *the keeping*, because you can have these days listed on your calendar, but if you don't keep them, that is 'it' *the keeping of them* is a sign—then it means nothing to you.

Now notice: "...between Me and you throughout your generations to know that I *am* the LORD Who sanctifies you" (v 13). That is *set you aside and make you Holy*. Now, when you apply that to the New Testament, which we will do a little later on, you are going to see that we are called 'Holy saints.' We have been sanctified—correct? *Yes!* Sanctified

- by the Spirit of God
- by the love of God
- by the commandments of God

- by the way of God

—all of it together through God's grace and mercy and love.

Verse 14: "You shall keep the Sabbath therefore, for it *is* Holy to you. Everyone that defiles it shall surely be put to death, for whoever does *any* work on it, that soul shall be cut off from among his people. Six days may work be done... [He's talking about the weekly Sabbath; and why does He talk about it here? *Because the weekly Sabbath comes every seventh day*; whereas, the annual Sabbaths come once seven times in a year—but He starts out with Sabbaths (plural).] ... but on the seventh day *is* the Sabbath of rest, Holy to the LORD.... [Because God, as we saw with the weekly Sabbath, put His special presence in that day. And that's really something!] ...Whoever does *any* work on the Sabbath day, he shall surely be put to death" (vs 14-15). New Testament doctrine: Romans 6:23: "Wages of sin is death."

"Therefore, the children of Israel... [Now what is the Church? *The Church is spiritual Israel*—correct? *Yes!*] ...shall keep the Sabbath, to observe the Sabbath throughout their generations *as* a perpetual covenant" (v 16). This is a special perpetual covenant that did not end with the death of Jesus Christ. That is important to understand. The death of Jesus Christ ended the covenant with the tabernacle and the temple so that we could have a greater tabernacle, a greater temple, a greater way of worshipping God—*in spirit and in truth*—on the Sabbath and the annual Holy Days. So this is special. Now, 'perpetual' means *perpetual*, where you have the word 'forever'; 'forever' means *as long as the circumstances are there*. That's why God could change the covenants with the death of Christ; but this is perpetual. It doesn't say forever. This is a covenant.

Now, let's understand one thing: Whenever you have a covenant made, a covenant is binding unto death. This special covenant then was given so that all the people of God would know through all generations, because we have the Old and New Testament—correct? That we are to perpetually keep these things, and it is a perpetual covenant. "It *is* a sign between Me and the children of Israel forever; for in six days the LORD made the heavens and the earth, and on the seventh day He rested, and was refreshed" (v 17). So we need to rehearse that and know that.

Now, let's understand some things which are very important for us to realize. We'll come to some things in the New Testament here in just a bit. Let's just rehearse something: Gen. 2: God made the Sabbath. He blessed it. He sanctified it. He made it Holy.

Now, let's go to Leviticus 23—we're going to review these, but we're coming down to the time of the Holy Days in the fall season, so I'm spending a little extra time on it here. We will see the same pattern that we have here, that God has all the way through. Leviticus 23:1: "And the LORD spoke to Moses, saying, 'Speak to the children of Israel and say to them, "*Concerning* the appointed Feasts of the LORD, which you shall proclaim *to be* Holy convocations, even these are **My appointed Feasts**"" (vs 1-2). I want you to understand, God owns them. He created them. He made them special time. And again, let's understand something very clearly, if you only had the Bible what days would you come up with? You would know for sure:

1. all the pagan days are wrong—right? That's why I covered it first
2. now you know which days He says

Verse 3: "Six days shall work be done, but the seventh day *is* the Sabbath of rest, a Holy convocation.... [that means an appointed time—and God made the appointment.] ...You shall not do any work. It *is* a Sabbath to the LORD in all your dwellings." Then He talks about the annual Holy Days. Notice the Sabbath then is the overarching sanctification for all of the Holy Days—correct? *Yes, He starts out there.* Now when we come to the annual Holy Days, what is the overarching connection that binds all the Holy Days together? *With the weekly Sabbath.*

"These *are* the appointed Feasts of the LORD, Holy convocations..." (v 4)—appointed times—'Holy [convocations]' means you are to come together. That's why we are to assemble on the Sabbath. That's why we are to assemble on the Holy Days. And there is a responsibility not only to assemble, but there's also a responsibility for those who are teaching to preach the Word in season, out of season and to teach the people of God how to love God and serve Him. That's what these are for. If we go six days during the week, that's about all we can go until we need to be re-connected with God again in a profound way with the Sabbath. There have probably been times when you have not assembled on the Sabbath, and if you didn't do something special at home, I don't know about you, but I know an occasion or two I have done that and figured I have worked hard and I've done a lot of things and I'm just going to rest—it was a lousy day. So that's why God wants us to get together. That's why our relationship to each other is a created relationship through Jesus Christ—that we love one another and fellowship with one another; because we're fellowshiping with God the Father and Jesus Christ.

Now, back here to v 4: "These *are* the

appointed Feasts of the LORD... [Again, noting ownership] ...Holy convocations which you shall proclaim in their appointed seasons." Now does He say, "These are Holy convocations, which *if you want* to proclaim, you may; which, if you feel that you are good before the Lord and you want to do what is extra, then you do this"? That kind of thinking is from Satan the devil. And that's how they shifted people from Sabbath to Sunday. I mean, it's very profound how it is done. It is very slick in the maneuvering that is done.

"...in their appointed seasons. In the fourteenth *day* of the first month, between the two evenings, is the LORD'S Passover" (v 5). It starts out with the Passover and the Passover then is the overarching thing which then renews the covenant and then all the other Holy Days flow from that:

- first and last day of the Feast of Unleavened Bread
- Wave Sheaf Offering Day
- Pentecost
- Trumpets
- Atonement
- Tabernacles
- The Last Great Day

They're all there for us.

Now, let's come to v 37 and let's read this and we will show that all these days are Sabbath days. "These *are* the Feasts of the LORD... [which is a summary of what He's just given them] ...which you shall proclaim to be Holy convocations to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice, and drink offerings, everything on its day; besides the Sabbaths of the LORD, and besides your gifts, and besides all your vows, and besides all your freewill offerings which you give to the LORD" (vs 37-38). So all these days are called *Sabbath days*—every single one of them.

Now, let's look at what happened here. We will take two instances where when the children of Israel had gone after Baal and Ashtoreth, what they did to come back to God. Let's go to the book of 2-Chronicles, and so if you have drifted from God and you want to get back to God, we should follow the same example here in principle and do the same thing. Let's come to 2-Chronicles 30—Hezekiah was king. Israel and Judah had given themselves over to all kinds of paganism and Baal worship, even into the temple of the Lord. So what he did then, he commanded that the temple be cleansed. And so, they had the temple cleansed, but it was not in time for the Passover in the first month, because they did not get it done until the sixteenth day of the first month. So they decided that they would keep it in the second month, according to the command of

God as found in Num. 9. So they returned to God. God shows this as a great return.

So he sent out letters, 2-Chronicles 30:8: “And do not be stiff-necked like your fathers *were*, but yield yourselves to the LORD and enter into His sanctuary which He has sanctified forever. And serve the LORD your God so that the fierceness of His wrath may turn away from you... [Now, we can apply this today for you, if you’ve drifted from God.] ...For if you turn again to the LORD, your brethren and your children *shall find* compassion before those who lead them captive so that they shall come again into this land.... [By this time, part of the northern ten tribes had gone away into captivity. So he’s saying if we really repent maybe God will bring them back.] ...for the LORD your God *is* gracious and merciful, and will not turn His face away from you if you return to Him” (vs 8-9). So they sent it out.

Now let’s pick it up here in v 13: “And many people gathered at Jerusalem to keep the Feast of Unleavened *Bread* in the second month, a very great congregation. And they arose and took away the altars that *were* in Jerusalem, and all the altars for incense to *other gods* they took away, and cast *them* into the Brook Kidron.... [That is all the false, pagan, idolatress things that they had even at the temple. So there was a great purging of the land.] ...And they killed the Passover, on the fourteenth *day* of the second month. And the priests and the Levites were ashamed and sanctified themselves, and brought in the burnt offerings” (vs 13-15) and so forth. Then it shows what they did there.

Let’s come over here to v 21: “And the children of Israel that were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness. And the Levites and the priests praised the LORD day by day with loud instruments to the LORD.... (v 23): And the whole assembly took counsel to keep another seven days. And they kept *another* seven days with gladness.” Then they went out with great fury—*great fury!* Then they had an idol-destroying party. They went out and tore down every idol, as we find here in the last part of chapters 30 & 31.

Now let’s come to 2-Chronicles 34 <sup>[corrected]</sup>, and we will see here the other great revival. Didn’t last long. You can read the story. As I mentioned before, there is the cycle that Israel went through in all of this because they didn’t believe God. This has to do with Josiah. And Josiah was a man who was after God’s heart and who was tenderhearted. Perhaps one of the most converted of all of the kings of Israel. So what happened here? We need to understand what it was that he did. Now notice, when there is a repentance and a return to God it

always comes back to keeping the Passover and the Holy Days and the Sabbath—every instance! Here’s the message that Huldah, the prophetess, gave him:

2-Chronicles 34:26: “And as for the king of Judah, who sent you to inquire of the LORD, so shall you say to him, ‘Thus says the LORD God of Israel *concerning* the words you have heard, “Because your heart *was* tender and you humbled yourself before your God when you heard His words against this place and against its people, and humbled yourself before Me, and tore your clothes and wept before Me, I have even heard *you* also,” says the LORD. “Behold, I will gather you to your fathers, and you shall be gathered to your grave in peace, nor shall your eyes see all the evil that I will bring upon this place and upon its people.”’ And they brought the king word again. And the king sent and gathered together all the elders of Judah and Jerusalem. And the king went up into the house of the LORD, and all the men of Judah, and the people of Jerusalem, and the priests, and the Levites, and all the people from the great to *the* small. And he read in their ears all the words of the Book of the Covenant that was found in the house of the LORD” (vs 26-30). They had so much paganism that they even lost the Word of God.

“And the king stood in his place and made a covenant before the LORD to walk after the LORD and to keep His commandments and His testimonies and His statutes with all his heart and with all his soul, to perform the words of the covenant which are written in this book. And he caused all who were found in Jerusalem and in Benjamin, and the people of Jerusalem, to stand *to it* according to the covenant of God, the God of their fathers.... [So here again, they had a great revival. And, brethren, we need a great revival in the Church of God, for people come back to God through the Passover and Holy Days and Sabbath, again.] ...And Josiah took away all the abominations out of all the territories that *belonged* to the children of Israel. And he made all that were present in Israel to serve, *even* to serve the LORD their God. All his days they did not depart from following the LORD, the God of their fathers” (vs 31-33).

Well, we’ll make a long story short—2-Chronicles 35:1: “And Josiah kept a Passover to the LORD in Jerusalem. And they killed the Passover on the fourteenth *day* of the first month.” This revival was so great that when I read this I think, my, wouldn’t this be a wonderful thing for the Church of God if something like this could happen. If God could stir up the spirit of the people who have strayed, lead them back to Him. Verse 18: “And there was no Passover like that kept in Israel since the days of Samuel the prophet. Yea, none of the kings of Israel kept such a Passover as Josiah kept,



and the priests and the Levites, and all Judah and Israel who were present, and the people of Jerusalem.”

Then we come into the time of Ezra, and they kept the Passover and the Feast of Unleavened Bread there. And always it’s a return to God. Now, let’s go to the New Testament and let’s understand some things in the New Testament, which are very important for us to realize. Let’s come to Mark 2. Let’s understand a false argument of all of those who are against the Holy Days and Sabbath-keeping. And that false argument is this: ‘If it is not restated in the New Testament you don’t have to do it.’ Now how do you answer that statement? But it is written, it is written if you understand. Not only by their actions, but it is stated. So hold your place here in Mark 2 and let’s go to Matthew 4—here’s how to answer it. Did Jesus restate it? *Yes!*

Matthew 4:4: “But He answered *and* said, ‘It is written, “Man shall not live by bread alone, but by every word that proceeds out of *the* mouth of God.”’” That restates what? *Everything!* Correct? Does that include the Sabbath and Holy Days? *No doubt! No question!*

Now come over here to Matthew 5:17 and He restated it again, in no uncertain terms. “Do not think... [What does that mean? What does ‘think not’ really mean? It means *don’t let it enter into your heady, little brain!* That’s what it means. *Don’t think it, let alone, act upon* it—correct?] ...Do not think that I have come to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.... [which means *to bring it to the full*. Going to fulfill the prophecies concerning Himself and bring the law to the full. That’s what Matt. 5, 6, 7 is all about. To fill the law full with the spiritual requirements from the heart, not just in the letter. Now this is important for us to understand.] ...For truly I say to you, until the heaven and the earth shall pass away... [You can’t get a greater witness than this—no one can miss this—because if heaven and earth are not here, *you’re not here!* Is that true? *No doubt about it*. So this is a tremendous witness.] ...one jot or one tittle shall in no way pass from the Law until everything has been fulfilled”(vs 17-18).

Now what is one Scripture that is going to be fulfilled concerning the Sabbath and Holy Days? ‘And it shall come to pass, from one Sabbath to another Sabbath, and from one New Moon to another Moon, **all flesh shall come before Me and worship Me!**’ That hasn’t been fulfilled, yet—has it? *No!* Now, again, if you think you can get away with breaking the commandments of God and say God didn’t mean what He said; and the most ridiculous statement (which we’ll cover a little later when I do the other one on the Sabbath

commandment) is that ‘Christ is our rest so He fulfilled it for us.’ Which is a lying, satanic statement! He didn’t fulfill anything for us. He made it so, with His Holy Spirit, we could fulfill *by keeping; by loving*.

Now notice v 19: “Therefore, whoever shall break one of these least commandments... [Now what is the *least* commandment? *Any commandment you think you don’t have to do because you hold it in less esteem.*] ...and shall teach men so.... [So they go out and teach them—don’t they? *Yes!*] ...shall be called least in the Kingdom of Heaven; but whoever shall practice and teach *them*, this one shall be called great in the Kingdom of Heaven. For I say to you, unless your righteousness shall exceed *the righteousness* of the scribes and Pharisees, there is no way *that* you shall enter into the Kingdom of Heaven”(vs 19-20). Did the scribes and Pharisees observe the Sabbath and Holy Days? *No question about it*. But they did not do it in ‘spirit and truth.’ So therefore, if you observe it in ‘spirit and truth’ then your righteousness will exceed the scribes and Pharisees. If you’re truly, honestly look at the Bible, there is no place anywhere where it gives any sanctification of doing away with the Sabbath and Holy Days of God.

Now, let’s come to Mark <sup>[corrected]</sup> 2:27—and while we’re turning there, let’s remember what we learned in Lev. 23: what sanctifies the overarching thing of all the Holy Days. Here is a dogmatic statement, which applies to the Sabbath and the Holy Days, because all the Holy Days are Sabbaths. Mark 2:27: “And He said to them, ‘The Sabbath was made for man, *and* not man for the Sabbath... [Because man was created first and then the Sabbath, so he could first of all fellowship with God, the very first thing after he was created.] ...therefore, the Son of man is Lord even of the Sabbath” (vs 27-28)—which is telling us what? *That it is a LIE to say that Sunday is the Lord’s day*. Because Jesus did not say so. Men have said so. Jesus said He’s Lord of the Sabbath day. No question about it!

Now, is anyone in the mood to argue with God or Christ? Some people are. ‘Well, I believe...’ ‘Well, I think...’ ‘Well, it seems to me...’ **“There is a way that seems right to a man, but the ends thereof are the ways of death.”** and **“The wages of sin is death.”**

Now, let’s go the book of John and let’s see that John wrote everything that he had here, concerning the life of Christ, around the Holy days. John 2:13: “Now the Passover of the Jews was near, and Jesus went up to Jerusalem.... [and what did He do? *He got rid of sin*. Leaven is what? *Type of sin!* So He cleansed the temple, didn’t He; and He kept the Feast day.] (v 23): ...Now when He was in

Jerusalem at the Passover, during the Feast, many believed on His name, as they observed the miracles that He was doing.”

And let’s understand something very profound; another lie that needs to be exposed: ***Jesus was not under the Old Covenant when He was doing His ministry. He was under the standard of the New Covenant for the spiritual-keeping of God’s ways.*** So a lot of people say, ‘Well, Jesus did it because He was under the Old Covenant.’ That is a satanic lie! That is not true!

Let’s come over here to John 4:34—this is not a direct statement concerning the Holy Days. But it is alluding to the harvest of the firstfruits when “Jesus said to them, ‘My meat is to do the will of Him Who sent Me, and to finish His work. Do not say that there are yet four months, and *then* the harvest comes.... [Now what is four months away from Pentecost? *The fall harvest!*] ...I say to you, look around. Lift up your eyes and see the fields, for they are already white to harvest” (vs 34-35). And then He talks about reaping, and so forth.

Let’s come to John 5:1. While chapter five does not define exactly which Feast this is, in following the chronology, this is probably referring to the Feast of Trumpets. “After these things *there* was a Feast of the Jews, and Jesus went up to Jerusalem.” And then He healed a man on the Sabbath day, which is a Holy Day. So here in the New Testament it shows that the Holy Days are also called *Sabbaths*—no doubt about it.

Let’s come to John 6:4: “Now the Passover, a Feast of the Jews, was near.” And what did He teach us in chapter six? *He taught us about His body and His blood*—which are part of what? *Keeping the Passover.*

Let’s come to John 7:2—since this is a survey, we’ll do it as quickly as we can. “Now the Jews’ Feast of Tabernacles was near.” He didn’t go up with the brethren, but He went up as soon as they left; because He went up secretly. And He kept the Feast of Tabernacles and preached at it. Kept the Last Great Day—v 37: “Now in the last day, the great *day* of the Feast...”

John 10:22: “Now it was winter, and the Feast of Dedication was taking place at Jerusalem.” Now, some people today, even one of the Churches of God, has said it’s okay to keep Hanukah. But this Feast of Dedication could also go back to the time of the dedication of Ezra’s feast, which was in the month Adar, before the Passover, which was in winter. So we don’t know that this was the Feast of the Dedication, which later became to be known as Hanukah, or the one of the dedication of Ezra. And besides, it doesn’t show that he was doing any

worshipping there, he was just there and witnessed against the Jews. Nowhere does it say Jesus kept Hanukah.

Now let’s come to John 11:55: “Now the Passover of the Jews was near, and many went up out of the country to Jerusalem before the Passover, so that they might purify themselves.”

John 12:1: “Now six days before the Passover...”

John 13:1: “Now before the Feast of the Passover, knowing that His time had come to depart from this world to the Father...”

John 13, 14, 15, 16 & 17 have to do with all the words of the covenant of the Passover for the New Testament Passover.

Now, let’s come to the book of Acts 2:1—the day of Pentecost. This is New Testament. You cannot get anymore New Testament than this—correct? Because they received the Holy Spirit on the day of Pentecost—correct? “And when the day of Pentecost, the fiftieth day, was being fulfilled... [that’s what it should read] ...they were all with one accord in the same place” And you can read the rest of it. God sent His Holy Spirit to be with them.

Acts 12:3-4—speaking of Herod: “And when he saw that it pleased the Jews, he proceeded to take Peter also. (Now those were *the* days of Unleavened Bread.) And after arresting him, he put *him* in prison, delivering *him* to four sets of four soldiers to guard him with the intent of bringing him out to the people after the Passover *season*”—the Greek is Pascha, Passover. So what days were they keeping? How were they calculating the time?

Let’s go to Acts 18:21: “But took leave of them, saying, ‘I must by all means keep the Feast that is coming at Jerusalem;’...” Because with going to Jerusalem, you might as well go there for the Feast. It doesn’t mean that that’s the only time the Feast should be kept.

Let’s come to Acts 20:6 and see: “But we sailed away from Philippi after the Days of Unleavened Bread; and in five days we came to them at Troas, where we stayed *for* seven days.” So you’ve got the Feast of Unleavened Bread, then you’ve got the days in between, then you come to a regular Sabbath, and then on the first day of the week He was speaking and left—***has nothing to do with Sunday-keeping.***

Let’s continue; let’s come to Acts 24:14—remember, this is the Apostle Paul, the apostle to the Gentiles. “But I confess to you that according to the way which they call heresy, so I serve the God of my fathers, believing all things that are written in the

Law and the Prophets.” Now where are the Sabbath and Holy Days? *In the law and in the prophets*—correct? Did he believe it? *Yes!* Did He keep it? *Yes!*

Let’s come to 1-Corinthians 5:7—and this is a real clincher: “Therefore, purge out the old leaven, so that you may become a new lump, *even* as you are unleavened. For Christ our Passover was sacrificed for us.... [So the very fulfilling of Christ’s sacrifice—He is our Passover.] ...For this reason, let us keep the Feast...” (vs 7-8). Now, there’s a direct command to keep the Feast of Unleavened Bread to New Testament Gentile Christians. Couldn’t be any more plain. He didn’t say, ‘Let us keep Easter.’

Now there are other Scriptures we could add to it. Let me recommend you write in for our series on the book of Colossians, which covers in detail Colossians, the second chapter.

So, this shows Old Testament/New Testament that God condemns the holidays of the world and upholds all of His Holy Days.

Scriptures from *The Holy Bible In Its Original Order, A Faithful Version*

#### Scriptural References:

- 1) Jeremiah 10:1:1-2
- 2) Deuteronomy 12:29-32
- 3) Deuteronomy 13:1-11
- 4) Judges 2:8-19
- 5) Jeremiah 10:2-5
- 6) Jeremiah 7:16
- 7) Jeremiah 5:1-3
- 8) Jeremiah 7:17-26
- 9) Ezekiel 8:3-18
- 10) Exodus 31:12-17
- 11) Leviticus 23:1-5, 37-38
- 12) 2 Chronicles 30:8-9, 13-15, 21, 23
- 13) 2-Chronicles 34:26-33
- 14) 2-Chronicles 35:1, 18
- 15) Matthew 4:4
- 16) Matthew 5:17-20
- 17) Mark 2:27-28
- 18) John 2:13, 23
- 19) John 4:34-35
- 20) John 5:1
- 21) John 6:4
- 22) John 7:2, 37
- 23) John 10:22
- 24) John 11:55
- 25) John 12:1
- 26) John 13:1
- 27) Acts 2:1
- 28) Acts 12:3-4
- 29) Acts 18:21
- 30) Acts 20:6
- 31) Acts 24:14
- 32) 1-Corinthians 5:7-8

#### Scriptures referenced, not quoted:

- Romans 1
- 2 Peter 1
- Exodus 24
- Romans 6:23
- Genesis 2
- Numbers 9
- Matthew 5, 6, 7
- John 8, 9, 14, 15, 16, 17

#### Also referenced:

- Sermon series: *Book of Colossians*

***Christian Biblical Church of God Offices:***

***United States***

Post Office Box 1442  
Hollister, California 95024-1442

***Canada***

Post Office Box 125  
Brockville, Ontario  
K6V 5V2 Canada

***Australia***

GPO 1574  
Sydney 2001  
Australia

***United Kingdom***

Post Office Box 8224  
Witham CM8 1WZ  
United Kingdom

***New Zealand***

Post Office Box 73  
Pokeno 2473  
New Zealand

***Republic of South Africa***

Post Office Box 494  
Frankfort 9830  
Rep. of South Africa

***Iglesia de Dios Cristiana y Bíblica***  
[www.iglesiadedioscristianaybiblica.org](http://www.iglesiadedioscristianaybiblica.org)  
PO Box 831241  
San Antonio, TX 78283

[www.cbcg.org](http://www.cbcg.org)  
[www.churchathome.org](http://www.churchathome.org)  
[www.theoriginalbiblestored.org](http://www.theoriginalbiblestored.org)  
[www.afaithfulversion.org](http://www.afaithfulversion.org)