

BIBLICAL HOLY DAYS

**A Compendium of Information on the Bible
Sabbaths and Holy Days**

by Richard C. Nickels

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Foreword to Biblical Holy Days

Since beginning to observe the Biblical Holy Days in 1969, I have learned a great deal about them through the Creator's love and mercy. In 1973, I wrote a series of compilations of Biblical information on the Sabbath and Holy Days, which was distributed to a number of ministers. Since that time, I have added more and more material to my collection. In 1987-1988, Giving & Sharing issued **Biblical Holy Days** serially in a 3-ring binder.

There is still much more to understand about these awesome special times. The well is not by any means dry. We are planning additional articles.

The purpose of **Biblical Holy Days** is not to convince others to observe the Sabbaths, Holy Days and New Moons. It is to provide resource material and in-depth instruction for those who **already observe** these sacred times.

Previously, we have provided all this material entirely free of charge. Since **Biblical Holy Days** has grown so large, and continues to grow, we have decided to ask for a \$20.00 donation for the complete edition on paper, in order to help cover our costs of production and mailing. For a printed copy, write to **Giving & Sharing, PO Box 100, Neck City, MO 64849**.

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SPECIAL TIMES FOR THE ETERNAL'S PEOPLE

(1) **THE SABBATH.** The Roman Calendar has not disrupted the weekly cycle instituted since creation. The Sabbath (Friday sunset to Saturday sunset), is made for man, **Mark 2:27-28** to be a sign that He is our Mighty One and we are His people, **Exodus 31:13-17**. It is a type of the millennial rest of the Kingdom of God on this earth, **Hebrews 4:1-11**. We are to abstain from gainful employment during the Sabbath. Prior to the Sabbath we are to have our house in order, with heavy baking and meal preparation done as much as possible in advance. In this way, the Sabbath is a delight for the entire family, **Exodus 20:8-11**, **Isaiah 58:13-14**. As a holy time for physical rest, spiritual fellowship and extra Bible study and prayer, the Sabbath should be the crowning point of the week for every true believer.

(2) **HOLY DAYS AND FEASTS.** Christmas, Easter, Valentine's Day, etc. are poor pagan-derived substitutes for the Creator's annual Sabbaths (Holy Days) and Feasts. We are to shun false worship, **Deuteronomy 12:29-32** and keep the Biblical Holy Days of **Leviticus 23**, which portray the Almighty's past and future dealings with mankind. Properly keeping these annual occasions produces joy and helps us understand His plan for us.

(a) **New Testament Passover** is to be observed at the beginning of the 14th day of the first month (Abib or Nisan), using the Creator's Calendar. Passover is in the early spring, March or April of each year. Passover is on the anniversary of the Eternal's deliverance of Israel from Egypt by a great plague on Egypt's firstborn. It was also the eve of our Savior's betrayal, arrest and death. After sundown, on the 14th, we wash one another's feet, partake of unleavened bread and wine (made from naturally fermented grapes), sing a hymn, and depart for our dwellings in solemn remembrance of our Deliverer and Redeemer. By this we remember our repentance, baptism, and acceptance of the Savior's sacrifice and His presence in our lives.

(b) **Feast of Unleavened Bread** starts on the beginning of the 15th day of the first month, with The Night to be Remembered, as a joyful gathering of the brethren in a festive meal with unleavened bread. This commemorates the departure of Israel from Egypt (a type of sin). We have previously put all leavening and leavened products out of our dwellings. Now for seven full days we eat only **unleavened** products and abstain from all leavening. This represents our earnest, heartfelt desire to put sin out of our lives, with the Eternal's help. It reminds us how easily sin enters into our lives. The first and last days of this Feast (Abib 15 and 21) are Holy Days (annual Sabbaths). No servile work is to be done on them. The whole seven-day Feast should be a time of fellowship, prayer and study.

(c) **Feast of Pentecost**, also known as *Feast of Firstfruits*, or *Feast of Weeks*, is 50 full days from the morrow *after* the Sabbath during the Feast of Unleavened Bread. This is the only Holy Day that does not fall on a specific calendar day. It is always on a **Monday** in late Spring. Pentecost is the memorial of the giving of the Ten Commandments from Mt. Sinai, and the giving of the Holy Spirit to the disciples, **Acts 2**.

(d) **Day of Trumpets** is an annual Holy Day Sabbath on the first day (New Moon) of the seventh month (Tishri) of the Holy Calendar. It is associated historically with the blowing of the trumpet in Israel which called the congregation together, sounded the alarm of war, and hailed the coronation of a new king. Also it pictures the future resurrection of the Almighty's people, regathering of Israel, crowning of Messiah as King of the whole world,

and the great day of the battle of the Almighty (Armageddon). Trumpets is a joyful yet solemn yearly Sabbath.

(e) Day of Atonement is a fast on the 10th day of the seventh month. It is a day of prayer, reconciliation and confessing of sins. The ceremonies associated with Israel's worship on this day in **Leviticus 16** are prophetic symbols of Satan's banishment (*Azazel*, the "scapegoat") and God's people being made at-one with Him. All baptized members abstain from all food and drink from the afternoon of the 9th day until after sunset at the end of the 10th day. A "Sabbath of Sabbaths," Atonement is a time of no work whatsoever. It is above all a spiritual day.

(f) Feast of Tabernacles is a seven day harvest feast from the 15th through the 21st day of the seventh month. It is the culmination of the Holy Day season. The first day is a Holy Day Sabbath. We are to live in temporary dwellings, picturing the time God led Israel through the wilderness, as well as the coming thousand year Kingdom of God on this earth. Tabernacles is a time to live with God's people, absorb daily sermons and engage in wholesome family and group recreation.

(g) Last Great Day is a joyful but solemn Holy Day Sabbath on the 22nd day of the seventh month. It pictures the time when, after the thousand years, the dead who never had an opportunity to understand the Eternal's ways will be raised. They will be given up to one hundred years of physical life to qualify for God's Kingdom. After that, all who have rejected the way of life will be cast into the Lake of Fire. The earth will be cleansed and replaced with a New Heavens and New Earth.

(3) NEW MOONS. Many professed believers ignore the New Moons. These times are not Holy Sabbath days of rest (except the Day of Trumpets, above), but nevertheless are important days of festive celebration, study and prayer. Some true believers are able to attend special meetings, such as Bible Studies. Without a pocket calendar reminder, you may forget the New Moon!

Let us observe *all* of the Almighty's times: Sabbaths, Feasts and Holy Days, and New Moons, **II Chronicles 8:13**. We should keep *Biblical Holy Days*, and not holidays of men.

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Why is the Bible Sabbath Important

This section covers the Sabbath, one of the foundational teachings of the Bible. Understanding the Bible Sabbath is a key to unlocking the Truth of God. Rather than a legalistic requirement of do's and don'ts, the Sabbath is a delight, a foretaste of the Kingdom of God. If you keep the Sabbath, God will keep you.

Here is a summary collection of Sabbath data:

"There remaineth therefore a rest [margin: 'keeping of a sabbath'] to the people of God," **Hebrews 4:9.**

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable: and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it," **Isaiah 58:13-14.**

"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith the Lord," **Isaiah 66:23.**

Why the Sabbath is Important

The weekly Sabbath day is a foretaste of the "rest" of the millennial kingdom. The Bible is replete with instructions pointing out how to keep the Sabbath, the meaning of the Sabbath, the blessings of keeping the Sabbath, and why the seventh day of the week is important to mankind.

Outline

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I. God Sanctified Sabbath on Seventh Day of Creation

Genesis 2:1-3 Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it [set it apart, made it holy]: because that in it He had rested from all His work which God created and made.

The Creator placed His presence in the Sabbath by resting on that day. He "sanctified" the Sabbath, i.e., separated it, set it apart for holy use or purpose. He, not man, made the Sabbath Holy Time. There were not six days of creation, but seven. On the Seventh Day, the Creator ended His work, not His creating. He created the Sabbath by His rest. He wasn't tired, **Isaiah 40:28**, but He was refreshed on the Sabbath day, **Exodus 31:17**, by gaining the satisfaction of contemplating what He had created.

The Sabbath day from Creation has never been lost. Human calendar changes have never upset the weekly cycle. Jewish historians have carefully preserved the Calendar and the weekly cycle down through the ages.

II. Patriarchs Kept the Sabbath

There is a 2,500-year gap after the Bible mentions the Sabbath in Genesis until it is again brought up at the time Israel leaves Egypt and arrives at Sinai. Nevertheless, it is provable scripturally that the patriarchs kept the Sabbath.

Noah Kept Sabbath and Preached it to Others

Genesis 6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

II Peter 2:5 And [God] spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.

Psalms 119:172 My tongue shall speak of Thy word: for all Thy commandments are righteousness.

Abraham Obeyed Laws and Commandments

Genesis 26:4-5 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Isaac and Jacob Followed Abraham's Obedience

Hebrews 11:8-10, 13, 20-21, 23 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

The Sabbath and the seven-day week have continuously been observed. "The Sabbath was recognized as a weekly day of rest in Babylonia as early as 3800 B.C.," (*Peloubet's Bible Dictionary*, article "Sabbath," p. 573). *Epics of Creation*, on clay tablets found in the ruins of Babylon, Nineveh, Nippur and Ashur, were in circulation before the time of Abraham. They tell of the seventh day as a "holy day" on which we should "cease from all business," (*Halley's Bible Handbook*, p. 62). The Sabbath is an ancient venerable institution.

III. God Gave the Sabbath To Israel

At Sinai:

Exodus 16:4-5, 14-30 Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that today; for today is a Sabbath unto the Lord: today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.

God performed this special miracle of withholding manna on the Sabbath for forty years while Israel was in the wilderness. Thus there were some 2,080 individual miracles spaced exactly seven days apart, solely for the purpose of burning into the minds of the people that He commanded the seventh-day Sabbath to be kept. What a blessing! Israel could rest on the Sabbath and still be as well off as though they had worked!

Exodus 20:8-11 Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Deuteronomy 5:12-15 Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day.

Nehemiah 9:12-13 Moreover Thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments.

Exodus 23:12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

Exodus 31:12-13 And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

Exodus 34:21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

Exodus 35:2-3 Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day.

This refers to *industrial fires*, not fires to heat from winter's cold, warm food previously prepared, or lighting.

Leviticus 19:3, 30 Ye shall fear every man his mother, and his father, and keep My Sabbaths: I am the Lord your God Ye shall keep My Sabbaths, and reverence My sanctuary: I am the Lord.

Leviticus 23:2-3 Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are My feasts. Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings.

Leviticus 26:2 Ye shall keep My Sabbaths, and reverence My sanctuary: I am the Lord.

Numbers 15:32-36 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

The death penalty for Sabbath-breaking shows how serious Sabbath-keeping is in the eyes of the Eternal. The Sabbath breaker had sinned presumptuously, defiantly reproaching God. The Sabbath is preceded by a preparation day for work such as gathering wood.

Exodus 12:49 One law shall be to him that is home born, and unto the stranger that sojourneth among you.

The Sabbath and other laws didn't apply only to Israelites, but also to strangers. If we are Christ's, then we are Abraham's seed, spiritual Israelites, **Galatians 3:29**.

Isaiah 56:1-7 Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of

My covenant; Even unto them will I give in mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; Even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people.

Isaiah 58:13-14 If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words [see Isaiah 55:8-9]: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

The Sabbath, properly observed, teaches us to become more like God. We do not naturally think spiritual thoughts. The way we begin to think Godly thoughts on the Sabbath is to study, discuss and meditate on God's Word, as well as pray to Him. On the Sabbath we literally saturate our minds with the principles of God's laws which reveal His character, how He thinks and acts. In so doing, we act out or portray our future destiny, that of being Sons of God in the Kingdom of God.

IV. Israel Went Into Captivity for Sabbath-Polluting

Nehemiah 13:17-18 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath.

Jeremiah 17:9, 21-25, 27 The heart is deceitful above all things, and desperately wicked: who can know it? . . . Thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever But if ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

This prophecy was fulfilled, **Jeremiah 52:12-13**. Verse 22 in the Living Bible says "do no unnecessary work on the Sabbath day." It is easy to deceive yourself that you are keeping the Sabbath, when you are not.

Ezekiel 20:10-25 Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them My statutes, and shewed them My judgments, which if a man do, he shall even live in them. Moreover also I gave them My

Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against Me in the wilderness: they walked not in My statutes, and they despised My judgments, which if a man do, he shall even live in them; and My Sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for My name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up My hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; Because they despised My judgments, and walked not in My statutes, but polluted My Sabbaths: for their heart went after their idols. Nevertheless Mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in My statutes, and keep My judgments, and do them; And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against Me: they walked not in My statutes, neither kept My judgments to do them, which if a man do, he shall even live in them; they polluted My Sabbaths: then I said, I would pour out my fury upon them, to accomplish My anger against them in the wilderness. Nevertheless I withdrew Mine hand, and wrought for My name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; Because they had not executed My judgments, but had despised My statutes, and had polluted My Sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live . . .

Ezekiel 22:8, 26 Thou hast despised Mine holy things, and hast profaned My Sabbaths . . . Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and the profane . . . and have hid their eyes from My Sabbaths . . .

V. Nehemiah Reinstated Proper Sabbath-Keeping

Nehemiah 10:29, 31 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and His judgments and His statutes; . . . And if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.

Nehemiah 13:15-22 In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day.

So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day

VI. Savior Kept Sabbath as Special Day of Service

The word "Sabbath" occurs over sixty times in the New Testament.

Jesus Taught In the Synagogue on the Sabbath

Mark 1:21-22 And they went into Capernaum; and straightway on the Sabbath day He entered into the synagogue, and taught. And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes.

Mark 6:2, 5 And when the Sabbath day was come, He began to teach in the synagogue: and many hearing Him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto Him, that even such mighty works are wrought by His hands? And He could there do no mighty work, save that He laid his hands upon a few sick folk, and healed them.

Luke 4:16, 31 And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.

Luke 13:10 And He was teaching in one of the synagogues on the Sabbath.

It is Lawful to Heal on Sabbaths

Matthew 12:10-13 And, behold, there was a man which had his hand withered. And they asked Him, saying, Is it lawful to heal on the Sabbath days? that they might accuse Him. And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Then saith He to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

Mark 1:21-27 And they went into Capernaum; and straightway on the Sabbath day He entered into the synagogue, and taught. And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with Thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who Thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey him.

Mark 3:1-5 And He entered again into the synagogue; and there was a man there which had a withered hand. And they watched Him, whether He would heal him on the Sabbath day; that they might accuse Him. And He saith unto the man which had the withered hand,

Stand forth. And He saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace. And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

Luke 13:10-17 And He was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when He had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him.

Luke 14:1-6 And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched Him. And, behold, there was a certain man before Him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And He took him, and healed him, and let him go; And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer Him again to these things.

John 5:5-18 And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, Wilt thou be made whole? The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath. The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed Himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God.

This was a Sabbath, probably during the Feast of Tabernacles.

Sabbath, Holy Days Focal Points of Messiah's Ministry

It is likely that the so-called "Sermon on the Mount," Matthew chapters 5, 6 and 7, was given on a Sabbath, when Jesus escaped the multitudes and went up to a mountain with His disciples. Some few of the multitude followed Him up to the mountain, and were "astonished at His doctrine," **Matthew 7:28**. The rest would not travel a Sabbath day's journey and stayed behind.

There is no time break in the story flow into Matthew 8, where Jesus went into Capernaum and healed Peter's wife's mother, verses 14-15. At the end of the Sabbath, at evening, many brought to Him demoniacs to be healed, because they felt it wrong to heal on the Sabbath. Mark 1:21-34 records the same event, and clearly shows it was on a Sabbath when Jesus entered into the synagogue in Capernaum and taught with such authority that the people were "astonished at His doctrine," verse 22. Also in verses 30-31, Mark records the healing of Peter's wife's mother. Finally, verse 32 records the deluge of people coming to be healed at even, at sunset as the Sabbath was ended.

Thus, the Sermon on the Mount, the heart and core of the New Testament gospel, was given on the Sabbath! The Messiah magnified the Sabbath and all of His laws. Later, He was to die on the annual Passover, and found His New Testament Church on the annual Holy Day of the Feast of Pentecost. Jesus' 3-1/2 year ministry ended on an annual Passover. There are six months between Passover and the fall Feast of Tabernacles. Therefore, the Savior's ministry must have begun around the Fall festival season!

We would be surprised to know just how many times in the Bible great and important events occurred on the weekly Sabbath or on one of the annual Sabbaths or Holy Days.

The Gospel of John, written late in the First Century, is centered around the Sabbaths and Holy Days that occurred during the Savior's ministry. This is unique, considering that some people think the Sabbath is done away! Writing some 60 years after the events transpired, the Apostle John remembered the major events of the Messiah in relation to the Sabbaths and Holy Days.

John 2:13-3:21 describes events at Jerusalem during the Passover and Feast of Unleavened Bread. John 4:35 alludes to Pentecost, which is four months before the fall harvest. Verse 45 shows that the Galileans had seen Jesus at the previous Feast.

John 5:1-47 describes Jesus' healing during a Sabbath at a Feast in Jerusalem, probably the Fall Feast. Chapter 6 shows another Passover Feast. In line with the meaning of the spring Holy Days, Jesus said He is the bread of life, verse 35. In verses 53-58, Jesus says you must symbolically eat His flesh and drink His blood or you have no life in you.

John chapters 7-10 cover events surrounding another Fall Feast of Tabernacles, with verses 37-39 giving the famous Last Great Day message of living waters. In chapter 9, on a Sabbath right afterwards, Jesus heals a man born blind. In John 10:22, Jesus taught in the Temple during the winter Feast of Dedication.

Finally, the third and last Passover of Jesus' ministry is covered from John 11:55 through chapter 19. Wavesheaf Sunday is given new meaning in chapter 20.

Thus, we have seen that the Sabbath and Holy Days were the very focal point of the Messiah's ministry. These days remain the center of the true believer's life. The Sabbath is

mentioned sixty times in the New Testament, and never is there any hint it was abolished or done away!

The Sabbath is Made for Man

Matthew 12:1-8 At that time Jesus went on the Sabbath day through the corn; and His disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto Him, Behold, Thy disciples do that which is not lawful to do upon the Sabbath day. But He said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, That in this place is One greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day.

Mark 2:23-28 And it came to pass, that He went through the corn fields on the Sabbath day; and His disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto Him, Behold, why do they on the Sabbath day that which is not lawful? And He said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And He said unto them, The Sabbath was made for man, and not man for the Sabbath: Therefore the Son of man is Lord also of the Sabbath.

Do you obey the Lord of the Sabbath?

Pray That Our Fleeing Is Not on the Sabbath

Matthew 24:20 But pray ye that your flight be not in the winter, neither on the Sabbath day:

VII. Apostles and Gentile Christians Kept the Sabbath

Paul preached to both Jews and Gentiles on the Sabbath at Antioch:

Acts 13:13-16, 42-44 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabus: who, speaking to them, persuaded them to continue in the grace of God. And the next Sabbath day came almost the whole city together to hear the word of God.

Acts 16:13 And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

Acts 17:2 And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures.

It was Paul's custom to keep the Sabbath, as it was the Messiah's, Luke 4:16, 31.

Acts 18:4, 11 And [at Corinth] he [Paul] reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks And he continued there a year and six months, teaching the word of God among them.

Paul worked on a job six days a week, then observed the Sabbath day resting and preaching. Paul commanded Gentile Christians at Corinth to follow him exactly as he followed Christ, I Corinthians 11:1. He commanded the Philippians to do likewise, Philippians 3:17.

VIII. Sabbath Will Be Kept in the Millennium

Isaiah 66:23 And it shall come to pass, that from one New Moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.

The Sabbath is closely linked with the New Moon as a regular time of worship. See also **II Kings 4:23, Hosea 2:11, Amos 8:5, Isaiah 1:13-14.**

Ezekiel 44:15, 23-24 But the priests the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister unto Me, and they shall stand before Me to offer unto Me the fat and the blood, saith the Lord God And they shall teach My people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment; and they shall judge it according to My judgments: and they shall keep My laws and My statutes in all Mine assemblies; and they shall hallow My Sabbaths.

Isaiah 11:9-10 They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His *rest* shall be glorious.

Matthew 11:28-30 Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.

Hebrews 4:1-11 Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it For we which have believed do enter into rest For He spake in a certain place of the seventh day There remaineth therefore a rest to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from His. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief [of ancient Israel, verses 2, 6].

The Sabbath pictures the restful 1000-year Millennium, the Messianic Kingdom on this earth. Resting from our daily labors on the Creator's Holy Sabbath pictures our glorious

future as spirit-born Sons in the Family of God. Sabbath-keeping pictures "rest" from our struggles against sin, which the Eternal promises to give His obedient children.

God has a seven thousand-year Master Time Plan, II Peter 3:8 (one day = 1,000 prophetic years):

God's Master Time Plan

| --- Creation of Man

Messiah Returns
and Rules

1st Day

2nd Day

3rd Day

4th Day

5th Day

6th Day

7th Day

1000 years

1000 years

1000 years

1000 years

1000 years

1000 years

1000 years

----- **6,000 years allowed for man to go his own way** -----

----- **Creator's "Week" of 7,000 years** -----

IX. The Sabbath Is a Sign of God's People

Exodus 31:12-17 And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me

and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.

Ezekiel 20:20 And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.

The way we "show" to God the Sabbath is a "sign" is to do what He says on that day: *rest from* our physical labors.

Hebrews 4:9 There remaineth therefore a rest [Greek *sabbatismos*, "keeping of a Sabbath"] to the people of God.

Revelation 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Revelation 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Revelation 22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Keeping, or not keeping, God's Sabbath Days reveals an attitude! By keeping them, we demonstrate a childlike, simple, faithful obedience and a willingness to forsake our thoughts and to learn to develop Godlike character. "Sabbath-keeping plainly is a *test* of our attitude to reveal whether we *really* want to obey and depend on God and *receive* His Holy Spirit!"

"If you worship God every Sabbath by *praying* to Him and *studying* His Word and its *application* in your life, and put it into DAILY PRACTICE during the week, then you will have God's Sabbath 'sign' in the *true* and *saving* sense. You will be PREPARING to enter God's Kingdom as a priest and ruler! (Revelation 5:10).

Romans 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Galatians 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Exodus 19:5-6 Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: And ye shall be unto Me a kingdom of priests, and an holy nation.

Ancient Israel never did become the holy nation, the model nation for others that the Almighty intended them to be. Today, spirit-begotten New Testament believers are

spiritual Israelites, Abraham's "seed." They are set apart for the Almighty's holy use. The Old Covenant Israelites refused to rest on the Holy Sabbath, Ezekiel 20 and Hebrews 4. With the Holy Spirit, we can keep the Sabbath and exercise the faith they lacked. Faith to step out in obedience to the Master is the key to Sabbath-keeping, and a true Christian life. The older generation of Israel who rebelled against God in the wilderness did not enter the promised land because of unbelief or lack of faith, Hebrews 3:19. Faith is the key element and without faith, we will not enter the millennial kingdom. It takes faith to keep the Sabbath and conquer our carnal human nature. We need to boldly ask the Almighty for faith to obey Him, Hebrews 4:14-16.

X. The Bible Does Not Authorize Sunday-Keeping Eight Uses of Term, "First Day of the Week"

Matthew 28:1 In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Mark 16:1-9 And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him. But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid. Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.

Luke 23:53-56, 24:1 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

John 20:1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

John 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

Acts 20:7-13 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and

fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

I Corinthians 16:1-4 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me.

None of the above references to the first day of the week indicate that Sunday is a day of worship. After the crucifixion, holy women rested on the Sabbath according to the commandment. The disciples assembled on the Sunday after the crucifixion for fear of the Jews, not for worship. Paul walked across a peninsula on the first day of the week. He asked the Corinthians to gather up food to send to Jerusalem on the first day of the week, a normal workday.

"Lord's Day" Does Not Refer to Sunday

Revelation 1:1, 7-10 The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John . . . Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

In Old Testament prophecy, the term "Day of the Lord" refers to the prophetic time of the return of the Messiah as conquering king and world ruler. "Lord's Day" is the same as saying "Day of the Lord." John, in Revelation, was referring to the Day of the Lord, not the first day of the week. Mark 2:28 says that Jesus is Lord of the Sabbath. The Sabbath is the only "Lord's Day."

Jesus Was Not Resurrected on Sunday Morning

Matthew 12:38-40 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

You cannot count three days and three nights from Friday evening to Sunday morning. Jesus was crucified on a Wednesday, the Passover of 31 A.D., placed in the tomb just before sundown, and was in the grave until His resurrection near sundown Saturday evening, 72 hours later.

Pentecost is Not on Sunday

Leviticus 23:15-16 And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.

A supposed Sunday resurrection and a supposed Sunday Pentecost are the two pillars of evidence Sunday-keepers use to justify keeping the first day of the week holy. Both are false ideas. Pentecost, or Feast of Weeks, is on a Monday.

"Difficult" Scriptures Don't Do Away With Sabbath

Colossians 2:14-17 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the New Moon, or of the Sabbath days: Which are a shadow of things to come; but the body *is* of Christ.

In the last sentence above, "is" is in italics in the KJV, showing that it is not part of the original Greek. Let the body of Christ, the Church, do the judging. Don't let the world judge you and say you are wrong in keeping the Holy Days, New Moons, or Sabbaths. Rather than do away with the Sabbath, these verses show that Gentile Colossians were admonished to let nothing dissuade them from faithfully keeping the times God has ordained.

Galatians 4:8-11 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.

The days, months, times and years referred to here are not God's special times. Some Gentile Galatians were returning to the pagan times they had observed prior to becoming Christians. Paul was warning them not to do this.

Romans 14:5-6 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

This passage does not refer to the Sabbath, but to times of eating or not eating, i.e., fast days.

Sunday Worship is Pagan Sun Worship

Ezekiel 8:15-18 Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the

temple of the Lord, and their faces toward the east; and **they worshipped the sun toward the east**. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke Me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them.

Deuteronomy 4:19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.

Deuteronomy 17:2-5 If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, And hath gone and served other gods, and **worshipped** them, either **the sun, or moon, or any of the host of heaven**, which I have not commanded; And it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel: Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

Job 31:26-28 If I beheld the sun when it shined, or the moon walking in brightness; And my heart hath been secretly enticed, or my mouth hath kissed my hand: This also were an iniquity to be punished by the judge: for I should have denied the God that is above.

Jeremiah 8:2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

II Kings 23:5 And he [Josiah] put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

Sun, Fire, and Serpent, Worship Comes From Babylon

Worshipping on Sunday goes back at least two thousand years before Jesus Christ. Shortly after the flood in Noah's time, Nimrod and his mother-wife, Semiramis, founded the great pagan religions. Sun worship is related to fire worship. Both are in reality a worship of the fiery serpent, the great red dragon, Satan the Devil.

From the beginning at the Tower of Babel, sun worship spread throughout the ancient world. Documentation for this is found in [The Two Babylons](#) by Alexander Hislop, and [Babylon Mystery Religion](#), by Ralph Woodrow.

On pages 226-227, Hislop states,

"Nimrod is singled out by the voice of antiquity as *commencing* this fire-worship The sun, as the great source of light and heat, was worshipped under the name of Baal

[another name for Nimrod, who was Satan's earthly representative] . . . the sun, under that name [Baal] was worshipped in the earliest ages of the world . . . The beginning, then, of sun- worship and of the worship of the host of the heaven, was a sin against the light -- a presumptuous, heaven-daring sin. As the sun in the heavens was the great object of worship, so *fire* was worshipped as its [the sun's] earthly representative . . . Along with the sun, as the great fire-god, and, in due time, identified with him, was the serpent worshipped . . . the serpent is universally the symbol of the sun. In Egypt, one of the commonest symbols of the sun, or sun-god, is a disc with a serpent around it. The original reason of that identification seems just to have been that, as the sun was the great enlightener of the *physical* world, so the serpent was held to have been the great enlightener of the *spiritual*, by giving mankind the 'knowledge of good and evil' . . . we have evidence, both Scriptural and profane, for the fact, that the worship of the serpent began side by side with the worship of fire and the sun."

Satan Behind Sun Worship

Most pagan religions, with their many and varied gods and goddesses, worshipped the sun as their main deity. Lucifer meant "light bringer." However, he rebelled and became Satan, "adversary." Rebellious mankind has always worshipped Satan as a light bringer instead of worshipping the true Creator, **II Corinthians 4:4**. In **Revelation 12:3**, Satan is called "a great red dragon," which could also be translated "a fiery dragon, fiery serpent, or Serpent of Fire."

Sun Worship In Rome

Israel profaned the Sabbath and substituted Baal worship, which is sun worship. Sun-worship was the dominant religion in all ancient civilizations, spreading from Mother Babylon to India, China, Africa, Greece, Rome, Mexico, South America, Egypt and Europe. Sun worship was a very prominent religion and Sunday was the main day of worship in the pagan Roman Empire by the time of Jesus Christ, just as it was in ancient pagan Babylon. Today, false religions do the same thing.

Hislop, page 236,

"In Pagan Rome, this fire-worship and serpent-worship were sometimes separate, sometimes conjoined; but both occupied a pre-eminent place in Roman esteem." Page 238, "Now, if this worship of the sacred serpent of the Sun, the great fire-god, was so universal in Rome, what symbol could more graphically portray the idolatrous power of Pagan Imperial Rome than the 'Great Fiery Serpent'? No doubt it was to set forth this very thing that the Imperial standard itself -- the standard of the Pagan Emperor of Rome, as Pontifex Maximus, Head of the great system of fire-worship and serpent-worship -- was a serpent elevated on a lofty pole, and so coloured, as to exhibit it as a recognised symbol of fire-worship."

Julius Caesar became Pontifex Maximus 40-50 years B.C. From that time until Emperor Justinian, the Roman Emperors were heads of the state religion of fire- serpent-sun worship. In the 6th Century A.D., Justinian submitted to the head of the Roman Catholic Church. Thereafter, the Popes became the Pontifex Maximus of the Babylonian Mystery Religion.

Sun-day and The Planetary Week

The weekly cycle has been preserved by the Jews. The first six days of the week are numbered. The seventh day of the week is called the Sabbath. Pagans in worshipping the sun, moon and stars (planets, which look like stars), borrowed the Hebrew seven-day week and gave names to each day of the week to signify worshipful adoration of the heavenly bodies. The week with astronomical names for the days is called the "planetary week." It appears that Jews in Alexandria, Egypt, had a role in this amalgamation of paganism and the Creator's ways.

In ancient Babylon, "evil days" were set apart on the 7th, 14th, 21st and 28th days of the month. The seventh day of each Babylonian week was called a *shabattum*. Instead of a day of spiritual and physical joy and rest, the Sabbath was termed an "ill omen," a day on which the pagans had to afflict themselves and do penance, not eat flesh cooked upon coals, nor change garments (*Webster's Rest Days*, p. 230, 232). "This seven-day week, in its astrological form . . . probably first appeared . . . [in] Syria, certainly not before the second century B.C. had passed . . . thence to Alexandria . . . and about the age of Augustus (31 B.C.-14 A.D.) . . . into the Occidental (Roman) land" (*Ibid.*, pages 218-219).

The English language for the days of the planetary week borrowed the Teutonic versions of Roman and Greek gods' names:

Name
Celestial Body
Sunday
Sun
Monday
Moon
Tuesday
Mars
Wednesday
Mercury
Thursday
Jupiter
Friday
Venus
Saturday
Saturn

Samuele Bacchiocchi, in his book, *From Sabbath to Sunday*, pages 242-246, gives evidence that the planetary week was in popular existence in Rome before the time of Christ.

"Various Sun-cults were predominant in ancient Rome by the early part of the second century [A.D.]. That these attracted the imagination and interest of Christian converts from paganism, we found evidenced by the development of the theme of Christ-the-Sun, and by the adoption of the eastward orientation for prayer [true Christians are inclined to pray to the north, where God's throne is located, **Psalms 48:2**] and of the date of the 25th of December The valorization of the day of the Sun over that of Saturn, as a result of the diffusion of the Sun-cults, possibly oriented Christians (who desired to differentiate themselves from the Sabbath of the Jews) toward such a day. This choice however, it must be stated again, was *not motivated* by their desire to venerate the Sun-god on his day, but rather by the fact that its symbology could fittingly commemorate two important events of the history of salvation -- creation and resurrection: 'it is on this day that the Light of the World has appeared and on this day that the Sun of Justice has risen.' Moreover, the day of the Sun enabled Christians to explain also the Biblical mysteries to the pagan world by means of an effective symbology that was very familiar to them." (pages 268-269).

"The early Christians had at first adopted the seven-day week with its numbered week days, but by the close of the third century A.D., this began to give way to the planetary week. The use of planetary names [Monday, etc.] attests to the growing influence of astrological speculations introduced by the converts from paganism" (*Webster's Rest Days*, page 252).

"[Roman Emperor] Constantine's famous edict (321 A.D.) definitely enrolled Sunday among the holidays of the Roman State religion. The change from Saturn's day [Saturday, the Sabbath] to Sunday must have further commended the planetary week in Christian circles, where the Lord's Day . . . beginning the week, had long been observed as the day on which Christ, the Son of Righteousness [supposedly] rose from the dead. Thus a pagan institution [Sunday observance] was engrafted upon Christianity" (*Ibid.*, p. 222). This edict commanded that "On the venerable day of the sun let all magistrates and people . . . rest" (*Schaff-Herzog Encyclopedia of Religious Knowledge*, article "Sunday Legislation").

Emperor Constantine was a pagan sun worshiper who saw that religion could be a unifying factor in his kingdom. "Constantine . . . persevered till he was near 40 years of age in the practice of the established religion [of pagan sun worship]. But the devotion of Constantine was more peculiarly directed to the genius of the sun . . . the sun was universally celebrated as the invincible guide and protector of Constantine," (*Gibbon's Decline and Fall of the Roman Empire*, Vol. I, pages 636-638). Even after Constantine's supposed "conversion," he continued his devotion to the Sun. His enforcement of Sunday worship, under the guise of Christianity, continued to brand followers of the state catholic religion with the mark of pagan sun worship.

Christmas, December 25, and Sun Worship

The adoption of December 25 for the celebration of the birth of Christ is the most striking example of the influence of Sun worship on Romish Christians. It is a well-known fact that the pagan feast of *dies natalis Solis Invicti* -- the birthday of the Invincible Sun was held on December 25, long before Christ. Church fathers were careful to admit that they borrowed the date from pagans. However, Mario Righetti, renowned Catholic liturgist, writes, "After

the peace [of the Council of Nicaea] the Church of Rome, to facilitate the acceptance of the faith by the pagan masses, found it convenient to institute the 25th of December as the feast of the temporal birth of Christ, to divert them from the pagan feast, celebrated on the same day in honor of the 'Invincible Sun' Mithras, the conqueror of darkness." In the East, the birth of Christ was celebrated on January 5 and 6.

Sun Worship in Roman Catholic Church

The Roman Catholic Church rites and ceremonies are loaded with relics borrowed directly from pagan sun worship. Hislop, pp. 162-163, notes that the wafer used by the Roman Catholic Church in their "sacrifice of the Mass" is round like the sun, and symbolically has been carried over from sun worship.

"In Egypt, the *disk* of the Sun was represented in the temples, and the sovereign and his wife and children were represented as adoring it In the great temple of Babylon, the golden image of the Sun was exhibited for the worship of the Babylonians In the worship of Baal, as practised by the idolatrous Israelites in the days of their apostasy, the worship of the sun's image was equally observed; and it is striking to find that the image of the sun, which apostate Israel worshipped, was erected *above the altar*. When the good king Josiah set about the work of reformation, we read that his servants in carrying out the work, proceeded thus (2 Chronicles 34:4): 'And they brake down the *altars* of Baalim in his presence, and the images (margin, SUN-IMAGES) that were on high above them, he cut down.' . . . And here, in a so-called Christian Church, a brilliant plate of silver, 'in the form of a SUN,' is so placed on the altar, that every one who adores at that altar must bow down in lowly reverence before that image of the 'Sun.' Whence, I ask, could that have come, but from the ancient sun-worship, or the worship of Baal? And when the wafer is so placed that the silver 'SUN' is fronting the 'round' wafer, whose 'roundness' is so important an element in the Romish Mystery, what can be the meaning of it, but just to show to those who have eyes to see that the 'Wafer' itself is only another symbol of Baal, or the Sun."

Sunday Keeping Resulted From Anti-Jewish Bias

Besides the planetary week and its Sunday worship, another major factor led to the introduction of Sunday in the professing Christian world in the early part of the Second Century, beginning at Rome. This was a strong anti-Jewish sentiment. In addition, Jews hated Christians. All these factors led some professing Christians to change from Sabbath to Sunday as the day of worship.

The Roman Empire had originally recognized Judaism as a legal religion, and even shown respect and admiration for their religious principles. Because of the Sabbath, early Roman emperors exempted Jews from military service. That was all to change in the years just after the Messiah's death.

Paul's letter to the Romans indicates that the Gentile-Christian element (of pagan descent) in Rome was the majority, while Jewish-Christians there were a minority. The Jewish-Christian minority seems to have created "disputes" (**Romans 14:1**) over the value of the law, **2:17**, the need for circumcision, **2:25-27**, and salvation by obedience to the law, **chapters 3, 4, 5**, and foods offered to idols, **chapters 14-15**. In A.D. 49, Emperor Claudius expelled Jews from Rome supposedly for having "rioted constantly at the instigation of Chrestus [Christ]." There may have been up to 50,000 Jews in Rome at this time. Converted Jews like Aquila and Priscilla were expelled along with non-Christian Jews, **Acts 18:2**. This shows that Roman police had not yet come to distinguish Christians from

Jews. The situation was changed in 64 A.D., when Emperor Nero identified the Christians as a separate entity, blaming them for arson in setting Rome on fire, which in fact Nero started. Tacitus reports that Nero "fastened the guilt and inflicted the most exquisite tortures on a class hated for their abomination, called Christians by the populace." Nero had married Poppea Sabina, a Jewish proselyte and friend of the Jews. Some historians think Nero was instigated by the Jews to blame the Christians. Both Jewish and Christian groups in Rome tried to distance themselves from the other.

Nero's death removed the Jews from favor. Nationalistic Jewish feelings led to the first (A.D. 66-70) and second (A.D. 132-135) Jewish wars. Between the wars, anti-Jewish riots occurred in Alexandria, Caesarea and Antioch. Jewish revolts occurred in Mesopotamia, Cyrenaica, Palestine, Egypt and Cyprus in which they slaughtered thousands in revenge. In the end, the Jews became a scattered homeless people. Christians often suffered as victims of these outbursts of Jewish violence, because they were regarded as traitors to the Jewish faith and competitors because they were gaining more converts than the Jews did.

In 70 A.D., the Romans destroyed the Temple and ended the first Jewish war. Some 600,000 to 1,000,000 Jews perished, and 97,000 were taken captive. In the second, or Bar Kokhba War, 580,000 Jews were killed in action, besides numberless who died of hunger and disease. The Romans suffered many casualties as well. All of Judaea became almost a desert. Under Vespasian (A.D. 69-70), both the Sanhedrin and office of High Priest were abolished, and worship at the destroyed temple site was forbidden. Emperor Hadrian (A.D. 117-138) prohibited any Jew, under penalty of death, to enter the area of the new city. He outlawed the practice of the Jewish religion and particularly the observance of the Sabbath. Jews were singled out for a discriminatory tax to finance the pagan temple of Jupiter Capitolinus, built in Jerusalem on the old Temple site. Leaders of the Church of Rome introduced Sunday worship to distinguish Christians from Jews and avoid payment of this discriminatory tax.

Roman writers railed against the Jews in such a way that would make Goebbels and Hitler applaud. Seneca (ca. 4 B.C. -- A.D. 65) referred to the Jews as an "accursed race," and especially was against their Sabbath-keeping: "By introducing one day of rest in every seven, they lose in idleness almost a seventh of their life, and by failing to act in times of urgency they often suffer loss." Persius, 34-62 A.D., said that the Jewish Sabbath was proof that superstition enslaves man. For Martial (ca. A.D. 40-104), circumcised Jews and their Sabbath were a synonym for degradation. Plutarch (ca. A.D. 46-119) labeled the Jews as a superstitious nation and singled out their Sabbath-keeping as a time of drunkenness. Juvenal was against the corrupting influence of Jews who spent "each seventh day in idleness, taking no part in the duties of life." The historian Tacitus (ca. A.D. 55-120) wrote, "All their customs are perverse and disgusting" and as a people, they are "singularly prone to lust." Perhaps some of this was well-deserved, because Jews had severely departed from the Eternal. Nevertheless, true Christians keeping the Sabbath had to face guilt by association with the hated Jews.

Apostate Christians Were Anti-Jewish

By the time of Roman Emperor Hadrian (A.D. 117-138), most "Christians" in the Roman Empire were reconciling themselves to the empire, and at the same time trying to distance themselves from Jews. Hadrian was virulently anti-Jewish, but sympathetic toward the Romish Christians. A plethora of anti-Jewish literature came forth from the so-called Christians. The *Epistle to Diognetus* (ca. 200 A.D.) states,

"As to their scrupulosity concerning meats, and their superstition as respects the Sabbaths, and their boasting about circumcision and their fancies about fasting and the new moons, which are utterly ridiculous and unworthy of notice"

This literature emphasized the Jews as a wicked people who were guilty of murdering the Messiah.

There were four factors influencing the false Christians to go against the Sabbath:

1. Rome was fighting the Jews
2. Christians were barred from synagogues and often directly persecuted by Jews
3. Imperial Rome worshipped the sun and were anti-Sabbath, although they somewhat protected the Christians, recognizing that they were not a nationalistic threat
4. Judeo-Christians in the Church, insisting on literal observance of certain Mosaic regulations, fostered resentment among Gentile Christians.

Judaizers Made the Sabbath Repugnant to Others

The Jerusalem conference of **Acts 15** did not rid the Church of Jews who insisted Gentiles be circumcised and obey all the Jewish rites and customs. Their continuing influence in the Church caused the Sabbath to be degraded in the eyes of others.

Irenaeus, Bishop of Antioch (A.D. 98-117) argued against judaizing Christians,

"Let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness But let every one of you keep the Sabbath in a spiritual manner, rejoicing in the meditation on the law, not in the relaxation of the body, admiring the workmanship of God [the creation]"

From Irenaeus, we move to Barnabus (*Epistle of Barnabus*, A.D. 130-138) who totally repudiates the Sabbath. He argues that the seventh day rest is a picture of the millennium when Christ will return, that sanctification of the Sabbath is impossible for man at the present since man is impure and unholy, and that God has explicitly stated that "Your New Moons and Sabbaths I cannot endure," therefore the present Sabbaths are not acceptable to Him, but only the one which is future. Thus, for Barnabus, the Sabbath has no validity in this present world. Further, he lauds "the eighth day," Sunday, as a foretaste of the Sabbath of the millennium, and the day on which Christ (supposedly) rose from the dead.

Justin Martyr Attacks Sabbath

In order to distance themselves from the hated Jews, apostate Gentile "Christians" needed to divorce themselves from Jewish religious customs and rites, and substitute new ones. Justin Martyr (ca. A.D. 100 - ca.165) wrote a most devastating and systematic condemnation of the Sabbath. He said that the Sabbath was a temporary ordinance, derived from Moses, and not intended to be kept literally. The Sabbath, Justin says, was imposed by God on the Jews as "a mark to single them out for punishment they so well deserved for their infidelities." To Trypho, Justin explains, "We, too, would observe your circumcision of the flesh, your Sabbath days, and in a word, all your festivals, if we were not aware of the reason why they were imposed upon you, namely, because of your sins and your hardness of heart."

Justin's arguments are:

1. There were no Sabbaths and festivals before Moses, and they are not needed now.
2. God does not intend the Sabbath to be kept because He does not stop controlling the universe on that day, and the priests violated the Sabbath with the sacrifices.
3. There is a new dispensation in which Christians are to observe a perpetual Sabbath not by idling one day but by abstaining themselves continually from sin:

"The New Law demands that you observe a perpetual Sabbath, whereas you consider yourselves pious when you refrain from work on one day of the week, and in doing so you don't understand the real meaning of that precept. You also claim to have done the will of God when you eat unleavened bread, but such practices afford no pleasures to the Lord our God. If there be a perjurer or thief among you, let him mend this ways; if there be an adulterer, let him repent; in this way he will have kept a true and peaceful Sabbath."

4. Justin felt that the Sabbath and circumcision are not to be observed, since he feels they are the signs of the unfaithfulness of the Jews, imposed by God to distinguish and separate them from other nations.

Justin says "Sunday, indeed, is the day on which we all hold our common assembly because it is the first day on which God, transforming the darkness and prime matter, created the world; and our Saviour Jesus Christ rose from the dead on the same day." Thus, he links the pagan day of the sun with the first day of creation. He also emphasized that Sunday is "the eighth day" and fulfills spiritually the rite of circumcision, which was done on the eighth day. It is interesting to note that ancient Rome had an eight day week, or *nundinae* based upon a custom of holding market day every eight days.

Sabbath Changed From Feast to Fast Day

Marcion (ca. A.D. 144) ordered his followers "to fast on Saturday Because it is the rest of the God of the Jews . . . we fast in that day in order not to accomplish on that day what was ordained by the God of the Jews." For the Jews, the Sabbath was anything but a day of fast or mourning. Even the strictest Jewish sects objected to fasting on the Sabbath. The transformation of the Sabbath from a day of feasting and joy to a day of fasting and mourning was a measure taken by the Church of Rome in order to enhance Sunday worship. Marcion was expelled from the Church of Rome because of his dualistic-Gnostic views, but the custom of fasting on the Sabbath was retained. The Eastern church and other areas were not in favor of Sabbath fasting, and gave special reverence to both Saturday and Sunday. The Sabbath fast came to Rome even before Marcion, possibly from the (false) custom of fasting on the Sabbath before "Easter Sunday." In spite of the protests from Eastern churches, Rome maintained Sabbath fasts until the Eleventh Century.

Sometimes the Day of Atonement falls on the Sabbath. Times of crisis or urgency may dictate fasting on the Sabbath to get one closer to the Almighty. But generally, the Sabbath should not be a fast day.

Friday and Sabbath fasting were Roman Christian attempts to show sorrow for the time Christ was taken away under death, and contempt for the perpetrators of His death, the Jews. Pope Sylvester (A.D. 314-335) wrote in defense of Sabbath fasting: "If every Sunday is to be observed joyfully by the Christians on account of the [supposed]

resurrection, then every Sabbath on account of the burial is to be regarded in execration of the Jews." In addition, Roman Catholic churches did not take the Eucharist on the Sabbath, nor did they hold church meetings. Thus, Rome led the effort to wean Christians away from the Sabbath and enhance Sunday worship exclusively.

Easter/Passover Controversy

Irenaeus traces the origin of Easter Sunday to Bishop Sixtus (ca. A.D. 116-ca. 126), who administered the Church of Rome during the time of Emperor Hadrian. Hadrian prohibited Jewish festivals, and apostate Christians instituted the new Easter Sunday to avoid appearing to be "Judaizers" to the Roman authorities.

There is a direct relationship between observing an Easter Sunday and a weekly Sunday as a day of worship. Each Sunday is held to be a "mini Easter" in commemoration of the (supposed) resurrection of Christ. Tertullian states, "On Sunday it is unlawful to fast or to kneel while worshipping. We enjoy the same liberty from Easter to Pentecost." Origin states "The resurrection of the Lord is celebrated not only once a year but constantly every eight days." Eusebius says, "While the Jews faithful to Moses, sacrificed the Passover lamb once a year . . . we men of the New Covenant celebrate every Sunday our Passover."

The same causes that led to the abandonment of the Sabbath for Sunday were instrumental in the abandonment of Passover for Easter: "the inclination to break away from Judaism" (J. Jeremias), to avoid "even the semblance of Judaism" (J.B. Lightfoot). With the abandonment of Passover came the abandonment of the Hebrew Calendar. M. Righetti states that Rome and Alexandria after "having eliminated the Judaizing Quartodeciman tradition [annual Passover on Nisan 14], repudiated even the Jewish computations, making their own time calculations, since such a dependence on the Jews must have appeared humiliating." This anti-Jewish sentiment is very much evident today in Sabbath keepers who believe in the Biblical Holy Days, yet reject the Hebrew Calendar.

The Council of Nicaea (A.D. 325) settled the Quartodeciman Controversy in favor of Easter. It enjoined "All the brethren in the East who formerly celebrated Easter with the Jews, will henceforth keep it at the same time as the Romans, with us and with all those who from ancient times have celebrated the feast at the same time with us." Further, Constantine's Nicean letter stated "Let us then have nothing in common with the detestable Jewish crowd"

The Church of Rome led the adoption of Sunday, Easter and Christmas (December 25), and the abandonment of the Sabbath and Passover. This was done to oppose the Jews and the Sabbath, and to amalgamate truth with the pagan custom of Sun worship.

Sabbatarians Claim Sunday is the Sabbath

Today, Sabbatarianism can refer to those professing Christians who regard the first day of the week as the Sabbath, the continuation of the fourth commandment. "The transference of the name Sabbath to Sunday was first made by Alcuin (8th Century)," *Encyclopaedia Britannica*, article "Sabbatarianism." In 1647, the Westminster Assembly *Shorter Catechism*, question 59, stated, "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath." Sabbatarians such as Puritans and Scottish Presbyterians have instituted

rigorous "blue laws" enforcing Sunday observance and prohibiting certain business activities on Sunday.

Roman Catholics Admit Sunday Is Not Biblical

Catholics claim to have the authority to change worship from Sabbath to Sunday.

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify," James Cardinal Gibbons (1877-1921), *The Faith of Our Fathers* (1917 edition), pp. 72-73.

"Is Saturday the seventh day according to the Bible and the Ten Commandments? I answer yes. Is Sunday the first day of the week and did the Church change the seventh day -- Saturday -- for Sunday, the first day? I answer yes. Did Christ change the day? I answer no!" Signed letter of James Cardinal Gibbons.

"The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday to Sunday," *The Catholic Mirror*, official publication of James Cardinal Gibbons, September 23, 1893.

"Question: Which is the Sabbath day? Answer: Saturday is the Sabbath day. Question: Why do we observe Sunday instead of Saturday? Answer: We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday," Peter Geiermann, C.S.S.R., *The Converts Catechism of Catholic Doctrine* (1957), p. 50.

"Nowhere in the Bible is it stated that worship should be changed from Saturday to Sunday Now the Church . . . instituted, by God's authority, Sunday as the day of worship. This same Church, by the same divine authority, taught the doctrine of Purgatory long before the Bible was made. We have, therefore, the same authority for Purgatory as we have for Sunday," Martin J. Scott, *Things Catholics Are Asked About* (1927), p. 136.

Priest Offers \$1000 Reward for Scripture Authorizing Sunday

"My brethren, look about you upon the various wrangling sects and denominations. Show me one that claims or possesses the power to make laws binding on the conscience. There's but one on the face of the earth -- the Catholic Church -- that has the power to make laws binding upon the conscience, binding before God, binding under the pain of hell fire. Take, for instance, the day we celebrate -- Sunday. What right have the Protestant churches to observe that day? None whatever. You say it is to obey the commandment, 'Remember the Sabbath day to keep it holy.' But Sunday is not the Sabbath according to the Bible and the record of time.

"Everyone knows that Sunday is the first day of the week, while Saturday is the seventh day, and the Sabbath, the day consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered \$1,000 to any one who will furnish proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. If any person in this town will show any scripture for it, I will tomorrow evening publicly acknowledge it and thank him for it. It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A.D. 364, anathematized

those who kept the Sabbath and urged all persons to labor on the seventh day under penalty of anathema.

"Which church does the whole civilized world obey? Protestants call us every horrible name they can think of -- anti-Christ, the scarlet colored beast, Babylon, etc., -- and at the same time profess great reverence for the Bible, and yet by their solemn act of keeping Sunday, they acknowledge the power of the Catholic Church.

"The Bible says: '**Remember the Sabbath day to keep it holy.**' But the Catholic Church says, 'No, keep the first day of the week,' and the whole world bows in obedience." The person making this offering in none other than a Roman Catholic Priest in Kansas City, MO. USA!

Catholics Do Not Accept the Bible Only

"If we consulted the Bible only, we should have to keep holy the Sabbath Day, that is, Saturday," John Laux, *A Course in Religion for Catholic High Schools and Academies*, 1936 edition, vol. 1, p. 51.

"Regarding the change from the observance of the Jewish Sabbath to the Christian Sunday, I wish to draw your attention to the facts:

"(1) That Protestants, who accept the Bible as the only rule of faith and religion, should by all means go back to the observance of the Sabbath. The fact that they do not, but on the contrary observe the Sunday, stultifies [causes them to appear foolish] them in the eyes of every thinking man.

"(2) We Catholics do not accept the Bible as the only rule of faith. Besides the Bible we have the living Church, the authority of the Church, as a rule to guide us. We say, this Church, instituted by Christ to teach and guide man through life, has the right to change the ceremonial laws of the Old Testament and hence, we accept her change of the Sabbath to Sunday. We frankly say, yes, the Church made this change, made this law, as she made many other laws, for instance, the Friday abstinence, the unmarried priesthood, the laws concerning mixed marriages, the regulation of Catholic marriages and a thousand other laws.

"(3) We also say that of all Protestants, the Seventh-day Adventist denomination is the only major Protestant denomination that reasons correctly and is consistent with its teaching. It is always somewhat laughable, to see the Protestant churches, in pulpit and legislation, demand the observance of Sunday, of which there is nothing in their Bible."

"Father" Peter R. Kraemer,
Catholic Church Extension Society, Chicago, Illinois

Catholics Claim Power to Change Bible Laws

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. " (Daniel 7:25, KJV)

"The Catholic Church . . . by virtue of her divine mission, changed the day from Saturday to Sunday," *The Catholic Mirror*, September 23, 1893.

"The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law," *Kansas City Catholic*, February 9, 1893.

"Question -- How prove you that the Church hath power to command feasts and holy days? Answer -- By the very act of changing the Sabbath into Sunday, which Protestants allow of [by observing it]; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church," Priest Henry Tuberville, *An Abridgement of the Christian Doctrine*, p. 58.

"Protestants . . . accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change But the Protestant mind does not seem to realize that in accepting the Bible, in observing the Sunday, they are accepting the authority of the spokesman for the church, the Pope," *Our Sunday Visitor*, February 5, 1950.

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest [from the Bible Sabbath] to Sunday Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church," Monsignor Louis Segur, *Plain Talk About Protestantism of Today*, 1868, p. 213.

"Question -- By what authority did the Church substitute Sunday for Saturday? Answer -- The Church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her," Peter F. Geiermann, *The Convert's Catechism of Catholic Doctrine*, 1923 edition, p. 59.

"If Protestants would follow the Bible, they should worship God on the Sabbath Day. In keeping the Sunday they are following a law of the Catholic Church," Albert Smith, Chancellor of the Archdiocese of Baltimore replying for the Cardinal in a letter dated February 10, 1920.

"All of us believe many things in regard to religion that we do not find in the Bible. For example, nowhere in the Bible do we find that Christ or the Apostles changed [the day of worship] from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath Day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the Church outside the Bible," Article, "To Tell You The Truth," *The Catholic Virginian*, October 3, 1947, p. 9.

"We Catholics, then, have precisely the same authority for keeping Sunday holy instead of Saturday as we have for every other article of our creed; namely, the authority of the [Catholic] Church . . . whereas you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there can be authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but we follow it, believing it to be a part of God's word, and the [Catholic] Church to be its divinely appointed guardian and interpreter; you follow it [the Catholic Church] denouncing it all the time as a fallible and treacherous guide, which often 'makes the commandments of God of none effect' [Matthew 15:6]," The Brotherhood of St. Paul, *The Clifton Tracts*, Vol. 4, tract 4, p. 15.

"For ages all Christian nations looked to the Catholic Church, and, as we have seen, the various states enforced by law her ordinances as to worship and cessation of labor on Sunday. Protestantism, in discarding the authority of the Church, has no good reason for its Sunday theory, and ought logically, to keep Saturday as the Sabbath. The State in

passing laws for the due Sanctification of Sunday, is unwittingly acknowledging the authority of the Catholic Church, and carrying out more or less faithfully its prescriptions. The Sunday as a day of the week set apart for the obligatory public worship of Almighty God is purely a creation of the Catholic Church," John Gilmary Shea, *American Catholic Quarterly*, January 1883, p. 139.

"Question -- What Bible authority is there for changing the Sabbath from the seventh to the first day of the week? Who gave the Pope the authority to change a command of God? Answer -- If the Bible is the only guide for the Christian, the Seventh-day Adventist is right, in observing the Saturday with the Jew Is it not strange that those who make the Bible their only teacher, should inconsistently follow in this matter the tradition of the Catholic Church?" Bertrand Conway, *The Question Box*, 1903 edition, pp. 254-255, 1915 edition, p. 179.

"Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible," *Catholic Mirror*, September 2 and December 23, 1893.

"Prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says 'Remember the Sabbath day to keep it holy.' The Catholic Church says, No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week. And lo! The entire civilized world bows down in reverent obedience to the command of the Holy Catholic Church," Priest Thomas Enright, CSSR, President of Redemptorist College, Kansas City, Missouri, in a lecture at Hartford, Kansas, February 18, 1884.

"From this same Catholic Church you [Protestants] have accepted your Sunday, and that Sunday, as the Lord's day, she has handed down as a tradition; and the entire Protestant world has accepted it as a tradition, for you have not an iota of Scripture to establish it. Therefore that which you have accepted as your rule of faith, inadequate as it of course is, as well as your Sunday you have accepted on the authority of the Roman Catholic Church," D.B. Ray, *The Papal Controversy*, p. 179.

Protestants Admit Sabbath is Biblical, Not Sunday

Anglican / Episcopal:

"The Bible commandment says on the seventh-day thou shalt rest. That is Saturday. Nowhere in the Bible is it laid down that worship should be done on Sunday," Philip Carrington, Anglican Archbishop of Quebec, quoted in *Toronto Daily Star*, October 26, 1949.

"We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy, catholic, apostolic church of Christ," Episcopal Bishop Seymour, *Why We Keep Sunday*.

"And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the

church, has enjoined it," Isaac Williams, *Plain Sermons on the Catechism*, vol. 1, pp. 334, 336.

"There is no word, no hint, in the New Testament about abstaining from work on Sunday Into the rest of Sunday no divine law enters The observance of Ash Wednesday or Lent stands exactly on the same footing as the observance of Sunday," Canon Eyton, *The Ten Commandments*, pp. 52, 63, 65.

Baptist:

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday . . . the Sabbath was transferred from the Seventh to the First day of the week Where can the record of such a transaction be found? Not in the New Testament -- absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the Seventh to the First day of the week Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of Paganism, and christened with the name of the sun-god, then adopted and sanctified by the Papal apostasy, and bequeathed as a sacred legacy to Protestantism," Dr. Edward T. Hiscox, paper read August 20, 1893, at a Baptist ministers' meeting at Saratoga, New York.

"The Lord's Day [sic. 'Sunday'] is not sanctified by any specific command or by any inevitable inference. In all the New Testament there is no hint or suggestion of a legal obligation binding any man, whether saint or sinner, to observe the Day. Its sanctity arises only out of what it means to the true believer," J.J. Taylor, *The Sabbatic Question*, p. 72.

"I honestly believe that this commandment [the Sabbath commandment] is just as binding today as it ever was. I have talked with men who have said that it has been abrogated [abolished], but they have never been able to point to any place in the Bible where God repealed it. When Christ was on earth, He did nothing to set it aside; He freed it from the traces under which the scribes and Pharisees had put it, and gave it its true place. The Sabbath was made for man, not man for the Sabbath" (Mark 2:27). It is just as practicable and as necessary for men today as it ever was -- in fact, more than ever, because we live in such an intense age.

"The Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word 'remember' showing that the Sabbath already existed when God wrote this law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine (adultery, murder, lying, theft, etc.) are still binding?" Dwight L. Moody, *Weighed and Wanted*, 1898, pp. 46-47.

"There was never any formal or authoritative change from the Jewish seventh-day Sabbath to the Christian first-day observance," William Owen Carver, *The Lord's Day in Our Day*, p. 49.

Congregationalist:

"It is quite clear that, however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath The Sabbath was founded on a specific, Divine command. We can plead no such command for the obligation to observe Sunday There is not a

single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday," Dr. R.W. Dale, *The Ten Commandments*, (New York: Eaton & Mains) pp. 127-129.

"The Christian Sabbath [Sunday] is not in the Scripture, and was not by the primitive church called the Sabbath," Timothy Dwight, *Theology: Explained and Defended*, Sermon 107 (1823 edition), Vol. III, p. 258.

"The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament," Dr. Lyman Abbott, *Christian Union*, June 26, 1890.

Christian:

"It is all old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws 'ex officio' -- I think his name is Doctor Antichrist," Alexander Campbell (founder of Disciples of Christ), *The Christian Baptist*, February 2, 1824, vol. 1, no. 7, p. 164.

"The first day of the week is commonly called the Sabbath. This is a mistake. The Sabbath of the Bible was the day just preceding the first day of the week. The first day of the week is never called the Sabbath anywhere in the entire Scriptures. It is also an error to talk about the change of the Sabbath from Saturday to Sunday. There is not in any place in the Bible any intimation of such a change," *First Day Observance*, pp. 17, 19.

Lutheran:

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect; far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday," Dr. Augustus Neander, *The History of the Christian Religion and Church*, Henry John Rose, tr. (1843), p. 186.

"They [the Catholics] allege the change of the Sabbath into the Lord's Day [Sunday], as it seemeth, to the Decalogue [the ten commandments]; and they have no example more in their mouths than the change of the Sabbath. They will needs have the Church's power to be very great, because it hath dispensed with a precept of the Decalogue," Melancthon, *The Augsburg Confession*, 1530 A.D., part 2, article 7.

"We have seen how gradually the impression of the Jewish Sabbath faded from the mind of the Christian Church, and how completely the newer thought underlying the observance of the first day took possession of the church. We have seen that the Christians of the first three centuries never confused one with the other, but for a time celebrated both," *The Sunday Problem*, a study book of the United Lutheran Church (1923), p. 36.

"But they err in teaching that Sunday has taken the place of the Old Testament Sabbath and therefore must be kept as the seventh day had to be kept by the children of Israel These churches err in their teaching, for Scripture has in no way ordained the first day of the week in place of the Sabbath. There is simply no law in the New Testament to that effect," John Theodore Mueller, *Sabbath or Sunday*, pp. 15, 156.

Methodist:

"It is true there is no positive command for infant baptism Nor is there any for keeping holy the first day of the week. Many believe that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed the Sabbath based it only on a supposition," Amos Binney, *Theological Compendium* (1902 edition), pp. 171, 180-181.

Presbyterian:

"It being expedient to overthrow superstition, the Jewish holiday was abolished and as a thing necessary to retain decency, order, and peace in the church . . . the early Christians substituted what we call the Lord's Day for the Sabbath," John Calvin, *Institutes of the Christian Religion*, I, p. 343.

"The Sabbath is a part of the decalogue -- the Ten Commandments. This alone forever settles the question as to the perpetuity of the institution Until, therefore, it can be shown that the whole moral law has been repealed, the Sabbath will stand The teaching of Christ confirms the perpetuity of the Sabbath," T.C. Blake, D.D., *Theology Condensed*, pp. 474, 475.

Sunday is A Mark of the Beast

"Of course the Catholic Church claims that the change [from Sabbath to Sunday] was her act And the act is a MARK of her ecclesiastical power," from the office of Cardinal Gibbons, through Chancellor H.F. Thomas, November 11, 1895.

". . . Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of Paganism, and christened with the name of the sun-god, then adopted and sanctified by the Papal apostasy, and bequeathed as a sacred legacy to Protestantism," Dr. Edward T. Hiscox, paper read August 20, 1893 at a Baptist ministers' meeting at Saratoga, New York.

Sunday observance, along with Christmas, New Year's, Easter, etc., is a mark of the beast. The following scriptures explain the beast and the mark of the beast, with our comments in brackets:

Roman Empire is the Beast

Revelation 13:1-8:

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea [Roman Empire, beginning 31 B.C.], **having seven heads** [seventh head of prophetic Babylon] **and ten horns** [ten resurrections, or stages, see also Daniel 7:7], **and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard** [Greco-Macedonian Empire, 333-31 B.C., which was divided into four parts], **and his feet were as the feet of a bear** [Medo-Persian Empire, 558-333 B.C.], **and his mouth as the mouth of a lion:** [Chaldean Empire of Babylon, 625-538 B.C. The Roman Empire swallowed up and absorbed all the preceding world ruling empires, Babylon, Persia, and Greece, and embodied the strongest physical and military characteristics of its predecessors] **and the dragon [Satan] gave him his power, and his seat, and great authority.**

"And I saw one of his heads as it were wounded to death [first fall of Roman Empire, 476 A.D.]; and his deadly wound was healed ["Imperial Restoration" of Justinian, 554 A.D., when he recognized the supremacy of the Pope and submitted to him]: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months [1260 prophetic days, or 1260 years, 554-1814 when Holy Roman Empire was dissolved].

"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them [great martyrdom of dark ages, 50 million tortured and killed because they resisted the Catholic church]: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Catholic Church, Two-Horned Beast, Enforces Mark of Beast

Revelation 13:11-17:

"And I beheld another beast [besides the first beast] coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon [great false universal Catholic church]. And he exerciseth all the power of the first beast before him [Catholic church patterned itself after Roman civil government and is today an ecclesiastical world Empire], and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed [554 A.D.]. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men [future miracles by end time false prophet], And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast [Roman Catholic church government, patterned after Roman civil government], which had the wound by a sword, and did live.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed [martyrdom of saints when the Church turned over "heretics" to the Roman Empire civil government for torture and execution]. And he causeth all [the Roman Catholic Church forces others to receive the mark of the Roman beast], both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. "

"Buy or sell" means being able to buy. By refusing the "mark" one would not be able to earn a living, to earn a wage or salary, or to engage himself in business.

Roman Emperor Constantine's Edit of 321 A.D. said, "On the venerable day of the sun, let the magistrates and people residing in cities rest, and let all workshops be closed," *Codex Justinianus*, lib. 3, tit. 12:3; translated in *History of the Christian Church* by Schaff Vol III, p. 380. The reason for Constantine's decree was to harmonize the discordant religions of the

Empire under one common institution. Those who resisted resting on SUNDAY and stuck with the Bible Sabbath were threatened with death:

"To speak of your criminality as it deserves demands more time and leisure than I can give Why not at once strike, as it were, at the root of so great a mischief by a public manifestation of displeasure? Forasmuch, then, as it is no longer possible to bear with your pernicious errors [of obeying God's Commandment by Sabbath-keeping], we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies: and forbid the holding of your superstitious and senseless meetings [on the Sabbath day], not in public merely, but in any private house or place whatsoever We have commanded . . . that you be positively deprived of every gathering point for your superstitious meetings, I mean all the houses of prayer . . . that any other places be confiscated to the public service, and no facility whatever be left for any future gathering [on God's Sabbath] in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place," (from Eusebius' *Life of Constantine*, book III).

Once Sunday was established as a day of worship by Constantine, the false church took over the furtherance of Sunday. The Catholic Church became responsible for causing the civil government of the Empire to put people to death if they refused to keep Sunday. The Council of Laodicea, 365 A.D., stated, "Christians must not Judaize by resting on the Sabbath, but must work on that day, resting rather on Sunday. But if any be found Judaizing, let them be declared anathema from Christ," *Nicene and Post-Nicene Fathers* Vol. XIX, p. 148. As a result of these laws, no Sabbath-keeper could hold a job. True Sabbath-keepers were forced to flee! Clearly, enforced Sunday keeping is a mark of the beast!

The "mark of the beast" is the mark of the Roman Empire, NOT the Catholic Church. Remember, Roman Emperor Constantine was not a priest but was a civil ruler. The civil Roman government, not ecclesiastical, imposed Sunday as the accepted day of rest and worship in the Empire. But the Catholic Churches forced others to take this mark, using the power of the Roman civil government to enforce the mark.

The Roman Catholic Church even patterned its church government after the old Roman civil government. Myer's *Ancient History*, p. 582, states: "During the reign of [Pope] Leo I, the Church set up, within the Roman Empire, an ecclesiastical state which, in its constitution and its administrative system, was shaping itself upon the imperial model. This spiritual empire, like the secular empire, possessed a hierarchy of officers." The *Encyclopaedia Britannica* refers to it as an "Ecclesiastical World Empire."

About 400 A.D., Augustine declared: "The holy doctors of the church have decreed that all glory of the Jewish [*sic.*] Sabbath is transferred to it [Sunday]. Let us therefore keep the Lord's Day as the ancients were commanded by God to do the Sabbath" *Sabbath Laws*, p. 284.

Pope Gregory of Rome, anathematized "Those who taught that it was not lawful to do work on the day of the Sabbath" (*History of the Popes*, Vol. II, p. 378). Sabbath-keeping was completely obliterated from Rome by the sixth century (Andrews, *History of the Sabbath*, p. 375). It took another four hundred years to accomplish the same evil deed in the Eastern churches.

Those Who Have Mark of Beast Receive Seven Last Plagues

Revelation 14:9-10

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God "

Revelation 15:1-6

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. "

Revelation 16:1-2

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

Catholic Church Martyrs Saints

Daniel 7:21-22, 25

"I beheld, and the same horn [the little horn, the Catholic Church] made war with the saints, and prevailed against them [during the Great Tribulation]; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom And he shall speak great words against the most High and shall wear out the saints of the most High, and think to change times and laws [change Sabbath to Sunday, do away with Passover and other Biblical Holy Days and Biblical laws]: and they shall be given into his hand until a time and times and the dividing of time. "

Matthew 24:9-24

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake [coming Great Tribulation]. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the

same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days!

"But pray ye that your flight be not in the winter, neither on the Sabbath day: For then shall be great tribulation [the Great Tribulation is NOT the wrath of God, it is the wrath of Satan against the saints], such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake [the persecuted saints] those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. "

Revelation 6:9-11

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held [martyrdom of the Middle Ages]: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled [coming future martyrdom precedes return of Jesus Christ]. "

Revelation 12:9, 12-17

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath [Satan's wrath, manifested in a great martyrdom of the saints], because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Revelation 17:1-18

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great

whore that sitteth upon many waters [false church that rules over many nations]: **With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH** [Roman Catholic religion is a continuation of the Babylonian Mystery Religion, and her harlot Protestant daughters continue in her spiritual harlotry].

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth [Rome has seven hills]. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful.

"And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city [what other great city with seven hills besides Rome has a church government which rules over other nations?], which reigneth over the kings of the earth."

Revelation 18:1-5, 8-10, 20, 24

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities

" Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come . . . Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Mark of Beast Involves Commandment-Breaking

Revelation 20:4

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands [why were the millions martyred? because they refused to join in this worship of Church and Empire, they refused to take the mark of the beast!]; and they lived and reigned with Christ a thousand years."

Revelation 14:9-12

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God [seven last plagues will be poured out on those who have the mark of the beast], which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. [But on the other hand, those who do not take the mark] -- Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

The saints keep the commandments of God; those who have the mark of the beast disobey the commandments of God. Therefore the mark of the beast has to do with commandment-keeping! What commandment more than any other has to do with a man's job or his business? the Sabbath!

Ephesians 5:5-6

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience [again, the wrath of God, the seven last plagues, come on those who break the commandments of God]. "

Romans 1:18-20

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse."

Colossians 3:5-6

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience."

Zephaniah 1:14-17

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. "

Daniel 7:25

"And he [little horn, the Catholic Church] shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: [what law has been altered by the Roman Empire and Roman Church? The Sabbath has been changed! It is the changing of times and laws that wears out the saints because they refuse to accept these changed times and laws, and are persecuted and martyred.] and they shall be given into his hand until a time and times and the dividing of time [3 1/2 prophetic years]."

True Sabbath is the Mark of God's People

Just as Sunday worship is the mark of the beast, so true Sabbath-keeping is the mark of God upon His saints. Notice the parallels between the Sabbath being a mark on the hand (what you do, your work) and the forehead (what you think, your intellect or mind) and the mark of the Beast on the hand and forehead:

Exodus 31:12-17

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall

keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed."

Exodus 13:9

"And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt. "

Deuteronomy 6:1-8

"Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

Deuteronomy 11:18

"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. "

Revelation 7:3

"Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Revelation 14:1

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. "

The world acknowledges all the other nine Commandments. The only one the world totally rejects is the fourth. The Sabbath Commandment sets one apart from the world, and identifies one as belonging to God. The Sabbath is a sign of God on His people. This sign you must have.

The mark of the beast, Sunday-keeping, will be forced upon the whole world by the revived Roman Empire, at the behest of the Catholic Church, in the last days. Computerized control may play an integral part of this enforcement. Don't take the mark of the beast! If you do, you will suffer the seven last plagues!

Revelation 18:4

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Luke 21:36

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

We have shown that Catholics, Lutherans, Anglicans, Baptists, Congregationalists, Methodists, Presbyterians and Church of Christ all admit that the Bible Sabbath is Saturday, not Sunday!

Historical Factors Against the Sabbath Which Led to Adoption of Sunday Worship By Professing Christians

- Roman-Jewish Hatred and Constant Wars
- Roman Sun Worship, Anti-Sabbath Bias
- Jewish Persecution of Christians
- Judaizing Christians Who Insisted on Sacrifices and Circumcision of Gentile Converts

Sunday or Sabbath? Which Day Will YOU Choose?

Sunday

- Religious observance originated in pagan sun worship, enforced by Roman government
- Not authorized by Bible
- Not the day of Messiah's resurrection
- Not a substitute for the Passover

Sabbath

- Created by God, commemorates the Creation
- Bible commands Sabbath observance
- Generally not a fast day
- A day of festive joy

Sources: Many sources were used for this article. Credit is especially given to the *Ambassador College Bible Correspondence Course*, and the booklet *The Mark of the Beast*. ; Also the booklets *The Christian Sabbath, Which Day is It? Saturday or Sunday?* published by the Biblical Church of God; and the book, *From Sabbath to Sunday* by Samuele Bacchiocchi.

GENERAL INFORMATION ON GOD'S HOLY DAYS

Section Two of **Biblical Holy Days**

Introduction

Section Two of **Biblical Holy Days** is a general introduction to the Holy Days. First, we show the meaning of the Biblical Holy Days and how they picture the Plan of Salvation. Then, we address the issue of the validity of the Holy Days, as well as the differences between the Holy Days and the Feast Days. Few Holy Day keepers know that there are three pilgrimage feasts. How are we to observe the Festivals of the Almighty? Proper usage of the Second Tithe is essential to proper festival observance.

" . . . I must by all means keep this feast that cometh in Jerusalem . . . " **Acts 18:21**.

"For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost," **Acts 20:16**.

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth," **I Corinthians 5:7-8**.

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, of the new moon, or of the Sabbath days: Which are a shadow of things to come; but the body *is* of Christ," **Colossians 2:16-17**.

"Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty," **Deuteronomy 16:16** (see also **Exodus 23:14-17, 34:23**).

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Eternal thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Eternal thy God always," **Deuteronomy 14:22-23**.

Biblical Feasts

Why were you born? The Creator God has a plan for all mankind which leads to eternal life and eternal happiness. That is the reason why we were born. Death can be defeated, and we can live forever. Salvation is eternal life in the Kingdom of God, the Family of God; it is being saved from the wages of sin, which is death, **Romans 3:23**. Salvation is not *earned* through our own efforts, it is God's free and loving gift, **Romans 3:24**.

The Plan of Salvation involves seven steps, pictured by the Seven Annual Festivals. Unless we act out this plan each year, and grow in grace and knowledge, we lose sight of what the Almighty has in store for us.

Step One: Jesus is Our Passover

The first step of any plan is very important. If you skip the first step, or substitute another step for it, the results might be undesirable. In God's plan the first step is of immense magnitude. It has to do with the death penalty that we have hanging over our heads. Jesus Christ died for our sins, and this means that due to each of us breaking God's Ten Commandments, we have sinned, and the penalty of sin is death unless there is someone else to die in our place.

Jesus Christ, the Creator of the heavens, the earth, and mankind, **John 1:1-3**, is of more value than all of His creation. Therefore, He could die for all mankind who have sinned, becoming our Passover sacrifice, **I Corinthians 5:7**.

This sacrifice is applied only after an individual repents of sin, is baptized and accepts Jesus Christ as personal savior, **Acts 2:37-38**. There is no other way to eternal life except through Jesus Christ; thus, the importance of this first step portrayed by the Passover memorial service of Messiah's death for our sins.

Step Two: Become Spiritually Unleavened

Next is the putting out of leaven during the Feast of Unleavened Bread, **Leviticus 23:6-8**. Putting out physical leaven for seven days pictures putting sin out of our lives every day through heartfelt desire and effort to quit sinning. "Purge out therefore the old leaven, that ye may be a new lump, as you are unleavened, for even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven . . . but with the unleavened bread of sincerity and truth," **I Corinthians 5:7-8**.

In addition to not eating leavened items during this period, we should actively eat unleavened bread, **Leviticus 23:6**, which pictures putting on Christ; that is, following His example in all that we do, and allowing Him to live His life in us.

Step Three: Receive Gift of Holy Spirit

Since it is impossible to obey God on our own, due to the weaknesses of the flesh and the downward pull of our human nature, we need to invoke the next step in God's plan: God's help. This is His Holy Spirit, which He gives to us after our baptism, **Acts 2:38**. We then become begotten sons of God.

The gift of God's Holy Spirit was first made available to mankind in general on the Feast of Pentecost, a little more than seven weeks after Christ's crucifixion and resurrection, **Acts 2:1-4**. This was the beginning of the New Testament Church of God.

If we utilize this fantastic gift, we can begin to obey God as we should. And it is this minute portion of God Himself in us that begins our journey toward eternal life. "For as many as are led by the Spirit of God, they are the sons of God," **Romans 8:14**.

Pentecost is often called the Feast of Firstfruits. You may be part of this select group if God is now calling you, **John 6:44**.

Step Four: Return of Jesus Christ as King of Kings

The Bible often uses trumpets to signify war and destruction. The Day of Trumpets pictures the end time, climactic war between Christ and the forces of Satan, culminating in the return of Jesus Christ as King of kings, **Revelation 19:11-16**. There will never be such a time of war as this in all history. All life would be eradicated from the earth if not for the intervention and second coming of Jesus Christ, **Matthew 24:21-22**.

The resurrection of the firstfruits will occur at this stage in God's plan, **I Corinthians 15:52**, **I Thessalonians 4:13-17**, **Revelation 20:1-6**.

Step Five: All Earth at Peace and At One With God

Finally, the earth will be at one with its Creator, as pictured by the Day of Atonement, because the Adversary, Satan the Devil, will be imprisoned and not allowed to continue his self-serving rule over this earth, **Revelation 20:1-2**. All the world will then learn to follow God's way of love and peace instead of Satan's way of hate and war.

Step Six: Thousand-Year Reign of Messiah

After Satan is put away we will enter the truly "golden era" of earth's history, the Millennium, which literally means one thousand years. Jesus and all those resurrected in the first resurrection, shall reign over the earth, bringing fabulous joy and prosperity to all humanity that survive the end time holocaust, **Revelation 20:4-6**. During these thousand years, many will have their opportunity for salvation (eternal life).

Step Seven: The Dead Live Again

At the end of the Millennium, all the dead throughout history who never had an opportunity for salvation through Jesus Christ, will be resurrected to a second human life, **Revelation 20:11-12**; **Ezekiel 37:1-14**. They will enter an earth which is a utopia, after one thousand years of Christ's reign, and learn the right way to live. This is their first and only opportunity to accept Jesus as their personal savior, to be baptized and receive the gift of the Holy Spirit. This is their time to accept the magnificent gift of eternal life being held out to them.

Sometimes this last feast day is called the "8th Day." This is the Biblical term in **Leviticus 23**. If seven is the number of completion, eight is the number of new beginnings. God has wonderful plans for all of us far into the future, and those plans begin with the 8th Day, the final step in God's Feast Days.

God's Plan of Salvation Portrayed by His Holy Feasts

Festival/Holy Day Step in God's Plan of Salvation

Passover, Repentance, baptism, and acceptance of Jesus Christ as our personal savior.

Unleavened Bread: Heartfelt desire and effort to come out of sin (which is breaking the commandments).

Pentecost: God's gift of His Holy Spirit to help us overcome our sins.

Trumpets: Climactic end time Day of the Lord and the return of Jesus Christ as King of kings over all the earth, with resurrection of the Saints.

Atonement: Banishment of Satan from the earth, allowing unity between all mankind and the Almighty Creator God.

Tabernacles: Thousand-year reign of Jesus Christ on earth, with man living in peace and happiness God's Way.

Last Great Day: Resurrection of all the dead who never knew the truth; all will then have an opportunity for salvation.

-- adapted from the article, "Should Christians Observe God's Holy Days?" published by the Biblical Church of God, 1984.

God's Three Harvest Seasons

God's Word says that His Seven Annual Festivals occur during three major time periods, each of which represents a harvest: "Three times thou shalt keep a feast unto Me in the year . . ." (**Exodus 23:14-17**; see also **Deuteronomy 16:16-17**).

I. *FIRST: Early Spring* (March/April)

Harvest of the First of the Firstfruits of God's Children -- Jesus Christ (**I Corinthians 15:20**; **I Thessalonians 4:14**)

1. **Passover** (14th day of First month)

Acceptance of Jesus Christ our Saviour who died for our sins.

2. **Feast of Unleavened Bread** (7 days: 15th - 21st of First month)

Putting sin (leaven) from our lives after accepting Jesus Christ as our Saviour.

II. *SECOND: Late Spring* (May/June)

Harvest of the Firstfruits of God's Children

(**I Corinthians 15:23**; **I Thessalonians 4:15-17**)

3. **Pentecost** (Count 50 days from the day after the weekly Sabbath during the Feast of Unleavened Bread)

Receiving of God's Holy Spirit in order to help us in our effort to obey God's righteous Law.

III. *THIRD: Fall* (September/October)

Harvest of the Rest of the Fruits, the Vast Majority of God's Children

(**Revelation 20:4-6, 11-12**; **Ezekiel 37:11-13**)

4. **Day of Trumpets** (1st Day of Seventh Month)

Return of Jesus Christ to destroy man's evil, ungodly, unrighteous system of government.

5. **Day of Atonement** (10th Day of Seventh Month)

Reconciliation of God to His People after putting away the Deceiver and Adversary -- Satan the Devil.

6. **Feast of Tabernacles** (7 days: 15th - 21st of Seventh Month)

Thousand-year reign of Jesus Christ on earth with man living in peace and happiness God's Way.

7. **Last Great Day, or Eighth Day** (22nd Day of Seventh Month)

New Beginnings. Resurrection to human life of all the dead who never knew the truth in order for them to have their opportunity for salvation.

-- adapted from *Answers Newsletter*, August/September 1987

Festival Themes

Festival/Holy Day

Theme

Passover	Christ's Sacrifice Begins God's Master Plan
Feast of Unleavened Bread	Your Part in God's Master Plan
Feast of Pentecost	The Church in God's Master Plan
Day of Trumpets	Why Christ Must Come Again!
Day of Atonement	At-one-ment With God
Feast of Tabernacles	The World Tomorrow
Last Great Day	The Last Judgment

Adapted from the *Ambassador College Bible Correspondence Course*

Seven Feast Days, Seven Doctrines

Festival/Holy Day

Doctrine Taught (see Hebrews 6:1-2)

Passover	<i>Faith toward God</i>
Unleavened Bread	<i>Repentance from dead works, then baptism</i>
Pentecost	<i>Laying on of hands for receipt of Holy Spirit</i>
Trumpets	<i>Resurrection of the dead</i>
Atonement	<i>Eternal judgment</i>
Tabernacles	<i>Perfection</i>
Last Great Day	The principles of the doctrine of Christ

Beatitudes in the Feast Days

Feast/Holy Day

Beatitude Taught (see Matthew 5:3-12)

Passover	Blessed are poor in spirit, they that mourn
Unleavened Bread	Blessed are the meek

Pentecost	Blessed are they that hunger and thirst after righteousness
Trumpets	Blessed are the merciful
Atonement	Blessed are those persecuted for righteousness' sake, when men revile you and say all manner of evil against you falsely
Tabernacles	Blessed are the peacemakers
Last Great Day	Blessed are pure in heart, they shall see God

Seven Festivals, Seven Churches

Festival/Holy Day

Typified by Church (see Revelation 2 & 3)

Passover	Ephesus
Unleavened Bread	Smyrna
Pentecost	Pergamos
Trumpets	Thyatira
Atonement	Sardis
Tabernacles	Philadelphia
Last Great Day	Laodicea

Seven Annual Holy Days

Picture Seven Major Past and Future Events in God's Plan of Salvation

Holy Day or Festival; Past Event; Future Event

(1) Passover: Israel's deliverance, Our deliverance from death; death of the Messiah angel, Great Tribulation and Seven Last Plagues

(2) Feast of Unleavened Bread: Israel's exodus from Total deliverance from sin of Egypt, Parting of Red Sea, Resurrection of the Messiah, Wavesheaf, Acceptance of Savior's Sacrifice by the Father, the Marriage Supper

(3) Feast of Giving of the Law at Pentecost; Our receiving fullness of the Holy Spirit, our becoming Spirit beings

(4) Trumpets: Creation of world First Resurrection, Return of Christ, Regathering of Israel

(5) Atonement: Putting away of Putting Satan in restraint Azazel goat

(6) Feast of Tabernacles: Israel living in tents in wilderness 40 years, The Millennium

(7) Last Great Day: Unknown, Second Resurrection, White Throne Judgment, Salvation offered to all mankind, Third Resurrection, New Heavens and New Earth

Holy Days Among Early Believers

"The Nazarenes [were] an obscure Jewish-Christian sect, existing at the time of Epiphanius (fl. A.D. 371) . . . They recognized the new covenant as well as the old, and believed in the resurrection, and in the one God and His Son Jesus . . . They dated their settlement in Pella from the time of the flight of the Jewish- Christians from Jerusalem,

immediately before the siege in A.D. 70 While adhering as far as possible to the Mosaic economy, as regarding Sabbaths, foods and the like, they did not refuse to recognize the apostolicality of Paul." *Encyclopaedia Britannica, vol. 19*

"Abhorred and publicly execrated by the Jews for their attachment to Christianity, and despised by the Christians for their prejudice in favor of the Mosaic law [with its weekly and annual sabbaths, kosher diet, etc.] they were peculiarly oppressed and unfortunate. Traces of this sect [the Nazarenes] appear as late as the fourth century." -- Hugh Smith, *History of the Christian Church, page 72*

"The Jewish Christians [Nazarenes] of Palestine retained the entire Mosaic law [with the exception of the ceremonial] and consequently the Jewish festivals In the Feast of the Passover . . . the Nazarenes eat [unleavened] bread, probably like the Jews" -- *Ecclesiastical History, vol 1, chapter 2, section 30, by Gieseler*

"There is another sect, 'Hypisistarians,' that is, worshippers of the most high, whom they worshipped as the Jews only in one person. And they observed their weekly and annual sabbaths, used distinction of their meats, clean and unclean" -- *Antiquities of the Christian Church, Book 16, chapter 16, section 2*

Josephus and Festival Fellowship

"Let those that live as remote as the bounds of the land which the Hebrews shall possess, come to that city where the temple shall be, and this **three times in a year**, that they may give thanks to God for His former benefits, and may entreat Him for those they shall want hereafter; and let them, by this means, maintain a friendly correspondence with one another by such meetings and feasting together, for it is a good thing for those that are of the same stock, and under the same institution of laws, not to be unacquainted with each other; which acquaintance will be maintained by thus conversing together, and by seeing and talking with one another, and so renewing the memorials of this union; for if they do not thus converse together continually, they will appear like mere strangers to one another." -- *Antiquities, IV, viii, 7*

Philo on the Sabbath and Holy Days

Philo of Alexandria, often called *Philo Judaeus* (c. 30 B.C. to c. A.D.40), was a famous classical Hellenistic Jewish philosopher, called "the first theologian." Philo was well-versed in pagan Greek philosophy, including Plato. However, Philo wrote extensively to gain the acceptance, if not the conversion, of Greeks to Judaism. He recognized the Pentateuch as having divine authority and containing all truth.

The Sabbath According to Philo

"The fourth commandment," Philo says, "deals with the sacred seventh day, that it should be observed in a reverent and religious manner [and men should] rest on the seventh and turn to the study of wisdom" (*Decalogue, 96-98*).

Philo concludes: "Again, the experience of those who keep the seventh day is that both body and soul are benefited in two most essential ways. The body is benefited by the recurrence of respite from continuous and wearisome toil, the soul by the excellent conceptions which it receives of God as the world-maker and guardian of what He has begotten. For He brought all things to their completion on the seventh day. These things

shew clearly that he who gives due value to the seventh day gains value for himself," (*Special Laws*, II, 260).

"On this day we are commanded to abstain from all work, not because the law inculcates slackness; on the contrary it always inures men to endure hardship and incites them to labour . . . Its object is rather to give men relaxation from continuous and unending toil and by refreshing their bodies with a regularly calculated system of remissions, to send them out renewed to their old activities . . . Further, when He forbids bodily labour on the seventh day, He permits the exercise of the higher activities, namely, those employed in the study of the principles of virtue's lore . . . knowledge and perfection of the mind., (*Special Laws*, II 60-64).

Festival Fellowship

Philo groups the feasts and holy days, as well as the land Sabbath and jubilee year under the Fourth Commandment. He says that traveling to the Festivals is an important spiritual life exercise. Festivalgoers leave behind them the cares of daily life, and "enjoy a brief breathing-space in scenes of general cheerfulness. Thus filled with comfortable hopes they devote the leisure, as is their bounden duty, to holiness and honouring of God. Friendships are formed between those who hitherto knew not each other . . . [and the mutual festivities] are the occasion of reciprocity of feeling and constitute the surest pledge that all are of one mind." (*Special Laws*, I, 69-70).

"Proselytes," or newly-joined members of the spiritual community, have equal rank with the longtime native-born members, who are to give them "special friendship" and "more than ordinary goodwill . . . For the most effectual love-charm, the chain which binds indissolubly the goodwill which makes us one, is to honour the one God," (*Special Laws*, I, 51-53).

Ten Important Feasts

Philo enumerates ten different feasts in the Law:

1. Feast of Every Day
2. Sabbath
3. New Moon
4. Pascha, "the Crossing-feast" (Passover)
5. Feast of Unleavened Bread
6. Festival of the Sheaf
7. Feast of First-products (Weeks, Pentecost)
8. Trumpet Feast
9. The Fast (Day of Atonement)

10. Feast of Tabernacles

The first, which may come as a surprise to some, Philo calls "the feast of every day." Every day, according to **Numbers 28:3-4**, daily sacrifices were offered in the tabernacle and later the Temple. The entire life of the wise follower of the Almighty is "one continuous feast." The wicked cannot keep a Feast.

Like Josephus, Philo places the Wavesheaf Day on Nisan 16, whereas we feel the Scriptural evidence points to the Sunday following the weekly Sabbath during the Feast of Unleavened Bread. Philo draws a number of conclusions as to the spiritual meaning of the festivals, which you can discover for yourself when you read his excellent books. Obviously, the Sabbaths had great meaning to this Jewish philosopher from Alexandria, Egypt.

Philo Supports Calculated Calendar Rules

Living in Alexandria, Egypt, Philo was too far from Jerusalem to receive notification of "official" new moon sightings from the Sanhedrin. Since he obviously believed in and observed the Holy Days, how did Philo know when the Eternal's Feast Days occurred? By calculation! Philo says that the length from one New Moon to another, for the beginning of the lunar month, "has been accurately calculated in the astronomical schools," (*Special Laws*, II, 140).

Furthermore, Philo says that the Sabbath and the day preceding it (sixth day of the week) are **both** taken into account by the Almighty in reckoning feast times, including the crucial "holy-month day," or Day of Trumpets. (*Decalogue*, 159). Here in simple terms by a contemporary of the New Testament Church, is an exact description of the so-called "Jewish" calendar rules which some "observable calendar" proponents say were invented by Simon III, the Jewish Patriarch in the second century, A.D., or even by Hillel II in the fourth century, A.D.!

The molad of Tishri resulting in the calculation of the proper Day of Trumpets is the key to determining the Holy Days. And the Day of Trumpets can never fall on a Sunday, Wednesday or Friday. The key to this rule is that the Holy Days (with one scriptural exception explained in section 9 of **Biblical Holy Days**) require a day of preparation so as to protect the sanctity of the Sabbath. Wise Philo understood the basis for the calendar rules, while many today ignore these spiritual principles.

The Important Feasts

One of our major purposes is to promote the observance of Biblical Holy Days. We constantly look for resources that add meaning to and refresh our observance of the Eternal's divine appointments. Two fine books on the Holy Days are: ***The Feasts of the Lord***, by Robert Thompson, and ***The Jewish Festivals, History & Observance*** by Hayyim Schauss. We encourage everyone who observes the Almighty's festivals to order and read these books.

The Feasts of the Lord, by Robert Thompson. Medford, Oregon: Omega Publications, 1989. 330 pages. Available from Omega Ministries, PO Box 1788, Medford, Oregon 97501-0140.

Here is a unique book on the Festivals, a treasure of spiritual understanding. Rather than examining each Holy Day individually, as most writers have done, Thompson describes common spiritual lessons, how each day corroborates that lesson.

Thompson says that the Bible gives major types, or object lesson examples, of divine redemption: (1) the seven days of creation, (2) the journey of Israel from Egypt to Canaan, (3) the Tabernacle of the Congregation, and (4) **the seven Holy Days**. These all illustrate the Eternal's plan in the Messiah for mankind to be saved from sin and death and brought into the family of the Almighty.

In the major section of his book, Thompson applies the seven annual holy convocations to four areas of interpretation: (1) the person and work of the Messiah, (2) the redemption of the believer, (3) the perfecting of the Church, and (4) the setting up of the Kingdom of God.

One of the best books on the Holy Days, ***The Feasts of the Lord*** could easily launch a thousand sermons and fruitful Bible Studies for those who wish more inspiration from the awesome meaning and purpose of the Eternal's sacred appointments. This book belongs in the home of every person who observes Biblical Holy Days.

Yet there are some flaws. Thompson apparently is a "charismatic" Protestant who does not understand that "speaking in tongues" is speaking in multiple languages, not gibberish. He believes Wavesheaf Day is always Abib 16, rather than the Sunday after the Sabbath during the Feast of Unleavened Bread. Thompson, along with others, incorrectly refers to Wavesheaf Day as the Feast of Firstfruits. Actually, Pentecost is the Feast of Firstfruits. Nevertheless, this book is one of the best we have seen on the Holy Days. We heartily recommend ***The Feasts of the Lord***.

The Jewish Festivals, History & Observance, by Hayyim Schauss. New York: Schocken Books, 1988 edition of 1938 copyrighted book, originally entitled *Guide to Jewish Holy Days*. 316 pages. Available from Giving & Sharing.

Jewish customs and traditions relating to the Sabbath and Holy Days are fascinating. In our book, ***Biblical Holy Days***, we frequently cite Jewish understanding of the meaning of these sacred occasions. Why do we cite the Jews? We should gather all pertinent information relating to a Bible topic. To ignore the history and practices of a group of people who have observed the Sabbath and Holy Days for thousands of years would be folly.

The Holy Days are not "Jewish." Jews have corrupted these sacred times in their rejection of the Messiah who has come and is coming again. They are wrong in the date for the Passover supper and the date of Pentecost. Schauss, in following liberal Jewish scholarship, expresses the origins of the Holy Days in humanistic rather than divine terms. Yet Jews have gems of truth and understanding about the Festivals.

For example, Schauss explains that the blowing of the shofar on the Day of Trumpets reminds us of the giving of God's law, and is a call of thanks to God who halts the war between nations and ushers in peace and harmony to the world, ending Satan's dominion of this world. This exactly conforms to our understanding.

Jewish terminology and Hebrew wording for the Holy Days may not be understood by some. Here is a quick cross reference:

Jewish Pesach, Shovuos, Rosh Hashonoh, Yom Kippur, Sukkos

English Passover, Pentecost, Trumpets, Atonement, Tabernacles

Schauss gives interesting insights gathered through centuries of observance. God's plan for the salvation of mankind is clearly shown, even in the Jewish understanding of the Holy Days.

Other Books on the Holy Days

Booker, Richard, *Jesus in the Feasts of Israel*. Shippensburg, PA: Destiny Image Publishers, 1987. 115 pp.

Booker discusses each of the seven feasts (he counts firstfruits, Wavesheaf Day, as separate feast) in four aspects: (1) the historical aspect, examining the Old Testament instructions, (2) how Jesus fulfilled the spiritual reality that the feast symbolized, (3) how to apply this to our lives, and (4) the prophetic significance and how God brings the truths portrayed by these feasts to the Church.

Passover brings us into God's presence through Jesus Christ and emphasizes the forgiveness of sin and reconciliation with our Creator resulting in peace *with* God and the peace *of* God. At Pentecost, we obtain the power of God to work in our lives. and at Tabernacles, we enter into His divine rest.

Booker is a thoroughly Protestant Sunday keeper and made several errors, such as supporting a Thursday crucifixion. Nevertheless, even though he does not keep the Festivals, he presents some interesting and thoughtful insights.

Three, Nineteen, and Seven

Note: "FUB" means "Feast of Unleavened Bread," and "FOT" means "Feast of Tabernacles."

Three Feast Times, *Chag*

1. Feast of Unleavened Bread
2. Pentecost
3. Feast of Tabernacles

Nineteen Special Days, *Moed*

1. Passover
2. 1st Day FUB
3. 2nd Day FUB
4. 3rd Day FUB
5. 4th Day FUB
6. 5th Day FUB
7. 6th Day FUB

8. 7th Day FUB
9. Pentecost
10. Trumpets
11. Atonement
12. 1st Day FOT
13. 2nd Day FOT
14. 3rd Day FOT
15. 4th Day FOT
16. 5th Day FOT
17. 6th Day FOT
18. 7th Day FOT
19. Last Great Day

Seven Annual Holy Days, *Sabbaths*

1. 1st Day FUB
2. 7th Day FUB
3. Pentecost
4. Trumpets
5. Atonement
6. 1st Day FOT
7. Last Great Day

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PASSOVER AND FEAST OF UNLEAVENED BREAD

Section Three of

Biblical Holy Days

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Distributed by: **Giving & Sharing, PO Box 100, Neck City, MO 64849**

Introduction

Section Three of ***Biblical Holy Days*** covers Passover and the Feast of Unleavened Bread, the spring harvest festivals. Our purpose is to provide resource material and in-depth instruction for those who already observe these sacred times. The Spring Holy Days begin God's Master Plan, yet they are often the most neglected of all God's festivals.

Here is a summary collection of Passover data:

Passover and

Feast of Unleavened Bread

Messiah's sacrifice begins God's Master Plan.

Passover is observed on the beginning of the fourteenth day of the first month. It can fall on either the second, fourth, sixth and (rarely) the seventh, day of the week.

Passover commemorates the deliverance of Israel from Egyptian bondage through the death of Egypt's firstborn, the sacrifice of the Messiah as our Passover lamb for the sins of the whole world, and the present and future deliverance of the Almighty's people.

We partake of bread and wine to symbolize our acceptance and gratitude for the Messiah's broken body and shed blood for our sins.

The Feast of Unleavened Bread is a seven-day pilgrimage festival following Passover. It starts on the beginning of the fifteenth day of the first month, the Night to Be Much Remembered. The first and last days of the Feast of Unleavened Bread are holy convocations.

We put leavening and leavened products out of our homes to signify our part in God's Plan: diligent effort to put sin out of our lives, with His help.

Passover and Unleavened Bread are known as the "Festival of Freedom," signifying our liberation from sin through the Savior of mankind.

P A S S O V E R

pesach (Hebrew) = *pascha* (Greek)

Divine Appointment *Moed*

Ordinance Forever *Chuqqah Olam*

Pilgrimage Feast *Hag*

Memorial *Zikrown*

Passover Season The whole 8-day period of

Passover/Unleavened Bread

Isaiah 53:3-6, "He is despised and rejected of men; a man of sorrows, and acquainted with grief . . . Surely He hath borne our griefs, and carried our sorrows . . . But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all."

I Peter 2:21, 24, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps . . . Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

Revelation 5:9, 12, " . . . for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

John 6:53-54, 57, "Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me."

I Corinthians 5:7-8, "For even Christ our Passover is sacrificed for us: therefore let us keep the Feast."

Passover Bread Recipe

by Loma Armstrong

Yield: 500 servings for Passover

Ingredients:

4 cups freshly ground whole wheat pastry flour

1 1/2 teaspoons sea salt

3 tablespoons real butter

2 tablespoons oil mixed in 1 cup water

Directions:

Sift flour and measure. Add salt, sift again, or stir thoroughly (in a food processor, if available). Cut butter into small pieces and add to flour after each cut (or cut in with a pastry cutter). Add oil and water to flour (while running processor). Mix until it forms a ball of dough that comes away from the side of the bowl. Knead lightly on floured board 1 minute to a smooth ball. Lightly flour the bowl again. Pinch 1 cup dough and flatten, then roll as thin as possible. Roll it until it just holds together without breaking when pulled. Place the rolled dough on an ungreased sheet and make one cut so the pieces may conveniently fit on the serving plate. Bake 8-10 minutes in a preheated oven at 350⁰ until puffy and lightly browned.

Instructions for Use:

Depending on the number taking Passover, set aside a reasonable amount for the Passover service. Use the remainder for ordinary bread during the Feast of Unleavened Bread.

Passover and the Feast of Unleavened Bread

Passover in the Old Testament

The Hebrew *pesach* (pronounced peh'-sakh), Strong's #6453, means a passing over, a pretermission, i.e., exemption. It is derived from #6452, *pasach*, to hop, skip over, or spare. By implication, *pesach* means to hesitate; literally to limp, to dance, halt, become lame, leap, pass over.

Passover is a Festival of the Eternal on the Evening of the Fourteenth Day of the First Month

Leviticus 23:5 In the fourteenth day of the first month at even is the LORD's Passover.

Numbers 28:16 And in the fourteenth day of the first month is the Passover of the LORD.

Joshua 5:10 And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even in the plains of Jericho.

II Chronicles 35:1 Moreover Josiah kept a Passover unto the LORD in Jerusalem: and they killed the Passover on the fourteenth day of the first month.

Ezra 6:19 And the children of the captivity kept the Passover upon the fourteenth day of the first month.

Passover Lamb Sacrificed and Eaten

Exodus 12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's Passover.

Exodus 12:21 . . . Draw out and take you a lamb [or kid, margin] according to your families, and kill the Passover.

Exodus 12:27 . . . It is the sacrifice of the LORD's Passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses

Numbers 9:13 But the man that is clean, and is not in a journey, and forbearth to keep the Passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

Exodus 34:25 Thou shalt not offer the blood of My sacrifice with leaven; neither shall the sacrifice of the feast of the Passover be left unto the morning.

Deuteronomy 16:2, 5-6 Thou shalt therefore sacrifice the Passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there Thou mayest not sacrifice [margin: kill] the Passover within any of thy gates, which the LORD thy God giveth thee: But at the place which the LORD thy God shall choose to place His name in, there thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. [Note: As Fred Coulter points out in his book, *The Christian Passover*, pages 141-165, this scripture refers not to the Passover lamb, but the Passover season offering.]

II Chronicles 35:1, 6, 11, 13 Moreover Josiah kept a Passover unto the LORD in Jerusalem: and they killed the Passover on the fourteenth day of the first month So kill the Passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand of Moses And they killed the Passover, and the priests sprinkled the blood from their hands, and the Levites flayed them And they roasted the Passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people.

Passover Commemorates Israel's Deliverance From Egypt

Exodus 12:26-27 And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD's Passover, Who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses . . .

Deuteronomy 16:1, 6 Observe the month of Abib, and keep the Passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night But at the place which the LORD thy God shall choose to place His name in, there thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

One Passover Lamb Was Sacrificed Per Each Household

Exodus 12:3-4, 21, 46 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their

fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the Passover In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

Only Circumcised and Ceremonially Clean Persons Could Partake of the Passover, No Strangers

Exodus 12:43 And the LORD said unto Moses and Aaron, This is the ordinance of the Passover: There shall no stranger eat thereof.

Exodus 12:48 And when a stranger shall sojourn with thee, and will 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: for no uncircumcised person shall eat thereof.

Joshua 5:2-10 At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised. For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that He would not shew them the land, which the LORD sware unto their fathers that He would give us, a land that floweth with milk and honey. And their children, whom He raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day. And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even in the plains of Jericho.

Numbers 9:6, 14 And there were certain men, who were defiled by the dead body of a man, that they could not keep the Passover on that day: and they came before Moses and before Aaron on that day And if a stranger shall sojourn among you, and will keep the Passover unto the LORD; according to the ordinance of the Passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

Those Unable to Keep First Passover May Keep the Second Passover

Numbers 9:10, 11 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the Passover unto the LORD. The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

II Chronicles 30:2-3 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the Passover in the second month. For they could not

keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

Passover Must be Kept Correctly. Failure to Keep It Results in Being Cut Off From God's People

Numbers 9:13 But the man that is clean, and is not in a journey, and forbeareth to keep the Passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

Numbers 9:2-4 Let the children of Israel also keep the Passover at his appointed season. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. And Moses spake unto the children of Israel, that they should keep the Passover.

Passover Has Certain Ordinances

Numbers 9:11-12 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the Passover they shall keep it.

Exodus 12:8-11 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's Passover.

Exodus 34:25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the Passover be left unto the morning.

Passover is to be Observed at a Specific Place

Deuteronomy 16:2 Thou shalt therefore sacrifice the Passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place His name there.

Deuteronomy 16:5-6 Thou mayest not sacrifice the Passover within any of thy gates, which the LORD thy God giveth thee: But at the place which the LORD thy God shall choose to place His name in, there thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

II Chronicles 30:1 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the Passover unto the LORD God of Israel.

II Chronicles 35:1 Moreover Josiah kept a Passover unto the LORD in Jerusalem: and they killed the Passover on the fourteenth day of the first month.

Chronology of Old Testament Passover Observance

Exodus 12:1-14 [First Passover at time of Exodus.]

Numbers 9:1-5 [Second Passover kept] . . . in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt Let the children of Israel also keep the Passover at his appointed season. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. And Moses spake unto the children of Israel, that they should keep the Passover. And they kept the Passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

Joshua 5:10-12 And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

II Chronicles 30:1-27 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the Passover unto the LORD God of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the Passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. And the thing pleased the king and all the congregation. So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the Passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the LORD, and enter into His sanctuary, which He hath sanctified for ever: and serve the LORD your God, that the fierceness of His wrath may turn away from you. For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away His face from you, if ye return unto Him. So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD. And there assembled at Jerusalem much people to keep the Feast of Unleavened Bread in the second month, a very great congregation Then 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 into the house of the LORD For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the Passovers for every one that was not clean, to sanctify them unto the LORD. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the Passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one that prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the LORD hearkened to Hezekiah, and healed the people. 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, singing with loud instruments unto the LORD. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven

days, offering peace offerings, and making confession to the LORD God of their fathers. And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to His holy dwelling place, even unto heaven.

II Kings 23:21-23 And the king commanded all the people, saying, Keep the Passover unto the LORD your God, as it is written in the book of this covenant. Surely there was not holden such a Passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; But in the eighteenth year of king Josiah, wherein this Passover was holden to the LORD in Jerusalem.

II Chronicles 35:1-19 Moreover Josiah kept a Passover unto the LORD in Jerusalem: and they killed the Passover on the fourteenth day of the first month. And he set the priests in their charges, and encouraged them to the service of the house of the LORD, And said unto the Levites that taught all Israel, which were holy unto the LORD So kill the Passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand of Moses. And Josiah gave to the people, of the flock, lambs and kids, all for the Passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance. And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiyah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the Passover offerings two thousand and six hundred small cattle, and three hundred oxen. Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for Passover offerings five thousand small cattle, and five hundred oxen. So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment. And they killed the Passover, and the priests sprinkled the blood from their hands, and the Levites flayed them. And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as it is written in the book of Moses. And so did they with the oxen. And they roasted the Passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people So all the service of the LORD was prepared the same day, to keep the Passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah. And the children of Israel that were present kept the Passover at that time, and the Feast of Unleavened Bread seven days. And there was no Passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a Passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. In the eighteenth year of the reign of Josiah was this Passover kept.

Ezra 6:19-20 And the children of the captivity kept the Passover upon the fourteenth day of the first month. For the priests and the Levites were purified together, all of them were pure, and killed the Passover for all the children of the captivity, and for their brethren the priests, and for themselves.

Passover Involved Purification and Preparation, Mainly of the Heart

Joshua 5:2-11 [Israel had to be circumcised before they could keep the Passover at Gilgal.]

II Chronicles 30:3,15,17-20,27 For they could not keep it [the Passover] at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem Then 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 into the house of the LORD For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the Passovers for every one that was not clean, to sanctify them unto the LORD. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the Passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one that prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the LORD hearkened to Hezekiah, and healed the people Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

II Chronicles 35:1,4,6,10,14-19 Moreover Josiah kept a Passover unto the LORD in Jerusalem: and they killed the Passover on the fourteenth day of the first month And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son So kill the Passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand of Moses So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron. And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them. So all the service of the LORD was prepared the same day, to keep the Passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah. And the children of Israel that were present kept the Passover at that time, and the Feast of Unleavened Bread seven days. And there was no Passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a Passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. In the eighteenth year of the reign of Josiah was this Passover kept.

Ezra 6:20-22 For the priests and the Levites were purified together, all of them were pure, and killed the Passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat, and kept the Feast of Unleavened Bread seven days with joy

Passover is Distinct, Yet Related to, Feast of Unleavened Bread

Numbers 28:16-17 And in the fourteenth day of the first month is the Passover of the LORD. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

Numbers 33:3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians.

Deuteronomy 16:2-3 Thou shalt therefore sacrifice the Passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

Ezekiel 45:21 In the first month, in the fourteenth day of the month, ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten.

Old Testament Prophecies Foretold The Messiah's Death

Betrayed by a friend: **Psalms 55:12-14, 21** For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company . . . The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.

Betrayed for thirty pieces of silver: **Zechariah 11:12-13** And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

Laughed at, beaten, garments parted: **Psalms 22:1-18** My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me; for trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture.

Face marred beyond recognition: **Isaiah 52:14** As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men.

Despised and rejected, an offering for sin: Isaiah 53:1-12 Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Passover in the New Testament

The Greek *pascha* (pronounced pas'khah), Strong's #3957, means the Passover, the day, the festival or special sacrifices connected with it. The KJV incorrectly translated it "Easter" in Acts 12:4.

Through Faith Moses Kept Passover

Hebrews 11:28 Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

Jesus and His Parents Kept Passover and Feast of Unleavened Bread

Luke 2:41-43 Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem after the custom of the Feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

Jesus Kept the Passover Shortly After Beginning His Ministry

John 2:13, 23 And the Jews' Passover was at hand, and Jesus went up to Jerusalem Now when He was in Jerusalem at the Passover, in the feast day, many believed in His name, when they saw the miracles which He did.

The Feeding of the Five Thousand Was Near Passover

John 6:4 And the Passover, a feast of the Jews, was nigh. [Verses 5-14 continue with the account of the feeding of the 5,000.]

Priests and Pharisees Sought to Take Jesus During Passover in Jerusalem

John 11:55-57 And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that He will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where He were, he should shew it, that they might take Him.

Jesus Came to Jerusalem Six Days Before Passover, Stayed at Bethany

John 12:1 Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom He raised from the dead.

Jesus Knew He Would Be Crucified on the Passover

Matthew 26:2 Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified.

Mark 14:1-2 After two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put Him to death. But they said, Not on the feast day, lest there be an uproar of the people.

Luke 22:1-2 Now the Feast of Unleavened Bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill Him; for they feared the people.

John 13:1 Now before the feast of the Passover, when Jesus knew that His hour was come that he should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.

Jesus Ate His Last Earthly Passover With His Disciples

Matthew 26:17-19 Now the first day of the Feast of Unleavened Bread the disciples came to Jesus, saying unto Him, Where wilt thou that we prepare for thee to eat the Passover? And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover.

Mark 14:12-16 And the first day of unleavened bread, when they killed the Passover, His disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover? And He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the Passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover.

Luke 22:7-8,11,13 Then came the day of unleavened bread, when the Passover must be killed. And He sent Peter and John, saying, Go and prepare us the Passover, that we may eat And ye shall say unto the goodman of the house, The Master saith unto thee,

Where is the guestchamber, where I shall eat the Passover with my disciples? . . . And they went, and found as he had said unto them: and they made ready the Passover.

Jews Referred to Passover as a Day of Unleavened Bread

Matthew 26:17 Now the first day of the Feast of Unleavened Bread the disciples came to Jesus, saying unto Him, Where wilt thou that we prepare for thee to eat the Passover?

Mark 14:12 And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover?

Luke 22:7 Then came the day of unleavened bread, when the Passover must be killed.

During the Last Passover Supper, the Savior Washed the Disciples' Feet

John 13:2-17 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him; Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded Himself.

After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost thou wash my feet? Jesus answered and said unto Him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For He knew who should betray Him; therefore said He, Ye are not all clean. So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call me Master and Lord:

and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

Messiah To Take Passover When Fulfilled in Kingdom

Luke 22:15-16 And He said unto them, With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

Symbols of Bread and Wine Were Instituted by the Savior

Matthew 26:26-30 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my

Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives.

Mark 14:22-25 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it. And He said unto them, This is my blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Luke 22:19-20 And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Some Jews Kept Passover a Day Later Than Jesus

John 18:28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.

John 19:14 And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

It Was Jewish Custom to Release a Prisoner at Passover

John 18:39 But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews?

Herod Imprisoned Peter During Passover/Feast of Unleavened Bread

Acts 12:4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter [Greek: *pascha*, Passover] to bring him forth to the people.

Christ is Our Passover

I Corinthians 5:7-8 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

The Messiah Was the Lamb Slain From the Foundation of the World

Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world.

I Peter 1:1-4 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the

resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, . . .

Verses 10-12 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven: which things the angels desire to look into

Verses 18-22 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

I Peter 2:21-25 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in his mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Revelation 1:5-6 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, And hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.

Revelation 5:12-13 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

Revelation 19:6-9,16 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Revelation 21:9, 22-27 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife And I saw no temple therein: for the Lord God

Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of Life.

Revelation 22:1-3 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him:

I Corinthians 11 Explains the Christian Passover

As the Messiah told us to keep it, we are to faithfully continue to practice and pass on the "ordinances."

I Corinthians 11:1-2 Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you

It is a heresy to make the Passover into a sumptuous meal.

Verses 17-22 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

The unleavened bread and wine are the only elements (after footwashing) of the Passover "meal."

Verses 23-27 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: And when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

We need to examine ourselves before partaking of the Passover. It is a serious matter. We must not partake of the Passover in a light or unworthy manner, but with dignity and reverence.

Verses 28-34 But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

II Corinthians 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

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FEAST OF UNLEAVENED BREAD

Unleavened Bread in Old Testament

The Hebrew *matstsah* (pronounced mats-tsaw'), Strong's #4682, means sweet (i.e., not soured or bittered with yeast), an unfermented cake or loaf, the festival of Passover, to squeeze or compress.

Genesis 14:18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the Most High God.

Genesis 18:6-8 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them [the Eternal and two angels]; and he stood by them under the tree, and they did eat.

Genesis 19:3 And he [Lot] pressed upon them [the two angels] greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

The Passover Was Eaten With Unleavened Bread

Exodus 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

Numbers 9:11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

Feast of Unleavened Bread Separate Seven-Day Feast Following Passover

Exodus 12:15-20 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the Feast of Unleavened Bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Exodus 13:6-7 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten seven days; and there shall no

leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

Exodus 34:18 The Feast of Unleavened Bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

Leviticus 23:6 And on the fifteenth day of the same month is the Feast of Unleavened Bread unto the Lord: seven days ye must eat unleavened bread.

Numbers 28:17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

Deuteronomy 16:3-8 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. Thou mayest not sacrifice the Passover within any of thy gates, which the Lord thy God giveth thee: But at the place which the Lord thy God shall choose to place His name in, there thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do no work therein.

Feast of Unleavened Bread Commemorates Israel's Exodus From Egypt

Exodus 12:17 And ye shall observe the Feast of Unleavened Bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

Exodus 12:39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Exodus 34:18 The Feast of Unleavened Bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

Numbers 33:3 And they [Israel] departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians.

Deuteronomy 16:3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

We Are to Teach Meaning and Purpose of Feast of Unleavened Bread to Our Children

Exodus 13:6-9 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.

The Feast of Unleavened Bread an Everlasting Institution

Exodus 12:17 And ye shall observe the Feast of Unleavened Bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

Exodus 13:6, 10 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord . . . Thou shalt therefore keep this ordinance in his season from year to year.

The Feast of Unleavened Bread One of Three Pilgrimage Festivals

Deuteronomy 16:16 Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose; in the Feast of Unleavened Bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty.

II Chronicles 8:13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the Feast of Unleavened Bread, and in the feast of weeks, and in the feast of tabernacles.

Offering to the Eternal Commanded on the Feast of Unleavened Bread

Exodus 23:15 Thou shalt keep the Feast of Unleavened Bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty).

Deuteronomy 16:16 Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose; in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles: and they shall not appear before the Lord empty.

Special Sacrifices Were Given Each Day of the Feast

Leviticus 23:6-8 And on the fifteenth day of the same month is the Feast of Unleavened Bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

Numbers 28:17-24 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no manner of servile work therein: But ye shall offer a sacrifice made by fire for a burnt

offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish: And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: And one goat for a sin offering, to make an atonement for you. Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the Lord: it shall be offered beside the continual burnt offering, and his drink offering.

Unleavened Bread Used in the Sacrificial System

Leviticus 2:4-5 And if thou bring an oblation of a meat offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. And if thy oblation be a meat offering baked in a pan, it shall be of fine flour unleavened, mingled with oil.

Leviticus 6:16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

Leviticus 7:12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

I Chronicles 23:29 Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size.

Unleavened Bread Used in the Consecration of the Priests

Exodus 29:1, 2, 23 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the Lord.

Leviticus 8:2,26-27 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread And out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder: And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the LORD.

Unleavened Bread Use in Nazarite's Sacrifices

Numbers 6:15-19 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings. And the priest shall bring them before the Lord, and shall offer his sin offering, and his burnt offering: And he shall offer the ram for a sacrifice of peace offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also his meat offering, and

his drink offering. And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven: During Feast of Unleavened Bread,

God Reminds Israel That All the Firstborn Are His

Exodus 12:29 And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of the cattle.

Exodus 13:1-3, 12-13 And the Lord spake unto Moses saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine Remember this day, in which ye came out of Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall be no leavened bread be eaten That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

Exodus 34:18-20 The Feast of Unleavened Bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

Gideon's Unleavened Sacrifice Was Acceptable to God

Judges 6:19-21 . . . Gideon . . . made ready a kid, and unleavened cakes . . . and the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth, and he did so. Then the angel of the Lord put

forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes

Unrighteous People Using Unleavened & Leavened Bread

I Samuel 28:24 And the woman [witch of Endor] had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof.

II Kings 23:9 Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren.

Amos 4:4-5 Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years: And offer a sacrifice of

thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God.

Chronology of Feast of Unleavened Bread Observance

Joshua 5:11 [On the plains of Gilgal before Jericho] And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day.

II Chronicles 8:13 [Solomon's time] Even after a certain rate every day, offering according to the commandment of Moses, on the Sabbaths, and on the New Moons, and on the solemn feasts, three times in the year, even in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles.

II Chronicles 30:13, 21 [Hezekiah's time] And there assembled at Jerusalem much people to keep the Feast of Unleavened Bread in the second month, a very great congregation 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, singing with loud instruments unto the Lord.

II Chronicles 35:17 [Josiah's time] And the children of Israel that were present kept the Passover at that time, and the Feast of Unleavened Bread seven days.

Ezra 6:22 [Ezra's time, at return of Jews from Babylon] And kept the Feast of Unleavened Bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

Feast of Unleavened Bread Also Called Passover

Ezekiel 45:21 In the first month, in the fourteenth day of the month, ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten.

Unleavened Bread in New Testament

The Greek *azumos* (pronounced ad'-zoo-mos), Strong's #106, means unleavened, i.e. uncorrupted.

Unleavened Bread Can Refer to Entire Passover Season

Matthew 26:17 Now the first day of the Feast of Unleavened Bread the disciples came to Jesus, saying unto Him, Where wilt thou that we prepare for thee to eat the Passover?

Mark 14:1 After two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put Him to death.

Mark 14:12 And the first day of unleavened bread, when they killed the Passover, His disciples said unto Him, Where wilt thou that we go and prepare that thou mayest eat the Passover?

Luke 22:1, 7 Now the Feast of Unleavened Bread drew nigh, which is called the Passover Then came the day of unleavened bread, when the Passover must be killed.

Feast of Unleavened Bread in Acts of the Apostles

Acts 12:3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the Days of Unleavened Bread.)

Acts 20:6 And we sailed away from Philippi after the Days of Unleavened Bread, and came unto them to Troas in five days; where we abode seven days.

Meaning of Passover and Feast of Unleavened Bread

I Corinthians 5:7-8 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Leavening in the New Testament

"Leavening" in the New Testament is Strong's #2219, *zume* (pronounced dzoo' may) and #2220 *zumoo* (dzoo-mo'-o).

The Kingdom of Heaven is Like *Leaven!*

Matthew 13:33 Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Luke 13:20-21 And again He said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Beware of Spiritual Leaven -- False Doctrine

Matthew 16:6-12 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, He said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Mark 8:15 And He charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

Luke 12:1 . . . Beware ye of the leaven of the Pharisees, which is hypocrisy.

A Little Leaven (Sin, False Doctrine) Leavens (Corrupts) The Whole Lump (Everything)

I Corinthians 5:6-8 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Galatians 5:9 A little leaven leaveneth the whole lump.

First Day of Unleavened Bread a Great Sabbath, a "MEGA Sabbath"

John 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

COMMENT: The Greek word for "high" is Strong's #3173, *megas*, meaning "exceedingly, great, high, large, loud, mighty, strong." We use the word "mega" to mean million, such as megatons, megabytes. Holy days are "MEGASabbaths," much more important than other Sabbaths or other days.

Feast of Unleavened Bread References

This section gives summaries from various reference material on the Feast of Unleavened Bread, along with our comments.

***Passover: Its History and Traditions*, by T. H. Gaster**

Passover is one of the oldest festivals in the world. It has been observed by Jews for over 3,000 years. For the modern Jew, it lasts for eight days, from Nisan 15 to 23 (actually, Passover and the Feast of Unleavened Bread last from Nisan 14 through 21). Passover marks the beginning of the barley season in Palestine. It also commemorates the deliverance of the Israelites from Egypt and that God passed over their houses and smote Egypt's firstborn.

Jews refer to Passover as "the season of our liberation." Every detail of the Jewish Passover ceremonies is connected with the Exodus. The paschal meal is eaten hastily because of their hasty departure from Egypt. Unleavened bread is eaten because the people had no time to add leaven to bake their bread. The name Passover signifies that God passed over their homes.

In Temple times, people brought lambs to Jerusalem to be slaughtered. After 70 A.D., sacrifices ended. Jews continued to eat unleavened bread, along with bitter herbs in a home ceremony called the Seder, or "order of service." The recital of the story of the Exodus was termed the Haggadah ("story"), based upon the command in Exodus 13:8 (tell the story to your son).

Extra days were added to the Feast because the proclamation from Jerusalem took time to reach outlying communities. Orthodox and Conservative Jews keep eight days of unleavened bread. Reform Jews keep seven days.

Origin of Passover

Passover was already an established institution at the time the Israelites came out of Egypt. The Exodus story tells not how the festival began, but how it came to be preserved.

*The central feature of Passover is a common meal eaten by all members of a family at the full moon in the first month of the year. The Bible says that anyone who abstained from this meal "cut himself off from his people." Gaster states, "such eating together is a standard method, all over the world, of establishing ties of kinship or alliance . . ." Our word "companion" means "one who shares bread with another." The Gaelic word for family, *cuedich*, means "those who eat together."*

Thus, when Melchizedek made a treaty with Abraham, he did so by offering bread and wine, Genesis 14:18-24. When Abimelech allied with Isaac, they did the same, Genesis 26:26-30. See also Joshua 9:14; Obadiah 7.

Therefore, "the original purpose of the paschal meal was to re-cement ties of kinship, infuse new life into the family, and renew the bonds of mutual protection at the beginning of each year."

Not only how you eat, but what you eat, is important. Three features of the meal were: (1) Meal was eaten in haste, not allowed to spoil, so that unconsumed meat was burnt at dawn; (2) Unleavened bread was eaten because leavened food is fermented; (3) Bitter herbs are a cathartic (cleanser, or purifier), and a widespread popular notion holds they are a remedy against demons and witchcraft. During the paschal meal, herbs were to neutralize any impurity which might accidentally have been consumed.

The Passover feast was also a reunion and guarantee of divine alliance and protection during the coming year. The meal was eaten in the presence of God with Himself as participant. Exodus 18:12 records a meal of reunion with Jethro, priest of Midian, and Israel "in the presence of God."

Before the ceremony could take place, the ties of kinship which it established had to be made manifest by an outward sign. The essence of kinship is blood. We all remember the story of Tom Sawyer and Huck Finn becoming blood brothers by holding their two cut fingers together. So it is that kinship is signified by the sign of a blood covenant. For the paschal supper, the signing of the people was done on the door posts of their houses, rather than on their bodies.

Passover also had the meaning of a ransom. The slaughter of the animal was a propitiatory offering to God, designed to assure that God would pass over and spare the household from hurt or harm. If the animal were maimed or if a bone was broken, it would not be accepted.

*Some scholars point to the fact that the Hebrew name for Passover, *pesach*, can also mean "to limp." In I Kings 18:26, the term is used in reference to the priests of Baal challenging Elijah. Limping signified mourning in the Arabic and Syriac languages. Some scholars say that Passover is derived from the customs relating to Osiris-Tammuz, in that the god died in the winter and was resurrected in the spring. We know, however, that these customs come from Nimrod, and that the Creator's ordinances preceded pagan customs.*

Jewish Passover Legends

Whether true or not, there are some interesting Hebrew legends concerning Passover events. Rabbinical tradition says that every day the Egyptians set a quota of bricks to be laid, Exodus 1:14. For every brick short, they took an Israelite child and sealed it alive in the building.

It is said that Moses became a shepherd, Exodus 3:1, to learn how to feed God's flock and to know the wilderness through which he would lead Israel. God showed Himself in a lowly bush of thorns rather than a lofty cedar. Garden hedges are made of thorns, so God was showing Israel to be the hedge of the world, which is God's garden.

Moses' rod was cut, it is believed, from the Tree of Life, handed from God to Adam, who passed it down to Enoch, Noah, Shem, and from thence to Abraham, Isaac, Jacob, and Joseph. At Joseph's death, it was stolen by the Egyptians and placed in Pharaoh's palace, was removed by Jethro and plucked up by Moses. Written on the rod was the name of God and the initials of the ten plagues.

Legend says that the plagues lasted a year, the time appointed by God for a man to pay the penalty of his sins. Likewise, the Flood lasted a year, as well as the affliction of Job. God designed the first plague to be blood on the river, because Egyptians regarded the Nile as a god. A lamb was chosen to sacrifice because the Egyptians worshipped the ram (Aries), and Israel had to show publicly that they disavowed such idolatry before God would release them from bondage. Blood on the side posts and lintels signified Abraham, Isaac and Jacob. Hyssop symbolized the House of Israel, lowly, yet bound together by the grace of God.

The Seder Meal

The central feature of Passover among Jews today is the Seder, held on two successive nights (because of date conflicts). After the Seder are a series of songs. For Jews, the Seder takes the place of the paschal meal.

Before Passover, all leavened food (such as bread, flour, beer [sic.], etc.) are carefully removed from the home. At nightfall of the preceding evening, the master of the house makes a thorough search, using a candle to search for even the hidden crumbs. Leavened foods are burned the next morning. The mistress of the house had previously conducted a "spring cleaning." A few crumbs are left for the master of the house to "discover." If the eve of Passover falls on a Sabbath, they search for leavening on Thursday night and burn any leavening on Friday morning.

The following articles appear on the Seder table: (1) Three cakes of unleavened bread, one above the other (these are said to represent the three fold division of Israelites into Priests, Levites, and regular Israelites); (2) bitter herbs, such as horseradish, Exodus 12:8, symbolizing the bitterness which the Egyptians inflicted upon the children of Israel Exodus 1:14; (3) haroseth, a mixture of chopped apple, nuts, raisins and cinnamon, pounded into a kind of paste (this allayed the sharp taste of the bitter herbs, and symbolized the mortar which the Israelites were forced to tread during their bondage in Egypt); (4) a roasted egg, commemorating the special additional sacrifices offered in the Temple during Passover (Pagan Easter customs also include special painted eggs.); (5) the shank bone of a lamb, symbolic of the paschal sacrifice; (6) parsley or radishes. These six items are placed in a special order on a large dish.

In addition, sufficient wine must be present to serve each member four cups during the ceremony. Why are there four cups of wine? Some say they correspond to the four expressions used in Exodus 6:6-7, "I will bring you out . . . I will rid you . . . I will redeem you . . . and I will take you to Me for a people." Yemeni Jews use five cups, while earlier usage may have been only three. Lastly, in the center of the table is a large goblet filled with wine for the prophet Elijah, who is believed to come as a guest to every Seder meal as a precursor of the Messiah.

Through the Seder meal, it is customary to lean on pillows or cushions, instead of sitting upright. This is symbolic of the ease and freedom which Israel came to enjoy as a result of its liberation from Egypt.

The Haggadah

The recital of the narrative of the story of the exodus during the Jewish seder is called the Haggadah. The exact contents of the recital have some variations among Jews scattered around the world. There are ten basic elements of the service:

(1) The service begins with the kiddush, or sanctification, the traditional inauguration of Sabbaths and Festivals in Jewish homes.

(2) The first cup of wine is poured with a blessing from the master of the house. All join in thanking God for the Festival of Unleavened Bread, "the season of our liberation."

(3) The master washes his hands and distributes parsley dipped in salt water to everyone. This is symbolic of the tears Israel shed in bondage.

(4) Then he takes the middle piece of unleavened bread, breaks it in half, and lays aside one half in a napkin. He takes the other half and says it represents the bread of affliction of our forefathers in Egypt. He invites all who are hungry to come and eat and all who are needy to come and celebrate the Passover feast, adding that though this year we be here, next year may we be in the land of Israel; though this year we be slaves, next year may we be free men!

(5) The second cup of wine is poured, and the youngest person present asks four questions: Why is this night different from all other nights? For on all other nights we eat leaven and unleavened alike, but on this night only unleavened. On all other nights we eat any kind of herbs, but on this night only bitter herbs. On all other nights we do not dip even once, but on this night twice. On all other nights we eat either upright or leaning, but on this night we all lean! There was originally another question, "Why is it that on other nights we eat meat boiled, roasted or stewed, but on this night only roasted?" This was dropped when the Temple was destroyed and sacrifices ceased.

Deuteronomy 6:21 is paraphrased, "We were slaves in Egypt, and would still be so, had not the Lord our God brought us out thence with a strong hand and an outstretched arm." After further answers to these questions are given, the celebrant lifts the cup of wine and pronounces the theme of the Seder:

God's promise it is that has stood by our fathers and us. For it is not one alone that has risen up to destroy us, but the Holy One, blessed be He, delivers us out of their hand!

The story of the sojourn in Egypt and the miraculous Exodus is told in summary form. The "mighty hand" was the plague of murrain, because the Scripture says, "The hand of the Lord fell upon the cattle," Exodus 9:3 (paraphrase). The "outstretched arm" was the sword of God (see I Chronicles 21:16).

A poem called Litany of Wonders is recited, citing fifteen blessings of God upon Israel. Fifteen is the sum numerical value of the Hebrew letters Y and H, which spell YAH, one of the names of God, and there were fifteen steps in the Temple leading to the Holy of Holies. Each line ends with the refrain Dayyenu, "alone 'twould have sufficed us!" Here are a few lines:

If He had cleft the Sea for us,

nor let us pass dry shod,

DAYYENU!

If He had let us pass dry shod,

nor sunk our foes therein,

DAYYENU!

Explanation is given of the elements of the shank bone, unleavened bread and bitter herbs. Then an important message of Passover is given:

Every man in every generation is bound to look upon himself as if he personally had gone forth from Egypt It is not only our fathers that the Holy One redeemed, but ourselves also did He redeem with them. For does not the Scripture say, And He brought us out thence that He might bring us in, to give us the land which He swore unto our fathers (Deuteronomy 6:23)?

The second cup is raised, and the Hallel (Psalm 113-118) is recited. These Psalms are part of every new moon and feast. Jesus and the disciples sang them at the Last Supper. The Hallel is appropriate to the Passover since Psalm 114 begins, "When Israel went forth out of Egypt" The second cup is drunk and all wash their hands.

(6) The sixth element of the Seder meal is when the celebrant breaks the topmost piece of unleavened bread and half of the middle piece, and gives pieces to each person, along with a small portion of horseradish.

(7) The evening meal is served.

(8) The celebrant unwraps the reserved half of the middle cake and everyone receives two pieces, called afikoman, which some say comes from the Greek epikomion, or "dessert." Children sometimes hide the reserved portion of unleavened bread, and claim a ransom for it before delivering it up to their fathers.

(9) "Grace" is the Jewish blessing at the close of a meal. After grace is said, the third cup is drunk. The "goblet of Elijah" is filled, and the main house door is flung open while the following words are recited:

Pour out Thy wrath upon the heathen that know Thee not and upon the kingdoms that call not on Thy name; for they have devoured Jacob and laid waste his habitation (Psalm 79:6). Pour out upon them Thy fury, and let the heat of Thine anger overtake them (Psalm 69:24). Pursue them in anger, and destroy them from under the heavens of the Lord (Lamentations 3:66).

Why is Elijah associated with Passover? Some say that since Passover is a "night of watchings," one of these watchings is for Elijah, the precursor of the Messiah. The cup of Elijah is not for him to drink, but for him to give the heathen to drink, the "cup of reeling." It also symbolizes the "cup of comfort" to be drunk by Israel. Recitation of the Hallel is resumed, followed by miscellaneous hymns.

(10) The conclusion to the Seder is when the doxology is recited, and the fourth and last cup of wine is drunk.

Samaritan Passover

A few Samaritans are left today in Palestine. In 1949 there were only 200 Samaritans. They claim they are the surviving remnant of the House of Israel, descendants of men who were never carried into captivity. Bible students know that the Samaritans revere Mount Gerizim in central Israel as their equivalent of Jerusalem, and accept only the Torah (Genesis through Deuteronomy) as their Bible. Gerizim is near Nablus, site of ancient Shechem. Gaster records some of their customs. Samaritans actually sacrifice paschal lambs today on the slopes of Mt. Gerizim.

On the fourteenth day of the first month, Samaritans remove all yeast from their premises, wash their clothes and change their garments. They eat no bread whatsoever, leavened or unleavened. When they eat their Passover, on the fifteenth, their stomachs must be free from any fermenting leaven. About 4:00 PM, the Samaritan high priest lights the oven fires, and a half hour later the altar itself, with burning wood. The celebrants are dressed in white clothes. Lambs are inspected by the priests, and are rejected for any imperfection. About 15 or 20 minutes before sunset, the priest begins to sing hymns to the praise of God, sung in ancient Hebrew. He gives a short prayer for the slaughtering:

For I call on the name of the Lord; ascribe ye greatness unto our God, The Rock, -- His work is perfect, for all His ways are justice; a God of faithfulness and without perversity, righteous and upright is He (Deuteronomy 32:3-4). Blessed be our God forever, and blessed be His name forever!

Then the Samaritan priest reads the portion in Exodus 12 commanding the Passover sacrifice. When he reaches the words, "And all the congregation of the community of Israel shall slaughter it at twilight," the slaughterers proceed to slay the lambs quickly, sprinkling the blood on the altar round about, saying three times, "There is no God but one!" When is the sacrifice actually done? Within "two minutes after the actual going-down of the sun."

The fleece is removed, along with the innards, which are placed above the wood on the altar. The lamb is washed and all blood drained off. Deep gashes are cut into the lamb, while care is taken not to break a bone. The ischiac nerve is removed (see Genesis 32:32). The whole body of the lamb is placed on wooden spits, head downward. While all of this is done, the worshipers recite Exodus 12:1 through chapter 15, singing hymns of praise. The priest gives unleavened bread and bitter herbs to each to eat. The lambs are

taken on spits to the oven, where they are cooked for three hours. The fire is left burning on the altar until no trace is left of the fat or legs. It is a "pleasant savor unto the Lord."

When night has fallen, and the Evening Prayer has been recited, they come and remove the sacrificial meat from the oven, having their loins girded, sandals on their feet, and staves in their hands, per Exodus 12:11. The meat is picked off by hand and they all sit down and eat the meal in haste, along with unleavened bread and bitter herbs. Afterwards, all the fragments are gathered together and burnt on the altar. When dawn breaks, the Morning Prayer is recited, which continues for two hours. Then each man returns to his tent in joy and gladness of heart.

Lambs rejected because of imperfections are removed to a separate place and burnt. They may not be given to a Gentile to be eaten. During the whole Samaritan Passover ceremony, no Gentile may come into contact with a Samaritan, nor may anyone eat of the sacrifice if he is ritually unclean. Although the Samaritans may have corrupted certain things, their ceremony is the closest thing today to the original Hebrew Passover before Christ.

Passover and the Springtime Song of Songs

The Song of Songs (The Song of Solomon, also called Canticles) is read by Jews on the eighth day of Passover. This book is an allegory. It shows "the passion of a Divine Lover [the Eternal] for his beloved people Israel." The Christian Church believes this Bible book displays the love of Christ for His Church.

Passover is a love story, John 3:16. It signifies release from bondage and beginning of new trials in the wilderness. The real message of Passover is that only when "a people has ceased to be enslaved and is prepared to brave disaster" is it truly free. Passover signifies redemption not only because Israel went out of Egypt, but "because they set their faces toward Sinai."

Passover marks the beginning of the season in Palestine when heavy showers of winter are replaced by light rains of spring. On the first day of the festival, special prayers for these "dews" are inserted in the morning synagogue services, based on Isaiah 26:19 and Hosea 14:5, which have the theme of resurrection and blossoming of Israel.

The Sabbaths of God by James L. Porter

Passover Pictures Past, Present, and Future Events

Porter states that "Passover is a memorial of an actual event God caused to occur long ago in Egypt. Passover and the Feast of Unleavened Bread were also shadows of events to occur later, as recorded in the New Testament. Jesus Christ was to become God's true Passover Lamb. The shadow of what Passover means was fulfilled only in part when Jesus was killed as the Lamb which God had provided. Jesus spoke of a fulfillment of Passover yet in the future God's people were identified and kept separate when God judged the people about them. Israel was safe even in the midst of a terrible judgment from God upon the whole nation about them. This is the central meaning of the past, present and future Passover." God has delivered, and will continue to deliver, His people.

Passover was kept by a small group of people in each house, the count determined by the number needed to consume a year-old lamb. Christ's Passover had only thirteen in attendance. Individually, small groups will be protected by the Eternal.

The Passover is a solemn occasion. For Israelites, it was the night the plague slew Egypt's firstborn. For Christians, it is the memorial of Christ's death. On the Egyptian Passover, God executed judgment on the false religion of the Egyptians. He demonstrated that He is completely different and distinct from the "gods" of Egypt. See Exodus 12:11-13.

Christ was probably taken captive at the same time (midnight) as the death angel came on the first Passover. His doom to death was sealed from that time.

Coarsely ground flour needs to be made into dough and allowed to soften over night to bring out the gluten. Leavening was added in the morning for preparation for baking. Early in the morning of the fourteenth, the message came to depart. There was no time to add leavening or bake. Thus, Israel took their dough in the kneading troughs.

Christian Fulfillment of Passover

Christ is our Passover Lamb, I Corinthians 5:7. His blood shed for us identifies us and serves as a mark in the same way that the blood of the Passover Lamb identified the Israelites of Egypt.

A Christian cannot understand the true meaning of the New Testament Passover without a knowledge of the meaning of the ancient ceremony which it replaces. That's why we ought to know the meaning of the symbolism of the Old Testament Passover.

God's judgment will soon come on this present evil world. The blood of the Lamb, the Messiah, will serve the same purpose of identifying God's people, sparing them during the "Day of the Lord." On the first Passover, God judged the "gods" of Egypt. After Christ finished His Last Supper, He said that the prince of this world, Satan, was now judged. This judgment on Satan was pronounced, but is not yet carried out. Satan still rules this world. The coming Passover of the future will be the deliverance of God's people and the judgment of Satan and his world.

Porter states, "Passover is primarily concerned with a future event, as are all of God's holy days that He has set aside to be observed by His people." Colossians 2:16-17 refers to the Holy Days as "a shadow of the things to come." The New American Standard Version translates Luke 22:15-16 as "I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God." The Great Future Passover has not yet been fulfilled!

A Christian's present condition is similar to that of ancient Israel. They had killed the Passover lamb on the beginning of Nisan 14, had marked their homes, and were waiting for God's wrath to be visited upon the Egyptians about them. We have been marked with Christ's blood. As strangers and pilgrims in this world, we are waiting for God's judgment on the world, and our orders to leave and be with Christ. Judgment on this world will occur just before the Kingdom of God comes to this earth in power, I Peter 1:13-21.

As God judged the gods of Egypt on Passover night, the future Great Passover will be a judgment on all false religions when they will all be destroyed. To escape this future wrath, we need the mark of our Passover lamb.

The Passover of 70 A.D. was the time the Romans came on Jerusalem, surrounding some three million Jews, most of whom were killed in the fighting or died by sickness and starvation. See Josephus' Antiquities of the Jews, V, iii. "The Passover of which Egypt was a type and Jerusalem [of 70 A.D.] an example, is yet to come." Read Hebrews 10:26-31, and Revelation 18:1-5. That is why like Egypt, this Babylonish system will receive plagues. One cannot engage in Babylonish festivals [such as Christmas, Easter and Halloween] and still have protection of the blood of the Savior.

Isaiah 26:20-21, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

Isaiah 31:5, "As birds flying, so will the Lord of hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it."

Christian Fulfillment of the Feast of Unleavened Bread

The first day of Unleavened Bread was the night Israel left Egypt. The present meaning is that Christians are freed from sin to become servants of God, Romans 6:15-18, 22-23; John 8:31-36. God is still setting people free from slavery to sin. In the future, He will set the whole world free from sin.

The seven days of Unleavened Bread picture a Christian's life, his death, burial and future resurrection. Romans 6:1-11 and especially I Corinthians 10:1-11. In I Corinthians 10, there is a warning to Christians. Although they have been baptized following conversion, they must live obedient and pleasing lives unto God. Israel was baptized in crossing the Red Sea on the last Holy Day of the Feast. God was later displeased with them and they died in the wilderness. Will we learn the lesson of the Passover and Feast of Unleavened Bread and follow the Eternal always?

Jewish Encyclopedia (1907 edition), article "Passover"

Pesach comes from the root meaning "to pass by," or "to spare," "to skip like a lamb," or "to dance." The Pesach feast tended to merge with the Mazzot festival. Leviticus 23 is clear that Passover is the fourteenth day of the first month, and the Feast of Unleavened Bread is the 15-21 of the month. "The setting aside, slaughtering, and eating of the paschal lamb was introductory to the celebration of the festival [of Unleavened Bread]." Rabbis set the time when no leaven was to be eaten at noon on Nisan 14, and later moved it up an hour to be "safe." Others advised refraining after 10:00 in the morning. The hamez (leaven) inspection was set aside for the night of the 13th, or the preceding evening if Nisan 14 fell on the Sabbath.

The Passover lamb represented a haburah, or "company." The owner of the lamb, and his haburah, had to be pure, circumcised, and not defiled by touching the dead. His ownership of the lamb must be beyond doubt. Members of the family were kept apart by sexes to avoid provoking levity.

Jewish speculation has it that Passover preceded the Egyptian experience. Passover would be a festival celebrated in early spring by shepherds before setting out for the new pastures, as the participants "danced" around the sacrificial offering. The sacrifice of the

firstling of the flock was a propitiation, to save the rest of the herd and even the shepherds. Hence the word pesach came to mean "spared."

Circumcision was also a rite of propitiation, like the Paschal lamb, possibly a substitute for human sacrifice. Passover is connected with circumcision, for one must be circumcised to keep it. That may be the reason why the lamb is set aside on the tenth day. Three to four days were required to heal the wound of circumcision, Joshua 5:8 and Genesis 34:25.

Article, "Holy Days"

On Holy Days, except Atonement, Rabbis recommend rejoicing. "It is customary to give new toys and fruit to children, new garments and ornaments to women, and have meat and wine on the table during these days. The day should be divided into halves, one to be spent in eating, drinking, and amusement, the other in worship and study. Fasting or the delivering of funeral orations is forbidden. Too much drinking and excessive hilarity, however, are not encouraged."

Weekdays of Passover and Tabernacles are considered "semi holy days," and only certain kinds of work are permitted. "No marriage should be celebrated on these days, on the principle that one joy should not be confused with another joy."

The haftarah (portion of prophets read after the reading of the Torah during the morning services on Sabbaths and Feast Days) for Passover is the vision of the dry bones, Ezekiel 36:37 to 37:14. For Tabernacles, it is the wars of God and Magog, Ezekiel 38:18 to 39:16.

Article, "Festivals"

The Hebrew word for festival is hag, and means "a day or season of joy."

Article, "Leaven"

Leaven is called "the bread of affliction" because of its association with Egyptian slavery. With few exceptions, Leviticus 7:13 and 23:17, leaven was forbidden in sacrificial offerings: Exodus 23:18, 34:25; Leviticus 2:11, 6:10-17. In later times, "leaven" and "corruption" were regarded as synonymous, Matthew 16:6-12; Mark 8:15; I Corinthians 5:6-8.

During the festival of mazzot, it was strictly forbidden to eat anything leavened, or even to keep such food on the premises. The punishment was karet, or excommunication.

Article "Mazzah (plural, Mazzot)"

Mazzah is the primitive form of bread, known as poor man's bread, as he could not afford to wait even 24 hours for it to leaven. Mazzah was necessary when a meal was to be prepared at short notice for an unexpected guest. For example, Abraham and the Lord, Genesis 18:6; Lot at Sodom for the angels, Genesis 19:3; and for Saul by the witch of Endor, I Samuel 28:24.

Mazzah is made hastily, lest even any spontaneous fermentation take place. The usual form is round. "Mazzah is a symbol of purity, while leaven represents the evil impulse of the heart." Jewish tradition holds that mazzah is "an antidote to Egyptian slavery and corruption and a symbol of freedom and idealism. Mazzah was to cure Israel and prepare him for the acceptance of the Torah."

Article, "Seder"

Scripture does not record how and where the Passover lamb was eaten during the many centuries before the reform of King Josiah, II Kings 23, only that Passover was not celebrated properly. There is no information as to how the night was celebrated in Temple times by Jews outside the Holy Land who did not go to the feast. It appears that only the men were bidden to attend the chosen place, and Passover lost much of its character as a family festival.

Articles "Month," "Moon," and "New Moon"

Psalm 104:19 says "He appointed the moon for seasons." Moons determine the Holy Days. According to Jewish tradition, Nisan is the month of coronations, and is a sacred month because of the Passover.

The Hebrew word for moon is yerah, meaning "the wanderer." The word for new moon is hodesh. The moon can be harmful to man, Psalm 121:6, or beneficial, Deuteronomy 33:14. It is a symbol of eternity, Psalm 72:5, 7, 89:37; and its eclipse and turning to blood are tokens that God's wrath is at hand, Isaiah 13:10, 24:23; Joel 2:10, 31. The moon will shine like the sun, and the sun seven times as hot, in a future plague, Isaiah 30:26, just preceding the time when God's people will be restored.

In rabbinical literature, "the moon, on account of its monthly reappearance, is considered as the emblem of Israel; the latter, like the moon, undergoing several phases through persecution without being destroyed." And as the moon will shine like the sun, Israel will be restored by the Messiah.

Jewish tradition established a ceremony for the blessing of the new moon, with a prescribed formula chant. In it was an expression of the Jew's messianic hope, because the Messiah was to be a descendant of David, whose kingdom it was promised would "be established for ever as the moon," Psalm 89:37. The moon is thus a symbol of God's eternal covenant with David.

A reason why Passover falls on a FULL moon is that this shows that God delivers Israel fully, or COMPLETELY. The Passover sacrifice is the first step to making us full and complete, and is an eternal sign of God's covenant. The full moon Passover will either smite you, Psalm 121:6, or if protected by Christ's blood, protect you, Deuteronomy 33:14. As a symbol of the covenant, the moon is an essential element of the Passover season.

McClintock and Strong, *Bible Cyclopedia*, Article "Passover"

The lamb selected on Nisan 10, four days before Passover, is supposed to represent the four generations which had elapsed since the children of Israel had come to Egypt, Genesis 15:16.

Blood sprinkled on the two side-posts and lintel of the house represents the parts of the house most obvious to passers-by, and to which Scripture texts were afterwards affixed, Deuteronomy 6:9.

The phrase "between the two evenings" in Exodus 12:6 is greatly disputed. The Samaritans and others take it to denote the space between the setting of the sun and the moment the stars become visible, or when darkness sets in, i.e., between about six and

seven o'clock in the springtime. A Jewish commentator, Aben-Ezra says it means the first evening is when the sun sets, the second is when reflected light from the sun disappears, an interval of about eighty minutes. The majority of Jewish tradition, however, says the phrase means from afternoon to the disappearing of the sun, and that therefore the paschal lamb was slain after the daily sacrifice, and generally took place from 2:30 to 5:50 P.M. See Josephus, Wars, vi, 9, 3.

The Passover observed in Egypt was different than that in the land of Israel. These are the differences between the "Egyptian Passover" and the "Permanent Passover": (1) In the former, the animal was killed by the head of the family in his own house, instead of with a priest's assistance at the sanctuary; (2) no firstlings were required to be offered, Exodus 23:14-19, 34:18-26; (3) no sacrifices were brought, Numbers 28:16-25; (4) the Hallel and other hymns were not sung, as required in later times, Isaiah 30:29.

With two million Israelites, assuming fifteen people per lamb, there would have had to have been 150,000 year-old-male lambs slain.

Some believe that the Passover was not kept from the wilderness of Sinai until Gilgal because the people did not practice circumcision and were legally excluded from keeping it. Many Jewish commentators state that Exodus 12:25 and 13:5-10 plainly show that after the first Passover in the wilderness, the Israelites were not to keep it again until they entered Canaan.

Ancient Jewish Observance of the Passover

The "Great Sabbath" is the Sabbath immediately preceding Passover. According to tradition, Nisan 10 of the first Passover was on a Sabbath. This would make Nisan 14 on a Wednesday. On the Great Sabbath, the people were instructed in the duties of the festival. Malachi 3:1-18 and 4:1-6 were read as the maphtir, or lesson for the day.

The evening of Nisan 13 was called "the preparation for the Passover." Every head of the family searched for and collected by candlelight all the remaining leaven in the house. After the search, he said, "Whatever leaven remains in my possession which I cannot see, behold it is null, and accounted as the dust of the earth." What constituted leaven? "Nothing is prohibited on the Feast of Passover because of leaven except the five kinds of corn, viz., wheat, barley, spelt, oats and rye." Rice and millet were excluded, presumably because they aren't used in leavened products.

Nisan 14 was also, till the evening, called "the preparation for the Passover." Leaven could be eaten only until midday. All leaven collected the previous evening and discovered on this day had to be burned. In modern times, all firstborn males above the age of 13 fast on Nisan 14, called the "Fast of the Firstborn." Every Israelite who was not infirm, ceremonially impure, or uncircumcised, appeared before the Lord in Jerusalem with an offering in proportion to his means, Exodus 23:15, Deuteronomy 16:16-17.

Israelites themselves killed their own paschal sacrifices, while the priests caught the blood and sprinkled it on the base of the altar. The Hallel was repeated all during the killings. The lamb was then suspended on iron hooks from pieces of wood, and its skin taken off. The viscera were taken out with the internal fat. The fat was separated and placed in a large dish, while the viscera was washed and replaced in the lamb's body, Leviticus 1:9, 3:3-5. The fat was then burned on the altar, along with incense, that same evening. The lambs were roasted on a spit in an earthenware oven.

Nisan 16 is to the rabbinical Jews the "morrow after the Sabbath," the time when the omer of the first produce of the harvest was brought to the priest, to be waved before the Lord, Leviticus 23:10-14. The Samaritans and Sadducees maintain that the morrow after the Sabbath is the first day of the week after the Sabbath during the Feast of Passover. The omer was of barley, which is the grain that ripens first, before the wheat. The barley was ground to a meal, sifted, and mixed with a half pint of oil and a handful of frankincense, Leviticus 2:15, as on other meat offerings. Immediately after the ceremony, bread, parched corn, green ears, etc., of the new crop were placed on sale in Jerusalem. Prior to this, no new produce could be sold. The fifty-day count to Pentecost began on the morrow after the Sabbath.

The days Nisan 17-20 are referred to as "half holydays." People either left Jerusalem and returned home, or remained and danced, sang or played games. No new graves were dug, nor wives espoused, nor houses, slaves or cattle purchased, except for festival use. In the Temple, the additional festival sacrifices were offered. Nisan 21 was another holy convocation, a high Sabbath.

Meaning of the Passover

The exodus was thus looked upon as the birth of the nation; the Passover was its annual birthday feast. Nearly all the rites of the festival appear to point to this as its primary meaning. It was the yearly memorial of the dedication of the people to Him who had saved their firstborn from the destroyer, in order that they might be made holy to Himself."

The lamb was regarded as "the great annual peace-offering of the family, a thank-offering for the existence and preservation of the nation." It was the LORD's sacrifice, Exodus 23:18, 34:25. And "it was more ancient than the written law, and called to mind that covenant on which the law was based."

The use of unleavened bread, called bread of affliction, Deuteronomy 16:3, is significant, because the "meat [meal] offering" was unleavened, Leviticus 1:4-5, 7:12, 10:12, as was shewbread, Leviticus 24:5-9, and especially because unleavened bread was used in consecration of the priests, Exodus 29:23, and in the offering of the Nazarite, Numbers 6:19. This shows that unleavened bread is connected with the consecration of the person. Unleavened bread is pure, not corrupted.

Aben Ezra reports the tradition that the army of Sennacherib was smitten on the night of the Passover, showing that Passover signifies deliverance. The offering of the omer may have denoted a deliverance from winter, as the lamb signified deliverance from the bondage of Egypt. The consecration of the firstfruits is a natural type of the consecration of the firstborn of the Israelites.

Abib means "the month of green ears." According to Gesenius, Nisan, the Babylonian equivalent, possibly means "the month of flowers," or "the month of new year's day."

Hastings Bible Dictionary, Article, "Passover"

There are three views as to the meaning of Passover:

(1) Passover is the offering of the firstborn. Genesis 4:2-4 shows that Abel brought of the firstlings of his flock. "The Passover is the shepherd's offering, given in thankful recognition that the fruitfulness of the herd is from Jehovah," Exodus 13:12. Moses often repeated the

demand to let the people go to keep a feast in the wilderness, Exodus 3:18, 7:16, 8:27, etc., and thus the exodus resulted from the command to keep the feast.

(2) Passover is a feast of atonement, because the Passover sacrifice is offered in place of the firstborn of men. The firstborn were God's, Exodus 13:12, not Molech's, Leviticus 18:21, II Kings 23:10, Jeremiah 32:35.

Ewald in Antiquities of Israel, page 352, writes: "from the earliest times an atonement offering was an indispensable constituent of every Spring festival." Passover comes at a time of transition in the year, winter to spring. Man felt himself impelled to offer "sacrifices of purification and reconciliation, not alone on account of particular transgressions of which he knew himself to be guilty, but also to secure the Divine exemption and grace . . . during the new year . . . [so that God] might not slay him, as he perhaps deserved, but might graciously pass him over." The lamb was thus an expiatory offering.

(3) Passover is a blood covenant which in the eyes of Jews signifies "the right of marriage" between them and God. The certification of the union, and welcome of God to the household, is the blood on the doorway. Notice that the blood was not on the bottom of the door so entrance could be made without stepping on blood. Hyssop was seen as a feminine symbol. In the rite of circumcision, Abraham and his descendants supplied the blood of the covenant; while in Passover, the Eternal commanded the substitute blood of the lamb in token of His blood covenanting.

Festivals of the Jewish Year by T.H. Gaster

Omer Days

The seven weeks between Passover and Pentecost are known as Days of Omer [Hebrew for "sheaf"]. Every evening during the Days of Omer is a ceremonial counting, prefaced with citation of Leviticus 23:15, and followed by recitation of Psalm 67, "the earth has yielded her produce; God, our own God, is blessing us."

Omer Days are "a kind of Lent," accompanied by fasts and austerities in which certain activities, such as marriages, new clothes, etc., are curtailed. Why the ban on marriages? When the annual lease of life is running out, human increase is also arrested. The Romans believed May marriages were unlucky.

Some Commentaries on Key Passover Passages

I. Adam Clark's Commentary.

Exodus 12:

4 Rabbis allowed at least 10, not more than 20, people per lamb.

8 Jewish custom was to boil flesh.

Some think the command to roast the Passover was in opposition to the Egyptian custom of eating raw flesh in honor of Osiris.

9 with the purtenance thereof. Purtenance means intestines, for these were used by heathens for divination, so when roasted with the entire carcass, they could not be so used.

10 let nothing of it remain til morning. This would prevent putrefaction or corruption. Messiah's body saw no corruption, Psalm 16:10 and Acts 2:27.

11 loins girded, shoes on feet, staff in hand, in haste. In other words, ready to travel.

12 gods of Egypt. This could also be translated "princes of Egypt." They too were judged, and punished in the plagues.

22 bunch of hyssop. Hebrew word is ezob, an herb used in sprinkling the blood of the paschal lamb and in cleansing for leprosy, Leviticus 14:4, 6, 51-52; in composing the water of purification and sprinkling, Numbers 19:6, 18. Hyssop is a type of the purifying sacrifice of Christ, Psalm 51:7. Moses used hyssop at the ratification of the covenant, Hebrews 9:19.

II. Cook's Commentary (1871).

Exodus 12: 9

The entire consumption of the lamb constitutes one marked difference between Passover and all other sacrifices, in which either a part or whole was burned and thus directly offered to God. Except for the blood which was sprinkled (and the fat and kidneys, which were burnt), first on the doorposts, later on the base of the altar, the entire substance entered into the people. The head of the family always slew the lamb, even during Temple times. Christ's blood was shed as a propitiatory sacrifice "but His whole humanity is transfused spiritually and effectually into His Church . . . in . . . the Christian Passover."

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PENTECOST

Section Four of *Biblical Holy Days*

Introduction

Section Four of ***Biblical Holy Days*** covers Pentecost, the festival with many names. As with the other sections, our purpose is not to convince others to observe the Sabbaths of the Almighty. It is to provide resource material and in-depth instruction for those who already observe these sacred times. Even though I personally observe a Monday Pentecost, our material on Pentecost is not intended to be a comprehensive proof that a Monday Pentecost is correct. Our study material gathers resource material from a wide variety of sources as a research source for serious students.

Here is a summary collection of Pentecost data:

Feast of Weeks (*Chag Shavuot*)
Feast of Harvest (*Chag Qatsiy*)
Day of Firstfruits (*Yom Bikkurim*)
Festival of the Covenant
Closing Sabbath (*Shavuot Atzeret*)
Season of the Giving of God's Law
Holy Spirit Day
Birthday of the Church

An Ordinance Forever (*Chuqqah Olam*)

Count a full fifty days, then keep Pentecost. Begin counting on the day after the weekly Sabbath which falls during the Feast of Unleavened Bread.

Incorrect Pentecost dates are any fixed calendar date (Sivan 6, 7, etc.), and Whitsunday, which was brought into the Catholic Church from paganism.

Proper keeping of Pentecost involves the following:

Being in Holy Convocation on the correct date,
at one accord with God's people,
in the attitude of prayer and supplication,
with obedience to the Laws of the Covenant,
exhibiting the fruits of the Holy Spirit.

Of all the Biblical Holy Days, Pentecost is the one most recognized by the professing Christian world. The Pentecost of Acts 2 marked the birth of the New Testament Church. However, as soon as 60-70 years after that epochal Pentecost, the Church was undergoing a radical doctrinal change from its original roots. Since then, much of the Biblical understanding of Pentecost has been lost. Pentecost indeed has a forgotten message for Christians today. Although many Catholics and Protestants take note of Pentecost (Whitsunday), the Biblical basis for the Feast is largely absent.

Yet paradoxically, the "Pentecostals" think they truly understand the meaning of Pentecost. Our study of "Tarry for Pentecost" indicates a deeper meaning that they have missed.

In the Church of God, much effort has been expended to prove which day is the correct Pentecost. Our articles address these issues, and show that there is a gold mine of understanding of the meaning of Pentecost that results from this discussion.

Pentecost: Its Message for Christians Today

Pentecost has a great deal of meaning for Christians today. The first part of this study deals with the Biblical words relating to this important Feast Day. The second part contains reference material relating to Pentecost. All word numbers refer to those given in *Strong's Exhaustive Concordance*.

PENTECOST

From the Greek #4005 *pentekoste*, pronounced "pen-tay-kos-tay'," feminine of #4004 *pentekonta*, (fifty), fiftieth from Passover, the festival of Pentecost.

Church Founded at Pentecost

Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

Paul Wanted to be at Jerusalem for Pentecost

Acts 20:16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia, for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

Paul Wanted to Stay at Ephesus Until Pentecost

I Corinthians 16:8 But I will tarry at Ephesus until Pentecost.

His reason for staying at Ephesus until Pentecost? **Verse 9** For a great door and effectual is opened unto me, and there are many adversaries.

FIRSTFRUITS -- *Bikkuwr*

Hebrew #1061 *bikkuwr*, "bikkoor'," from #1069 *bakar* (to burst the womb, bear or make early fruit, firstborn, firstling), the firstfruits of the crop, hasty fruit.

Pentecost One of Two Harvest Feasts

Exodus 23:16 And the feast of harvest [Pentecost], the firstfruits of thy labors, which thou hast sown in the field: and the feast of ingathering [Tabernacles], which is in the end of the year, when thou hast gathered in thy labors out of the field.

Exodus 34:22 And thou shalt observe the feast of weeks [Pentecost], of the firstfruits of wheat harvest, and the feast of ingathering at the year's end [margin: revolution of the year].

See also **Leviticus 23:10**.

Sacrificial Offering of Firstfruits

Exodus 23:19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

See also **Exodus 34:26**.

Leviticus 2:14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

Leviticus 23:17, 20 [on Pentecost] Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD And the priest shall wave them [the special sacrifices for the feast] with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

Day of Firstfruits, No Work, A Holy Convocation Forever

Numbers 28:26 Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work.

Leviticus 23:21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

Firstfruits Given to Elisha Fed One Hundred Men

II Kings 4:42, 44 [during a severe drought, **verse 38**] And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people that they may eat So he set it before them, and they did eat, and left thereof

Firstfruits Brought to God's House at Appointed Times

Nehemiah 10:34-35 . . . at times appointed year by year And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD.

Nehemiah 13:31 . . . at times appointed, and for the firstfruits.

Sons of Zadok To Receive Firstfruits

Ezekiel 44:30 And the first [chief] of all the firstfruits of all things . . . shall be the priest's.

FIRSTFRUITS -- *Re'shiyth*

Hebrew #7225 *re'shiyth* pronounced "ray-sheeth'," from the same root as #7218 *ro'sh* (the head, captain, chief, first), the first, in place, time, order or rank; beginning, chief, firstfruits; principal.

Firstfruits and Sacrificial System

Leviticus 2:12-13 As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savor. And every oblation of thy meat offering, shalt thou season with salt, neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering.

Firstfruits were thus not burnt.

Wavesheaf Offering of Firstfruits

Leviticus 23:10-11, 14 When ye be come into the land which I give unto you, and reap the harvest . . . then ye shall bring a sheaf [Hebrew: *omer*] of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

Priests Given Tithes and Firstfruits

Numbers 18:12 All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee [Aaron and his sons].

II Chronicles 31:5 . . . the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things they brought in abundantly.

Firstfruits a Reminder of Exodus and Promised Land

Deuteronomy 26:1-11 . . . when thou art come in unto the land which the LORD your God gives you for an inheritance . . . thou shalt take of the first of all the fruit of the earth . . . and put it in a basket, and go to the place . . . unto the priest . . . and say . . . the LORD brought us out of Egypt with a mighty hand . . . [therefore] I have brought the firstfruits of the land, which thou O LORD, hast given me And thou shalt rejoice . . . thine house, thou, and the Levite, and the stranger that is among you.

Nehemiah Reinstated Tithing and Firstfruits

Nehemiah 10:37 And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites

Nehemiah 12:44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes

Honor God With Your Firstfruits -- You'll Be Blessed

Proverbs 3:9-10 Honor the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Israel Is Special -- God's Firstfruits

Jeremiah 2:3 [JPS] Israel is the LORD's hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them

Firstfruits Are Holy Unto God

Ezekiel 48:14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the LORD.

Firstfruits Will Be Required in the World Tomorrow

Ezekiel 20:40 For in mine holy mountain . . . there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

Firstfruits Remind of Second Exodus

Ezekiel 20:41-43 I will accept you with your sweet savor, when I gather you out of the countries wherein ye have been scattered And ye shall know that I am the LORD, when I shall bring you into the land of Israel And there shall ye remember your ways, and all your doings, wherein ye have been defiled . . . and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

Note: Compare with **Acts 2:36-38**, where Peter exhorted the Jews to repentance by remembering their part in the death of the Savior.

FIRSTFRUITS -- *Aparche*

Greek #536 *aparche* pronounced "ap-ar-khay'," from a composite of #575 *apo* (separation, departure) and #756 *archomai* (to commence, begin), a beginning of sacrifice, firstfruits.

Christians Are Firstfruits

Romans 16:5 Epaenetus, who is the firstfruits of Achaia unto Christ.

I Corinthians 16:15 . . . the house of Stephanas, that it is the firstfruits of Achaia

James 1:18 Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures.

Christians Have Firstfruits of God's Spirit

Romans 8:14, 23 For as many as are led by the Spirit of God, they are the sons of God . . . which have the firstfruits of the Spirit

Christ the Firstfruits of the Dead

I Corinthians 15:20, 22-23 But now is Christ risen from the dead, and become the firstfruits of them that slept . . . in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming.

144,000 Are a Firstfruits Unto God

Revelation 14:1, 4 And I looked, and lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads These were redeemed from among men, being the [a] firstfruits unto God and to the Lamb.

WEEKS

Hebrew #7620 *shabuwaor shabua* or *shebuah* pronounced "sheb-oo-aw'," seven, a week. This is distinct from the Hebrew word for *Sabbath*, #7676, and does not mean "Sabbath."

Pentecost Also Called Feast of Weeks

Exodus 34:22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest

Deuteronomy 16:9-12 Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee. And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place His name there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

Deuteronomy 16:16 Three times in a year shalt all thy males appear before the LORD thy God in the place which He shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

II Chronicles 8:13 . . . on the Sabbaths, and on the new moons, and on the solemn feasts, three times in a year, even in the feast of unleavened bread, and in the feast of weeks and in the feast of tabernacles.

Pentecost Is Feast of Weeks Because It Must Be Counted

Numbers 28:26 Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:

Deuteronomy 16:9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

Leviticus 23:15-16 And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days

Feast of Weeks Offering Given God

Deuteronomy 16:10, 16-17 And thou shalt keep the feast of weeks . . . with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God has blessed thee in the feast of weeks . . . and they shall not appear before the LORD empty: Every man shall give as he is able, according to the blessing of the LORD thy God which He hath given thee.

Feast of Weeks a Feast of Rejoicing at a Special Place

Deuteronomy 16:10-12 And thou shalt keep the feast of weeks And thou shalt rejoice before the LORD thy God . . . in the place which the LORD thy God has chosen to place His name there. And thou shalt *remember* that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

Passover to Pentecost a Type of the Spiritual Harvest

Jeremiah 5:15, 17, 24-25 Lo, I will bring a nation upon you from far And they shall eat up thine harvest Neither say they [Israel] in their heart, Let us now fear the LORD our God, that given rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest your sins have withholden good things from you.

USE OF FIFTY IN THE BIBLE

Ark Fifty Cubits Wide, It Rained a Hundred Fifty Days

Genesis 6:15 The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

Genesis 7:24 And the waters prevailed upon the earth an hundred and fifty days.

Genesis 8:3 . . . and after the end of the hundred and fifty days the waters were abated.

Sodom Would Have Been Spared For Fifty Righteous Persons

Genesis 18:24, 26, 28 Peradventure there be fifty righteous within the city: And the LORD said, If I find in Sodom fifty righteous I will spare all the place for their sakes Peradventure there shall lack five of the fifty

Moses Placed Judges Over Fifties

Exodus 18:21-22 [Jethro speaking:] . . . thou shalt provide . . . able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens: and let them judge the people at all seasons

Deuteronomy 1:15 So I took . . . wise men and known, and made them captains over thousands, . . . hundreds . . . fifties . . . tens

Fifty Loops On the Ten Curtains of the Tabernacle

Exodus 26:1, 5-11 Fifty loops shall you make in one curtain . . . fifty clasps of gold, and couple the curtains one to another with the clasps, **that the tabernacle may be one whole** [JPS].

Tabernacle Court Fifty Cubits Wide

Exodus 27:13, 18 The length of the court shall be a hundred cubits, and the breadth fifty every where

Pentecost Fifty Days From Wavesheaf Day

Leviticus 23:15-16 And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall you number fifty days . . . [KJV].

And you shall count unto you from the morrow after the day of rest, from the day that you brought the sheaf of the waving; seven weeks shall there be complete; even unto the morrow after the seventh week shall you number fifty days . . . [JPS].

Levites Had to Retire at Age Fifty

Numbers 4:3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

Numbers 8:25-26 And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service.

Jubilee the Fiftieth Year

Leviticus 25:10-11 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself

Fifty in a Company of Soldiers

I Kings 1:5 . . . and fifty men to run before him.

II Kings 1:9 . . . a captain of fifty with his fifty

God's Fifty Prophets and Disciples

I Kings 18:4 . . . when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

Luke 9:14 . . . for they were about five thousand men. And he said to his disciples, make them sit down by fifties in a company.

PENTECOST -- THE THIRD MONTH

Israel Came to Sinai in the Third Month

Exodus 19:1-2 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai . . . and there Israel camped before the mount.

Asa's Covenant With God in the Third Month

II Chronicles 15:3, 10-13 Now for a long season Israel has been without the true God, and without a teaching priest, and without law So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa And they entered into a covenant to seek the LORD God of their fathers with all their soul; That whosoever would not seek the LORD God of Israel should be put to death

Hezekiah Brings Firstfruits and Tithes in Third Month

II Chronicles 31:7 In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

Jews Permitted to Defend Selves in Third Month

Esther 8:9-11 Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life

Ezekiel's Third Month Prophecy for Egypt and Assyria

Ezekiel 31:1-2 And it came to pass . . . in the third month, in first day of the month, that the word of the LORD came unto me, saying, son of man, speak unto Pharaoh king of Egypt

NOTE: Some "scholars" have noted that Pentecost is not mentioned in **Ezekiel 45 and 46**, although Passover, Unleavened Bread, and Tabernacles are specified. This does *not* show the invalidity of Pentecost in the World Tomorrow, because the general term "feasts, new moons, and Sabbaths" is used in these chapters to refer to all the feast days.

FULLY COME

Greek #4845 *sumpleroo* pronounced "soom-play-ro-o," from #4862, *sun*, (completeness) and #4137, *pleroo*, (accomplish; complete, expire, fill up, make full, perfect), to accomplish completely, fill up, fully come.

Pentecost Was Fully Come When Holy Spirit Given

Acts 2:1 And when the day of Pentecost was fully come

Ship of Jesus and Disciples Filled With Water

Luke 8:23 . . . and there came down a storm of wind on the lake, and they *were filled* with water, and were in jeopardy.

Jesus Knew When His Time Was Come

Luke 9:51 . . . when the time *was come* that He should be received up, He steadfastly set His face to go to Jerusalem.

NOTE: The *Englishman's Greek New Testament* translates **Acts 2:1** literally as "and during the accomplishing of the day of Pentecost . . ." The spiritual meaning of Pentecost *was accomplished* in the morning (around the third hour, nine o'clock) when the wave loaves were offered in 31 A.D. when God's Holy Spirit came.

WITH ONE ACCORD

Greek #3661 *homothumadon* pronounced "hom-oth-oo-mad-on'," unanimously, with one accord or mind, from #3674, *homou*, (at the same place or time, together) and #2372, *thumos*, (passion, as if breathing hard, fierceness, indignation, wrath) which comes from #2380, *thuo*, (to rush or breathe hard, blow; to sacrifice, kill slay).

Just Before Pentecost the Apostles Were With One Accord

Acts 1:14 These all [eleven apostles, **verse 13**] continued *with one accord* in prayer and supplication

At Pentecost, the Disciples With One Accord in One Place

Acts 2:1 And when the day of Pentecost was fully come, they were all *with one accord* in one place.

After Pentecost, Christians Continued With One Accord

Acts 2:44-46 And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily *with one accord* in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

Church Prayed for Peter and John with One Accord

Acts 4:24 And when they heard that, they lifted up their voice to God *with one accord*

The result?

Verses 31-32 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

Miracles and Converts Because Christians With One Accord

Acts 5:12, 14 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all *with one accord* in Solomon's porch And believers were the more added to the Lord, multitudes both of men and women.)

Fighters Against God Were With One Accord

Acts 7:57-58 Then they cried out with a loud voice, and stopped their ears, and ran upon him [Stephen] *with one accord* and stoned him

Acts 12:20 And Herod was highly displeased with them of Tyre and Sidon: but they came *with one accord* to him

Acts 18:12 . . . the Jews made insurrection *with one accord* against Paul, and brought him to the judgment seat.

Acts 19:29 And the whole city [Ephesus] was filled with confusion . . . they rushed *with one accord* into the theatre.

Samaritans Gave One Accord to Philip's Preaching

Acts 8:6 And the people [of Samaria] *with one accord* gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

Ministers With One Accord at Jerusalem Conference

Acts 15:25 . . . being assembled *with one accord*

Glorify God With One Mind

Romans 15:5-6 Now the God of patience and consolation grant you to be likeminded one toward another according to [margin: after the example of] Christ Jesus: That ye may *with one mind* and one mouth glorify God

PENTECOST REFERENCES

This section gives summaries from various references on Pentecost, along with our comments.

Date Controversy

The phrase, "the morrow of the Sabbath," **Leviticus 23:15**, is interpreted by the rabbis as Nisan 16. Reasons supporting their position are: (1) **Leviticus 25:2** shows that the Bible uses the word "Sabbath" to indicate not a *seventh day* but a period of rest or a festival. (2) The Septuagint (c. 300 B.C.) translates the disputed phrase as "the morrow of the first day," while the modern JPS renders it "the morrow of the day of rest." (3) Some feel that **Joshua 5:11** should be translated so that Israel ate of the *new* produce of the land on the morrow of the Passover. (The JPS translation of **Joshua 5:11** is "and they did eat of the old corn of the land on the morrow after the Passover") (4) Josephus wrote that "The offerings of the sheaf (*omer* of barley) took place on the 16th (of Nisan), the first busy work-day of the harvest, in relation to which the preceding day might well be called a Sabbath or rest day."

The Sadducees, the party dominated by the high priestly family, took the phrase "the morrow of the Sabbath" literally, and began counting with Sunday as the first day. For them, *Shavuoth* (Pentecost) falls on a Sunday. *Shavuoth* could thus fall anywhere from the 6th to the 13th of Sivan. The Talmud, slanted to the Pharisee position, records Pharisee-Sadducee debates on the subject, and infers that the Sadducees themselves felt very uncertain about the validity of their own arguments.

Centuries later, the Karaite sect (of the Crimea) rejected all rabbinic interpretation and held that the Scriptures alone are the only valid authority. They received their name because they emphasized the literal meaning of the Bible (Hebrew word *kara* means "to read"), and they too began counting from Sunday.

The "negro Jews" or Falashas of Ethiopia began their count from Nisan 22, because they interpreted "morrow after Sabbath" as after the *last* day of the Feast of Unleavened Bread.

The *underlying reason* of the Pentecost date conflict between the Pharisees and Sadducees is that the Pharisees (rabbis) felt that Shavuoth was the date of the giving of the commandments, and thus had to have a fixed date, while the Sadducees found no Bible evidence that the Revelation was given at Shavuoth, and thus saw no reason for a fixed date. (See *A Guide to Shavuoth* by Chaim Pearl. Jewish Chronicle Publications, London: 1959.)

[Comment: We believe that Pentecost is the anniversary of the giving of the commandments, but that this does not dictate it being a fixed calendar date.]

The vague Biblical references to the dating of Pentecost have provoked disputes among scholars. Sadducees and the Samaritans believe the word "Sabbath" in **Leviticus 23:15** is to be taken as the weekly Sabbath. They count Sunday as the first day, and always observe Pentecost on a Sunday. The Pharisees interpret "Sabbath" as the annual Sabbath, and they keep Pentecost fifty days from Nisan 15, or Sivan 6 ("The Feast of Weeks" from *Festivals of the Jewish Year* by Theodor H. Gaster, William Morrow & Company, New York: 1953).

Both Jews and traditional Christianity count only seven weeks, not 50 days. Jews mistakenly use **Deuteronomy 16:9** for instructions on how to number these days. **Deuteronomy 16:9** states: "Seven weeks shall you number unto you: begin to number the seven weeks from such time as you begin to put the sickle to the corn." Thus, it would *seem* from this passage that you would begin to count *from* Nisan 16, the first real harvest day of the season (*The Sabbaths of God*, by James L. Porter, Exposition Press, New York: 1966). [Comment: See section 4.1 for an explanation of **Deuteronomy 16**.]

Modern Jews hold Pentecost on Sivan 6, which never falls on Tuesday, Thursday, or Saturday. Orthodox Jews have added a day, making two days of *Shabu'ot*.

Regarding the expression "on the morrow after the Sabbath," **Leviticus 23:11**, the Pharisees held that "the Sabbath" referred to Passover (Nisan 15, the first Holy Day of the Feast of Unleavened Bread). But the Sadducees (Boethusians), and later the Karaites, held that it meant the weekly Sabbath, and began counting "seven weeks" from the morrow after the first Saturday during Passover, "so that Pentecost would always fall on Sunday." Thus, they felt that Moses gave them an extended holy day by tying Pentecost with the Sabbath. The Septuagint translates the phrase to support the Pharisees ("on the morrow of the first day"), and Talmudists substituted the word "Azeret" (solemn assembly) for "Shabuot." The Sadducees' contention that Pentecost was on a Sunday was one of the reasons used by the Catholic Church in fixing Easter on Sunday, in 325 A. D.

The Book of Jubilees (part of the Apocrypha), written about 135 B.C., interprets "on the morrow after the Sabbath" as Nisan 21, the last day of Passover; consequently some Jews kept Pentecost on Sivan 12 or Sivan 15. Jubilees maintains that the covenant with Abraham, the birth of Isaac, Abraham's death, Judah's birth, and the vows between Jacob

and Laban, all occurred on the Feast of Weeks (*Jewish Encyclopedia*, 1904 edition, article "Pentecost").

Sadducees held that the beginning of the ecclesiastical year was so arranged that the Passover (Nisan 15, first high day) always fell on the Sabbath, so that the "morrow after the Sabbath" would always be a Sunday. (This would make Nisan 1 on a Sabbath.)

Keil's argument against "the morrow after *the Sabbath*" referring to the weekly Sabbath is that "if the Sabbath was not fixed, but might fall upon any day of the seven days' feast of Mazzoth [Unleavened Bread], and therefore as much as five or six days after the Passover, the feast of Passover itself would be forced out of the fundamental position which it occupied in the series of annual festivals" (*Lange's Commentary on Leviticus 23* relating to Pentecost).

Time of the Giving of the Law

Some rabbis interpret "the same day" of **Exodus 19:1** as meaning the same day of the month, hence they [incorrectly assert that] Israel came to Sinai on Sivan 1. They believe that Moses ascended the mount on the second day, came down on the third and warned the people and received their willing reply to obey God. He then made another ascent on the fourth and was commanded to institute three days of preparation, the last of which the Revelation (giving of 10 Commandments) took place, Sivan 6 (see Pearl).

COMMENT: If three additional days is meant, it would be Sivan 7, the day reached if you count fifty days *from* Nisan 16. By their own reckoning, the Jews are keeping Pentecost a day early. Some Jews have *added* a day and keep *both* Sivan 6 and 7. **Exodus 19:1** shows that Israel reached Sinai in the third month, on the same day of the week (Thursday) that they left Egypt. Further calculations show that Pentecost was the day the Ten Commandments were given. It is thus the birthday of Israel, and is known as "the season of the giving of Our Law."

Jews believe two important events occurred at Sinai: (1) the giving of the Law, and (2) the Covenant (contract) relationship between God and Israel.

Physically, Pentecost marks the end of seven weeks collaboration between God and man in the reaping of the barley harvest. Spiritually it is the end of the first spiritual harvest, which began with Israel's deliverance from Egypt. Just as Israel had to gather the crops to ensure prosperity in the coming year, so Sinai was necessary for Israel's spiritual continuance. Physically, Israel offered to God two loaves of the new bread as a symbol of cooperation. Spiritually, God offers to man two tablets of the Law. As the harvest is renewed year by year, so is the event at Sinai recalled (Gaster).

A feast celebrated by Asa in the third month of the fifteenth year of his reign to renew the Covenant, **II Chronicles 15:10-12** may refer to Pentecost. The first unequivocal statement that the giving of the Law was on Pentecost is given in the late noncanonical Book of Jubilees. The Qumran community followed the Jubilees calendar and celebrated Pentecost as the chief feast because of its association with the Covenant. **Ezekiel 45:18-25** does not mention Pentecost. Orthodox Jews after the Exile relegated it to a secondary feast. Not until the Second Century, A. D. was the connection with the giving of the Ten Commandments generally admitted by most Jewish rabbis (*New Catholic Encyclopedia*, article "Pentecost, Hebrew Feast of").

"The Feast of Pentecost was instituted, *first*, to oblige the *Israelites* to repair to the temple of the Lord, there to acknowledge His dominion over their country, and their labours, by offering to Him the first fruits of all their harvests. *Secondly*, to commemorate, and to render thanks to God for, the law given from Mount Sinai, on the fiftieth day after their coming out of *Egypt*" (*Calmet's Dictionary of the Bible*, 1801 edition, article "Pentecost").

A possible reason for the Pentecost custom of eating dairy foods is that it is in honor of the Law, which is likened to "honey and milk" in **Song of Solomon 4:11** (*Jewish Encyclopedia*, "Pentecost").

There are seven days of Pesach and seven days of Sukkot, why not seven days of Shabuot? "Because Shabuot commemorates the day when all Israel was as one heart in accepting the Torah." -- Zohar, iii, 96a

There are 613 letters in the Decalogue, equal to the number of commandments. -- Bemidbar Rabbah, 13:15

How the Patriarchs kept every one of the Ten Commandments: (1-2) Jacob accepted the Lord as God and ordered removal of strange gods, (3) Joseph swore by the life of Pharaoh and not by God, and (4) prepared a Sabbath table before his brethren, (5) Isaac honored his father and made no protest when led to the sacrifice, (6) Judah opposed the murder of Joseph, (7) Joseph was opposed to adultery, (8) Judah identified Joseph's bloody shirt and did not lie, (9-10) Abraham refused to plunder Sodom. -- Pesikta Hadashah, Otzar Midrashim, p. 489

The ten sayings with which the world was created correspond to the Ten Commandments: (1) Let there be light corresponds to the first commandment, for God is the Eternal Light. (2) "Let there be an expanse," reminds us that all heavenly bodies are creatures only. (3) "Let the waters assemble," reminds us that the sea does not hold lightly the name of God, and does not overflow its bounds. (4) "Let the earth bring forth grass," reminds us of God's bounty to him who honors the Sabbath. (5) "Let there be lights," reminds us of two lights in the life of man, his father and mother. If he honors them he will walk next to the Eternal Light. (6) "Let the waters bring forth fowl, etc.," reminds us that we may slay these creatures for our use, but not men. (7) "Let the earth bring forth creatures after their own kind," reminds us that only beasts may multiply promiscuously, but man must not commit adultery. (8) "Let us make man . . . who shall have dominion," reminds us that man should make use only that over which he has dominion, and not steal that which others have dominion. (9) "I have given . . . every tree on which is the fruit," reminds us that as the tree truthfully grows, so should man's lips speak the truth. (10) "It is not good that man should be alone," reminds us that just as Adam did not covet another's wife, we also should not covet (*Jewish Talmud*).

A Harvest Festival

Passover and Tabernacles are each observed for seven days. Why not Pentecost? Because it is a time of labor, and the others are not, thus God is considerate and does not keep His people from the necessary work of the harvest. -- Sifri, Re'eh

Shavuoth, in addition to being the end of the grain harvest, is also the beginning of the fruit harvest. Before *Shavuoth*, the farmer would inspect his fruit and indicate his choice for the *bikkurim*, or firstfruits offering of the best and earliest of his crop. All the inhabitants of a district assembled in that district's chief city, to gather together the firstfruits and go to

Jerusalem. Those who lived near brought fresh figs and grapes, while those from a distance brought dried figs and raisins. Each man as he brought his offering to the Temple priest said the benediction prescribed in **Deuteronomy 26:5**. It was permissible to bring the *bikkurim* offering at any time between *Shavuoth* and *Succoth* (Pearl).

Pentecost represents the consummation of the first harvest, after seven weeks of backbreaking labor, and also commemorates the arrival of the Israelites at Mount Sinai after seven weeks of weary wandering, the giving of the Law and the conclusion of the Covenant between God and His people.

Pentecost was the end of the barley harvest and the presentation to God of an offering of two loaves made out of new grain **Leviticus 23:17**. It takes place seven full weeks after the sickle has been first applied to the standing grain, **Deuteronomy 16:9**.

The presentation of the firstfruits to God is a kind of payment to God, who owns everything. It is also a recognition that God is one's partner, not just a lord and boss (Gaster).

The grain harvest in Palestine lasted seven weeks. It began with the barley harvest during Passover and ended with the harvesting of wheat at Pentecost. Wheat is the last cereal to ripen. Pentecost was thus the concluding festival of the grain harvest, just as the Last Great Day concluded the fruit harvest (*Jewish Encyclopedia*, "Pentecost")

There are three designations of the term, "firstfruits" (Hebrew: *bikkurim*): (1) the "firstfruits of the harvest," or wavesheaf, which the Pharisees offered on Nisan 16 and deliberately made a ceremony out of, to counteract the Sadducees, (2) the "bread of the first-fruits," or the two baked loaves of new wheat offered on Pentecost, and (3) the firstfruits of all the land (Hebrew: *reshit*), **Exodus 23:19**, **Deuteronomy 26:2**, which according to interpretation, was only of the seven famous products of Palestine: wheat, barley, grapes, figs, pomegranates, olive oil, and honey. The amount of this *reshit* was a *ma'aser*, or tithe. Thus the concept of the firstfruits is closely related to that of the tithe (*Jewish Encyclopedia*, article "Firstfruits").

Modern Jewish *Shavuoth* Observance

The first night of *Shavuoth*, devout Jews stay up in an all night *vigil* [like Catholics do on Whitsunday], and read a special abbreviated portion of the whole Bible termed the *Tikkun*. Most synagogues are decorated with flowers and plants which are supposed to indicate the harvest festival, the *Bikkurim*, and that Sinai was covered with vegetation in honor of the great event of the Revelation. And dairy foods, especially cheese, are associated with *Shavuoth* because it is a late spring festival (Pearl).

Parallels between the "Jewish" Pentecost and "Christian" Pentecost: (1) tongues of fire were over the heads of the Apostles, while " . . . all the people saw the thunders and the flames" **Exodus 20:18**; (2) Christians emphasize Christ the resurrected Savior, while Jews hold that Pentecost was the date of David's death, and the book of Ruth ends with David's genealogy (Gaster).

Reform Jews have made Pentecost their annual confirmation day. The young conferments having previously received many months of thorough instruction in the Law, are confirmed as "sons of the covenant" on Pentecost by the *laying on of hands* by the rabbi, in accordance with the Jewish custom of the ordination of rabbis and judges, that by the

laying on of hands they are ordained to a spiritual priesthood (*Jewish Laws and Customs*, by A. K. Glover, 1900).

Pentecost is the concluding day of the Passover season, from which Jews derive its most common current name, *Atzeret* (solemn closing day) (*Biblical Cyclopedia* by McClintock and Strong, article "Pentecost").

Covenant Festival

Pentecost is called the Feast of Weeks, Feast of Firstfruits, the Festival of the Covenant and by the Jews *Shabuoth* (Weeks).

Pentecost, like all festivals, is a living experience. It signifies not just the confirmation of the covenant with Israel then, but with all Israel forever. Pentecost is an annual reaffirmation of the bond of covenant between the chosen people and their God (Gaster). As noted previously, the Book of Jubilees states that the covenant with Abraham occurred on the Feast of Weeks.

Pagan Whitsunday

"Among the early Jewish Christians, observance of the Hebrew feasts continued, doubtless with fresh significance derived from the new revelation." By the Second Century Pentecost was an established Church feast (*Hastings' Bible Dictionary*, article "Pentecost"). [But by this time it had become paganized.]

Traditional Christianity holds that Whitsun, or Pentecost, is the birthday of the Church, as shown in **Acts 2**.

Pagan customs have been copied by traditional Christian churches, as well as Judaism, and applied to Pentecost. In Europe it is customary to deck the churches at Whitsun with wreaths and bunches of flowers. In Italy, rose leaves are often scattered from church ceilings during services, supposed to represent "tongues of fire." In many Latin countries, the festival is called *Pascha Rosatum*, which is a "Christian transformation" of the pagan Roman festival of Rosalia, celebrated about a month earlier, in which Venus was worshipped by decorating her images with roses. Jews also adorn their synagogues with flowers on Pentecost.

Another Pentecost custom is that of eating dairy dishes [compare the U. S. custom of "June is dairy month"], especially those made from cheese. In **Psalms 68:15**, the mountain on which the Law was given is described as "a mount of *gabnunim*, a Bashan-like mount." *Gabnunim* means "gibbous, many-peaked," but the Jews connected it with the word *gebinah*, "cheese," and thus it was maintained that the eating of cheese was a reminder of the giving of the Law at this season. A strange connection indeed!

Ancient pagan festivals, such as the Roman rural festival of Parilia (April 21), parallel Pentecost. Parilia fell at the same time of year as the beginning of Palestine's barley harvest, on which milk and must were drunk and sprinkled on the image of the pastoral god Pales.

Seething a kid in his mother's milk was part of the Canaanite equivalent of Pentecost, which is inferred by the fact that in the two passages where this is forbidden to Israelites, **Exodus 23:19 and 34:26**, it is mentioned in connection with the offering of firstfruits. A

recently discovered Canaanite text refers to seething a kid in milk in connection with a spring festival (Gaster). [COMMENT: Satan has his counterfeits!]

Whitsunday derives its name from the custom of newly baptized persons presenting themselves for service all dressed in white. The Catholic festival originally lasted seven days, but in 1094 was by Papal decree limited to three days. Tuesday was abolished in 1711 and in 1911 Pope Pius X excepted Monday as a day of holy obligation. Nevertheless, most European countries still observe the Monday following Whitsunday as a legal holiday (*Concise Dictionary of Holidays*, by Raymond Jahn, article, "Whitsunday").

Whitsunday commemorates the Descent of the Holy Spirit on the Apostles fifty days after the Resurrection of Christ. It is called Whitsunday from the white garments worn by those who were baptized during the *vigil* on the preceding Saturday night (*Catholic Encyclopedia*, article "Whitsunday").

Pentecost (Whitsuntide) was not established as one of the great church festivals until the Fourth Century. The entire period from Easter to Pentecost is termed the Pentecostal season (*McClintock and Strong*, article "Pentecostal Effusion").

Pentecost Sacrifices

Sacrifices on Pentecost included seven yearling male lambs, two young bullocks, and one ram (or one bullock and two rams, as shown in Leviticus) as a burnt offering, cereal offerings of flour and oil, libations of wine and blood from the slain animals, a he-goat slain as a sin offering, and two additional male yearling lambs as a thanksgiving sacrifice (*New Catholic Encyclopedia*, article "Pentecost").

In Temple times, each individual was expected to bring a free-will offering, a portion of which was given to the priests and Levites and the rest eaten by the respective families, who invited the poor and strangers to share it. Pentecost more than Passover was a family gathering, resembling Tabernacles. **Deuteronomy 16:11** shows that at Pentecost the Levite, stranger and fatherless are not to be forgotten. This is why **Leviticus 23:22** (about leaving corners of the field) is part of the passage on Pentecost: at Pentecost we are reminded to be liberal to others, because God was liberal to us in freeing us from bondage in Egypt, **Deuteronomy 16:12** (*McClintock and Strong*, article "Pentecost").

Later Jews regarded the Leviticus and Numbers Pentecost sacrifices as supplementary, not contradictory. On Pentecost, there were three series of sacrifices: (1) the daily burnt-offerings, (2) the special offerings for a feast day (from Numbers) and (3) the waving of the loaves and lambs, and connected sacrifices (from Leviticus). Finally, "sacrifices" of freewill offerings of individuals were given to the sanctuary and to the poor, **Deuteronomy 16:10-11** and **Leviticus 23:22**.

Notice the parallel between Passover and Pentecost: (1) one sheaf of barley was waved during Passover, versus two loaves of wheat on Pentecost; (2) one lamb was slain on Passover, versus two at Pentecost, with accompanying burnt and sin offerings. Pentecost fulfills the harvest begun during Passover season. No voluntary offerings of firstfruits could be made before Pentecost (see **Exodus 23:19**).

How Pentecost was celebrated in Temple times: A portion of the best wheat, previously selected, was cut, thrashed, brought to the Temple, ground, and passed through twelve sieves to ensure its fineness. On the day before Pentecost, two omers of flour were baked

into loaves. According to the Mishna, the loaves were four handbreadths wide, seven long, and four fingers high. Soon after midnight the Temple gates were opened that offerings for the next morning might be examined by the priests. At sunrise of Pentecost morning, was the regular daily sacrifice, soon followed by the feast offerings of **Numbers 28:26-31**. Amid the singing of the Hallel, the two lambs were waved alive, sacrificed, and their breasts and shoulders were laid beside the loaves and "waved." Then followed the other sacrifices of **Leviticus 23**, and the freewill offerings. The rest of Pentecost was spent in festive gatherings to which the poor, stranger, and Levite were invited. Attendant festivities often continued for several days, as multitudes attended the Feast and could not all give their firstfruits on the same day (*Hastings*, article "Pentecost").

The list of grain and animal offerings for Pentecost in **Numbers 28:26-31** differs somewhat from those in **Leviticus 23:15-22**. These offerings were in addition to the fixed daily offering. In the Talmud (Menahot 4:5, x.4) the Leviticus list is said to be the sacrifices directly connected with the loaves, and was designated for the journeyings in the desert; and the Numbers list gives special Pentecost sacrifices added after Israel entered Palestine (*Jewish Encyclopedia*, article "Pentecost").

The difference in the Pentecost sacrifices of **Leviticus 23** and **Numbers 28** is that those in Leviticus are especially connected with the wave loaves, and were in addition to the regular feast day sacrifices in Numbers. It is noticeable that the Pentecost offering of two young rams is the only peace offering required of the whole congregation (*Lange's Commentary*).

Importance of Pentecost

Why *count out* Pentecost? Maimonides said that God wants us to count every day from Passover until Pentecost, as one reckons the days of an important personal event. The fact that Pentecost has to be counted out emphasizes its importance. (See Ben M. Eddin, *Jewish Holidays and Festivals*, page 166.)

In the Talmud, Pentecost is compared to a king who riding one day found an important personage bound in a pit. The king said: "I will loose your bonds, take you from the pit, and after a set time give you my daughter to wife." The man was overjoyed, and began to count the days. So it was that God freed Israel from Egypt and promised to give them His law at a certain time (Minhagei, Mahari Tirna). They were also prepared for the day three days in advance. Pentecost is thus the festival most prepared for in advance. It is likened to the marriage of Israel with God (Israel said, "all that God has commanded we will do").

The three main festivals are Passover, Pentecost and Tabernacles. Passover is the festival of political freedom, Tabernacles of economic freedom, and Pentecost, the central and most important, is a festival of *spiritual* freedom. See Harris L. Selig, *Links to Eternity*, page 370.

"The Festival of Shavuot [Pentecost], when we commemorate our receiving the Torah, is considered by our Sages the greatest event in Jewish history. They say that when three great people walk together, the greatest must walk in the center. So it is with the three major festivals." The nation of Israel was not born at the Red Sea, but at Sinai. It was the Torah which made them a distinct people (*Selig.*, pages 377-379).

Jewish Readings on Pentecost

A standard element of the traditional Jewish liturgy on Pentecost is a recital of rhymed versions (*Azharoth*) of the 613 commandments in the Law.

Also read at Pentecost are the following: (1) **Ezekiel 1**, which shows the glory of God, His awesome power which was demonstrated on Mount Sinai, (2) the Prayer of Habakkuk -- **Habakkuk 3**-- written during difficult days of the Assyrian Exile, recalling God's revelation at the time of the Exodus and the conviction He will deliver His people and His promises will never fail; (3) **Psalms 68**, the "Pentecost anthem," shows that the events of the Exodus and Revelation assure God's continuing providence and bounty; (4) the book of **Ruth**, which is set in the background of the barley harvest and relates how a former pagan woman came to embrace the faith of Israel and God's law -- **Ruth 1:16** (Gaster).

Ruth -- Exodus -- Psalms 42-72

From Dr. Ernest L. Martin's *The Design and Development of the Holy Scriptures* we learn that **Ruth** was read at Pentecost, and the book has a late springtime theme (**1:22, 2:23**), and tells how Ruth (a Gentile) married Boaz (a Jew) and how she gave up her religion and worshipped the true God. It shows that both Gentiles and Israelites can be united together and be part of the firstfruits.

Exodus and the Second book of Psalms (**Psalms 42-72**) parallel Ruth. Exodus describes the beginning of the Old Testament Church, in which Israel was to be the firstfruits of nations, and relates the giving of the Law at Pentecost. The Second Book of Psalms shifts from the personal happenings of David to what happens to Israel -- God's Church -- as a whole. And it too tells about the beginning of the Old Testament Church.

Why is Ruth read on Pentecost? Not just because the book tells of David's descent or that it has a harvest setting, but that it took place during the time of the judges, when Israel was disunited, went their own way, and did evil, intermarrying with gentile nations and forgetting God. Samuel, who wrote Judges (and Ruth) saw this demoralization, and the Book of Ruth is the result.

Abimelech (husband of Naomi) and his family were rich aristocrats of Ephraim. When the famine broke out, he thought the poor would beg him to death, so he left and settled in Moab, and married his two sons to Moabite princesses. He and his sons soon died, and Naomi was left in poverty. The only thing to do was to go back home and hope her kin would help her. Why was Abimelech's family so punished? "Because they left their homeland and religion to live in a foreign land."

Thus, Jews read the book of Ruth on Pentecost "to demonstrate that in Judaism there must be combined both elements -- Torah and land" (*Selig*, pages 383-385).

COMMENT: And for Christians, the Pentecost lesson of Ruth is that one must keep God's law and be IN *His Church* to be blessed with eternal life.

Psalms 68, "The Pentecost Anthem"

This psalm is a prayer at the removing of the ark of the covenant, see **Numbers 10:33-36**. Thus **Psalms 68** reminds us of God's covenant and His laws, for the two tables of stone containing the ten commandments were in the ark.

Verse 5, as God is the father of the fatherless and judge of the widows, we too are to include them in our day of Pentecost, see **Deuteronomy 16:10-11**.

Verses 6 and 7 remind us that God took us out of Egypt and He goes before us, just as the ark went before Israel. **Verse 8** reminds us of Sinai which shook when God thundered His ten commandments, **Exodus 19:18** and **20:18**. Also, **Psalms 68:8**, "the earth shook, and the heavens also dropped at the presence of God" reminds us not only of what happened at Sinai, but that on the *Monday*, the second day of creation week, the firmament and the waters were divided, as the Heaven -- atmosphere -- was created. Also, the heavens dropped on the day of Pentecost in 31 A.D. as the rain of God's Holy Spirit descended upon the apostles.

Verses 15 and 17 show that at Sinai God was present, and He "gave the word," there, **verse 11**.

Verses 29 through **31** speak of the World Tomorrow when all nations, Egypt, even Ethiopia, will bring their tithes and firstfruits (which Pentecost pictures) to God at His temple at Jerusalem.

Verse 35 ties the whole idea of Pentecost together, as the season of the giving of God's law and the giving of the Holy Spirit to keep that law: "the God of Israel is He that gives strength and power unto His people." Throughout **Psalms 68**, the strength of God is emphasized, especially in **verses 33-34**. In **verse 35**, God shows He will give His strength and power to His people if we remember to obey the laws given on that Pentecost day at Sinai.

Habakkuk 3, A Pentecost Message

Habakkuk 3 (and sometimes **Habakkuk 2:20**) is read by Jews in the synagogue during Pentecost. Habakkuk prophesies of the time when the modern Chaldeans (people of northern, industrial Italy) will be used by God to judge (invade and conquer) Israel.

Chapter 3 is a prayer of Habakkuk during *shigionoth*, or turbulent times. *Shigionoth* can also refer to a mournful dirge, indicating that this prayer or song is read, or played, with great emotion.

Verse 2 shows that God's work needs to be revived in these turbulent times when our nation is spoiled by the Chaldeans. Mount Paran is in the area of Sinai, see **Deuteronomy 33:1-4**, where the ten commandments, "a fiery law," were given in God's awesome power, because He loves His people.

God's great power is emphasized throughout the chapter. The point is, as the Living Bible translates it, that "the Lord is in His Holy Temple" (**2:20**) and "His power is just the same as always" (**3:6**). Even though there is no new fruit and all the cattle die so we can't bring God any firstfruits, **verse 17**, we should rejoice in God because He

gives us His strength, **verses 18 and 19**, and when God's work comes to fruition, the whole earth will be filled with the knowledge of God (**2:14**).

Miscellaneous

In **Acts 2**, the word "cloven tongues" is better translated "parting asunder," or "distributing themselves" (*Hastings*, article "Pentecost").

Why did Peter say that the apostles were not drunk, since it was only the third hour of the day (nine o'clock in the morning)? Because on festival days, Jews did not eat before noon, and especially tasted nothing before nine in the morning, the hour of prayer (Calmet).

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DAY OF TRUMPETS

Section Five of *Biblical Holy Days*

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Introduction

Section Five of *Biblical Holy Days* covers the Day of Trumpets, the only New Moon which is also a Holy Day. The time between Trumpets and Atonement is called the "Days of Awe." The Day of Trumpets is a solemn time of covenant renewal. We need the Kingdom of God, the establishment of which is pictured by the Day of Trumpets.

Our purpose is to provide resource material and in-depth instruction for those who already observe Biblical Holy Days.

DAY OF TRUMPETS

Day of Blowing Trumpets Yom Shofar

Divine Appointment Moed

Sabbath Shabbat

An Holy Convocation Mikra Kodesh

Memorial Zikrown

The New Moon Chodesh

Rosh Hashana, "Head of the Year," Birthday of the World, First of Civil Year, A New Beginning, Tithing New Year for Livestock and Vegetables, The Day of Remembrance, Start of Ten Days of Repentance, Year of Release and Jubile, Time of Paying Tithes, Days of Awe, Days of Return, Reading and Expounding Book of the Law, Time to Bend the Knee, Time for Fasting and Repentance, Day of YHVH, Judgment Day, Resurrection Day, Regathering of Israel, Assembling Israel for Meeting, For War, Crowning of the King of Kings, Return of Messiah to Rule World

The **Day of Trumpets** is the first day of the seventh month, and can never fall on first, fourth and sixth days of the week.

Isaiah 55:6, "Seek ye the LORD while He may be found, call ye upon Him while He is near."

I Thessalonians 4:16-17, "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Zechariah 14:4, 9, "And His feet shall stand in that day upon the mount of Olives And the LORD shall be King over all the earth: in that day shall there be one LORD, and His name one."

I Corinthians 15:51-52, "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Revelation 11:15, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

The Day of Trumpets

Day of Trumpets Is a Memorial of Blowing of Trumpets

Leviticus 23:24-25, In the seventh month, in the first day of the month, shall ye have a Sabbath [Jewish translation, "shall be a solemn rest unto you"], a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

Numbers 29:1-6, And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savor unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish; And their meat offering And one kid of the goats for a sin offering, to make an atonement for you: Beside the burnt offering of the month, [see **Numbers 28:11-15**] and his meat offering, and the daily burnt offering [**Numbers 28:3**], and his meat offering, and their drink offerings . . . a sacrifice made by fire unto the LORD.

Feast of Ingathering (Tabernacles) and Revolution of Year

Exodus 23:16-17, . . . and the feast of ingathering **which is in the end of the year**, when thou hast gathered in thy labors out of the field. Three times [seasons] in the year all thy males shall appear before the Lord God.

Exodus 34:22-23, And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end [margin: "revolution of the year"].

NOTE: The Day of Trumpets is the first day of the **civil** year. That is why Jews call it Rosh Hashana, "head of the year." The Feast of Tabernacles is the end of the **sacred** year, the last of the holy day season. Trumpets is associated with Tabernacles. Trumpets will become the New Year with the return of the Messiah.

Ezra Read Law to the Returning Jews From Captivity

Nehemiah 8:1-12, And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the **first day of the seventh month**. And he read therein . . . from the morning until midday . . . and the ears of all the people were attentive unto the book of the law . . . and the Levites caused the people to understand the law So **they**

read in the book in the law of God distinctly [with interpretation], and gave the sense, and caused them to understand the reading. And Nehemiah . . . and Ezra . . . and the Levites that taught the people, said unto all the people, This day is Holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be you sorry; for the joy of the LORD is your strength Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth because they had understood the words that were declared unto them.

The Day of Trumpets is New Moon, With Blowing of Trumpets

Numbers 10:10, Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with trumpets over your burnt offerings . . . that they may be to you for a memorial before your God: I am the LORD your God.

Psalms 81:3-4, Blow up the trumpet in the new moon, in the time appointed [Hebrew: "at the full moon"], on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob.

NOTE: Properly translated, this verse does not show the Day of Trumpets is a feast (Hebrew: hag or chag) day. It is a festival (moed), but not a Feast Time (hag) like Passover/Unleavened Bread, Pentecost, and Tabernacles.

Numbers 28:11, And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot.

New Moons are one of the Three Types of Sacred Times

II Chronicles 31:2-3, And Hezekiah appointed the courses of the priests and the Levites . . . [for the service of] [1] the sabbaths, and for [2] the new moons, and for [3] the set feasts, as it is written in the law of the LORD.

Ezekiel 45:17, . . . in the feasts, and in the new moons, and in the sabbaths

NOTE: Since the Day of Trumpets is the only new moon that is a holy day, it is also spoken of as "the new moon."

Amos 8:4-5, O ye that swallow up the needy, Saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat . . . falsifying the balances by deceit?

Ezekiel 46:1, 6, The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened . . . in the day of the new moon

Colossians 2:16, Let no man therefore judge you . . . in respect of an holyday, or of the new moon or of the Sabbath days.

Trumpets Used to Notify, Warn or Assemble Israel for War

Numbers 10:2-9, Make thee two trumpets of silver . . . for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee . . . they shall blow an alarm for their journeys And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

Jeremiah 4:19, My bowels, my bowels! I am pained at my very heart . . . the sound of the trumpet, the alarm of war.

Amos 3:6, Shall a trumpet be blown in the city, and the people not be afraid?

Examples of trumpets to call soldiers to battle: (1) Phinehas, **Numbers 31:6**; (2) Ehud, **Judges 3:27**; (3) Gideon, **Judges 6:34, 7:8-22**; (4) Saul, **I Samuel 13:3**.

Trumpets Used as a Sound of Peace, End of Strife

II Samuel 2:28, So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

See also **18:16, 20:22**.

Trumpets Signified Crowning a King, or Revolt

II Samuel 15:10, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

II Samuel 20:1, . . . a man of Belial . . . Sheba . . . blew a trumpet, and said, We have no part in David . . . every man to his tents, O Israel.

I Kings 1:34, 39, And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon . . . and all the people said, God save King Solomon.

II Kings 9:13, Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

II Kings 11:12, 14, . . . they made him [Joash] king, and anointed him . . . the king stood by the pillar, as the manner was . . . and all the people of the land rejoiced, and blew with trumpets

Trumpet Used in Temple Worship

Solomon's Temple was dedicated during the feast of the seventh month:

II Chronicles 5:3, 12-14, 7:6, . . . in the feast which was in the seventh month . . . an hundred and twenty priests sounding with trumpets: It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and

thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For He is good; for His mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD; . . . for the glory of the LORD had filled the house of God . . . the priests sounded trumpets before them, and all Israel stood.

The foundation of the second temple was just after the Day of Trumpets.

Ezra 3:6, 10, 11, From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, . . . they sang together by course in praising and giving thanks unto the LORD; because He is good, for His mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

Trumpets were used in worship, **I Chronicles 15:24, 16:42**, etc.

God's Voice is Full of Awesome Power, Like a Trumpet

Revelation 1:10-11, I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last.

Revelation 4:1 . . . a door was opened in Heaven: and the first voice which I heard was as it were of a trumpet talking with me.

Psalms 29, [whole chapter, especially **verses 4, 10**:] The voice of the LORD is powerful [in power]; the voice of the LORD is full of majesty [in majesty] The LORD sitteth King for ever.

God's Trumpet-Like Voice at Mt. Sinai

Exodus 19:16, 19, . . . on the third day in the morning, that there were thunders and lightnings . . . and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spoke, and God answered him by a voice.

Exodus 20:18, And all the people saw the thunderings, and the lightnings, and the noise of the trumpet . . . they removed, and stood afar off.

God's presence is far more awesome than even this! And we must listen to what he says, and fear and respect Him!

Hebrews 12:18-29, For ye are not come unto the mount that might be touched And the sound of the trumpet, and the voice of words . . . For they could not endure that which was commanded . . . But ye are come unto Mount Sion, and unto the city of the living God . . . **See that ye refuse not Him that speaketh** . . . Whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven [Let us therefore] **serve God acceptably with reverence and godly fear**: For our God is a consuming fire.

Day of Trumpets Should Place Us in a Reverent Attitude

Amos 3:6, Shall a trumpet be blown in the city, and the people not be afraid?

Psalms 2:11, Serve the LORD with fear, and rejoice with trembling.

Hebrews 10:31, It is a fearful thing to fall into the hands of the living God.

Trumpets and LORD's Judgment Day

Joel 2:1, 2, 11, **Blow ye the trumpet in Zion**, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness And the LORD shall utter His voice before His army . . . for the day of the LORD is great and very terrible; and who can abide it?

Zephaniah 1:6-7, 14-18, . . . [I will cut off] them that are turned back from the LORD [us, if we fall away]; and those that have not sought the LORD, nor inquired for Him. Hold thy peace at the presence of the LORD God: for the day of the LORD is at hand The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath

Psalms 98:6, 9, With trumpets and sound of cornet make a joyful noise before the LORD, the King . . . for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity.

See also **Deuteronomy 32:36**.

Message of Day of Trumpets is that We Should Repent

Joel 2:1, 12-13, **Blow ye the trumpet in Zion . . . for the day of the LORD cometh** Therefore also now, saith the LORD, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the LORD your God

Joel 2:15, 19, 32, Blow the trumpet in Zion, sanctify a fast, call a solemn assembly Yea, the LORD will answer . . . whosoever shall call on the name of the LORD shall be delivered

Zephaniah 1:14, 16; 2:3, The great day of the LORD is near . . . a day of the trumpet Seek ye the LORD, . . . it may be ye shall be hid in the day of the LORD's anger.

Christ Comes to Rule Earth on the Day of Trumpets

Psalms 47:5, 7, 8, God is gone up with a shout, the LORD with the sound of a trumpet For God is the King of all the earth . . . God reigneth over the heathen: God sits upon the Throne of His holiness.

Zechariah 9:14, And the LORD shall be seen over them, and His arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

Revelation 11:15, And the seventh angel sounded [the seventh trumpet] . . . The kingdoms of this world are become the Kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.

Righteous Dead Will Be Resurrected on Trumpets

Matthew 24:31, And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds

I Corinthians 15:52, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

I Thessalonians 4:16-17, For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

For the righteous, instead of a day of wrath, the trumpet will signify a day of joy.

Psalms 89:15, Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of Thy countenance.

Psalms 98:6, With trumpets and sound of the cornet make a joyful noise before the LORD, the King.

Message to us on the Day of Trumpets: Better be alive now or you will never be resurrected later!

Ephesians 5:14-16, Wherefore He saith, Awake thou that sleepest, and arise from the dead [**Isaiah 26:19** compared with **Isaiah 27:13**], and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil.

Israel To Be Regathered at the Sound of the Trumpet

Isaiah 27:12-13, . . . ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that **the great trumpet shall be blown**, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the Holy mount at Jerusalem.

God's Work Must Warn World With the Voice of a Trumpet

Isaiah 58:1, Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

This crying like a trumpet must be inspired.

Judges 6:34, But the Spirit of the LORD came upon Gideon, and he blew a trumpet.

God's ministers are like watchmen:

Jeremiah 6:17, Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

Ezekiel 33:3-6, If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; . . . his blood shall be upon his own head But if the watchman see the sword come, and blow not the trumpet, and the people be not warned . . . his blood will I require at the watchman's hand.

I Corinthians 14:8, For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

Trumpet used to rally God's people:

Nehemiah 4:19-20, [during the rebuilding of the Jerusalem wall] . . . The work is great and large, and we are separated on the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us [Nehemiah, the leader]: our God shall fight for us.

Some Keep The New Moon and Other Feast Days in Vain

Mark 7:7, Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

Amos 8:4-5, 10-11, Hear this, O ye that swallow up the needy Saying, When will the new moon be gone, that we may sell corn? And the Sabbath, that we may set forth wheat . . . falsifying the balances by deceit? . . . I will turn your feasts into mourning . . . and the end thereof as a bitter day. [because they do not keep God's feast days and Sabbaths with the right attitude] Behold, the days come . . . that I will send a famine in the land, . . . of hearing the words of the LORD.

Hosea 2:8-11, For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, [margin: wherewith they made Baal]. Therefore will I return, and take away [my blessings] I will also cause all her mirth [revelry] to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts.

Isaiah 1:11-15, [Jewish translation] To what purpose is the multitude of your sacrifices to Me? . . . Bring no more vain oblations; It is an offering of abomination unto Me; new moon and Sabbath, the holding of convocations -- **I cannot endure iniquity along with the solemn assembly**. Your new moons and your appointed seasons My soul hates And when you spread forth your hands, I will hide My eyes from you . . . your hands are full of blood.

NOTE: The phrase "your feasts" does not necessarily mean that they were keeping days different than God instituted, but that they were not "God's feasts" in the sense that they were not kept unto the LORD, but for human vanity and pretense.

New Moons Will Be Religiously Observed in the Millennium

Isaiah 66:23, And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the LORD.

See also **Ezekiel 45:17; 46:3, 6**.

Trumpets, Atonement Closely Related

Joel 2:15, Blow a trumpet in Zion, sanctify a fast, call a solemn assembly. [Why? **verse 1**, the day of the LORD is at hand] Blow ye the trumpet in Zion . . . for the day of the LORD cometh, for it is nigh at hand. [What should we do because of this nearness?, **verses 12-13**] turn ye even to Me with all your heart, and with fasting

Leviticus 25:9, Then shalt thou cause the trumpet of the jubilee [50th year of release, or liberty, when every man returns to his possessions, **verse 10**] to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

NOTE: Christ's coming is likened to a jubilee year, in which He releases the world from bondage to Satan. He comes on the last trumpet (**Revelation 11:15**) so here we see that the relation between Trumpets and Atonement demonstrates that one of the first things Christ does when He returns is to give liberty [jubilee] to the earth.

The Day of Trumpets is a Memorial

Memorial is from the Hebrew word *zikrown*, which means memorial, record, remembrance. Passover and Trumpets are both Holy Day memorials. Passover reminds us of Israel's exodus from Egypt and the death of the Messiah. Trumpets is a memorial of the greatest event in human history: the return of the Messiah to establish His kingdom.

Exodus 12:14, 13:9, And this day [Passover] shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

Leviticus 23:24, . . . a Sabbath, a memorial of blowing of trumpets, an holy convocation.

Numbers 10:10, Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.

Joshua 4:7, . . . That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

Malachi 3:16, Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His name.

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The Day of Atonement (Part 1)

Section Six of Biblical Holy Days

Introduction

Section Six of ***Biblical Holy Days*** covers the Day of Atonement, the only commanded annual fast day. The **Day of Atonement** is the *tenth day of Seventh Month*, and can never fall on first, third and sixth days of the week. We begin fasting by missing the evening meal before sunset of the beginning of the tenth day of the Seventh Month. Prayer, Bible Study, meditation, and spiritual fellowship are our spiritual food during this annual "Sabbath of Sabbaths."

Day of Atonement

Afflicting the Soul, Fasting = No Food or Drink, Day of Cleansing From Sin, Climax of Ten Days of Repentance, Initiates Jubilee Year, Turning Back, Return, Azazel, Putting Away of Satan, At-one-ment, Man is Made at One with God

Psalm 32:1, "Blessed is he whose transgression is forgiven, whose sin is covered."

Hebrews 9:22, 27-28 and 10:10, ". . . without shedding of blood is no remission [of sins] . . . And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many . . . we are sanctified through the offering of the body of Jesus Christ once for all."

Hebrews 10:16-22, "This is the covenant that I will make with them after those days . . . I will put My laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having . . . boldness to enter into the holiest by the blood of Jesus . . . Let us draw near with a true heart in full assurance of faith"

Psalm 35:13, "I humbled [afflicted] my soul with fasting"

James 4:10, "Humble yourselves in the sight of the Lord, and He shall lift you up."

Day of Atonement is a Special "Sabbath of Sabbaths"

Leviticus 23:27-32, Also on the tenth day of this seventh month there shall be a **day of atonement**: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do **no manner of work**: it shall be a **statute for ever**, throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest [Hebrew: "Sabbath of Sabbaths," indicating that Atonement is a

Sabbath of paramount importance], and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate [rest] your Sabbath.

Purpose to Make Atonement For Our Sins Once a Year

Leviticus 16:29-34, And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year.

Exodus 30:10, And Aaron shall make an atonement upon the horns of it **once in a year** with the blood of the sin offering of atonements: once in the year shall he make atonement upon it **throughout your generations**: it is most holy unto the LORD.

Why is atonement for sins needed?

Ezekiel 18:4, 20, . . . the soul that sinneth, it shall die [unless that sin is atoned, or covered].

Hebrews 9:22, . . . without shedding of blood [there] is no remission.

Significance of Old Testament Atonement Rites

Please read **Leviticus 16:1-34**. Here is a commentary on this important Bible chapter:

The Old Testament rites of the Day of Atonement have great significance. Aaron is a type of Christ. The holy place represented, was a type, of the throne room of the Almighty in Heaven. See **Exodus 25:17-20** and **Jeremiah 17:12**. The mercy seat was the cover of the Ark of the Covenant, which contained the Ten Commandments. The high priest was an impure human being, unfit to stand in the presence of the sinless spiritual Creator, so he had to be cleansed and his sins removed. The physical rituals did not really do this, but reminded them of sin and the need for the coming messianic sacrifice. The priest's "holy garments" represented righteousness, **Revelation 19:8**.

The Hebrew word translated "scapegoat" in the KJV is Azazel. Gesenius' Hebrew Lexicon defines azazel as "an evil demon." Azal means "he removed or separated." Azazel thus represents Satan the Devil. The English word scapegoat comes from escape goat, the one let go in the wilderness. Today scapegoat means "one who bears the blame for others, but is not guilty himself." Satan is no scapegoat! He is guilty and will be punished for his own sins. Man naturally is inclined to shift the blame, seeking a scapegoat. Satan's message is "always blame someone else, never clean up yourself." Christians freely admit their own guilt. Christ freely pays the penalty for the sinner, upon true repentance and a desire not to sin in the future. Christ is no scapegoat either!

Notice that the high priest cast lots to decide which goat was for the LORD and which was to represent Satan. He could not humanly determine which one was which. A lot is a solemn appeal to God to decide a doubtful matter. A sacred religious ceremony, casting of lots includes a supernatural act of God. Thus, lotteries and gambling are of the devil, profaning a holy ceremony. **Proverbs 16:33**. Men today are unable to tell who is of Christ, who is of Satan. The devil has done his work of deception so well, that the world does not

know who is of God and who is of the Devil. Most Christian professing people who think they are worshipping God are actually worshipping the Devil, **II Corinthians 4:4**.

The incense of the high priest represented prayer, **Revelation 5:8**, the kind of petitions the Almighty will hear. Sweet incense shows that our attitude in prayer should not be bitter or vindictive. Beaten fine indicates that we are to be specific in prayer requests. Don't use the trite generalization: "God bless everyone." As incense rises from hot coals, so our prayers are to ascend like a cloud. Just as the cloud of incense protected the high priest from the glory of the Almighty, so prayers bring God's protection.

The goat of the sin offering represented Christ. Its blood symbolized the shed blood of our Savior. Why did the high priest sprinkle blood on the mercy seat? Because the mercy seat covered the Ark of the Covenant, containing the Ten Commandments written in stone by the finger of God. Breaking these laws made a sin offering necessary. Blood covered the Ark, thus symbolically "covering" broken law. The altar, tabernacle, and mercy seat were defiled by sin. During the year, the sins of Israel were symbolically transferred to the tabernacle and its fixtures. Once a year sin was symbolically removed at Atonement so that God could continue to dwell among His people. Sin separates us from God, **Isaiah 59:2**.

The priest entering within the veil with the blood of the goat represents the risen Messiah entering God's tabernacle on Wavesheaf Sunday in Heaven, beseeching the Almighty to apply His precious blood for our sins. Christ is our high priest today, **Hebrews 7:25, 4:14-16**, our intercessor with the Father.

Laying on of hands on the live goat reminded Israel that their sins needed to be placed on the head of Satan, the father of sin. Laying on of hands symbolizes a setting apart, bestowing some characteristic or attribute to, a being. The second goat cannot represent Christ, for when He died, He fully paid for our sins. Satan has a principal role in our sins. Christ paid for our part in our sins. Satan's part in our sins will be placed right back on his own head, where it belongs. **Revelation 20:1-2** is a parallel passage, showing Satan will be bound. The "fit man" of **Leviticus 16:21** represents an angel, who takes Satan away. Azazel, Satan, carries his own sins, he is no longer allowed to deceive people, and lives on in the wilderness.

After the ceremony is over, the high priest must wash his garments. After coming in contact with the symbolic Devil, he has to purify himself. Changing garments signifies putting away sin. The whole Christian life involves cleaning our garments, **Zechariah 3:3-4, Revelation 3:4**. We must continually wash ourselves from associations with this sinful world, **Ephesians 5:26**. Every Christian must have the appropriate wedding garments, signifying righteousness.

All spiritual Israelites must keep the Day of Atonement, an everlasting statute and reminder that we need the atoning blood of our Savior.

Hebrews 8, 9, 10 Explain Meaning of Leviticus 16

(1) Christ is our High Priest; Physical Things Served as Examples of Spiritual.

Hebrews 8:1-2, 5, We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary [holy things], and of the true

tabernacle, which the Lord pitched, and not man [which physical things] serve unto the example and shadow of heavenly things

(2) What Was in Holy of Holies; Mercy Is Available to Cover Broken Law.

Hebrews 9:3-5, And after [inside] the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and **the ark of the covenant** . . . and **the tables of the covenant** [two tables of stone having the 10 Commandments]. And over it the cherubims of glory shadowing the **mercy seat**

(3) Physical Ordinances on Day of Atonement Did Not Make Israel Perfect; Reminded them of Sins and need of Atonement (covering), or Forgiveness.

Hebrews 9:7-10, But into the second [tabernacle, or "holy of holies"] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people . . . the way into the holiest of all was not yet made manifest [available] . . . was a figure [type] . . . in which were offered both gifts and sacrifices, that **could not make him that did the service perfect** Which stood only in meats and drinks, and divers washings, and carnal [physical] ordinances imposed on them until the time of reformation.

Hebrews 10:1, 3-5, For the [ceremonial] law having a shadow of good things to come . . . can never with those sacrifices which they offered year by year continually make the comers thereunto perfect But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me [a perfect human sacrifice -- Christ -- is necessary].

Hebrews 10:11, And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins.

(4) The Offering of Christ Once and For All Provided a Means of Atoning for Our Sins: O.T. Sacrifices Done Away.

Hebrews 9:11-12, 22, But Christ being come an high priest by His own blood He entered in once into the holy place, having obtained eternal redemption for us without shedding of blood is no remission [of sins].

Hebrews 9:26-28, . . . but now once . . . hath He appeared to put away sin by the sacrifice of Himself So Christ was once offered to bear the sins of many

Hebrews 10:10, By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Hebrews 10:18, Now where remission of these is, there is no more offering for sin.

See also **Hebrews 7:26-27**.

(5) By This Atonement, Christ is the Mediator of the New Covenant.

Hebrews 9:15, And for this cause He is the mediator of the new testament, that by

means of his death . . . they which are called might receive the promise of eternal inheritance.

Hebrews 10:16-17, This is the covenant that I will make with them . . . I will put My laws into their hearts, and in their minds will I write them. And their sins and iniquities will I remember no more.

(6) We Have Constant Availability of Mercy (Atonement for our sins).

Hebrews 7:25, Wherefore He is able to save them to the uttermost that come unto God by Him seeing **He ever liveth to make intercession for them**.

(7) We Cannot Disdain the Blood of the Covenant Whereby We Are Forgiven -- Not Use Mercy As Excuse for Breaking the Law.

Hebrews 10:26-31, For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? . . . The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God.

Special Sacrifices Offered on Day of Atonement

Numbers 29:7-11, And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: But ye shall offer a burnt offering unto the LORD for a sweet savor; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish: And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, A several tenth deal for one lamb, throughout the seven lambs: One kid of the goats for a sin offering; beside the sin offering of atonement [see **Leviticus 16**], and the continual burnt offering, and the meat offering of it, and their drink offerings.

What Kind of Sacrifice Does God Want Today? Why?

Psalms 51:16-17, For Thou desirest not sacrifice; else would I give it The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.

Hosea 6:6, For I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings.

1 Peter 2:5, . . . [we are] to offer up spiritual sacrifices.

Leviticus 23:27, . . . and you shall afflict your souls

Psalms 35:13, . . . I humbled [afflicted] my soul with fasting.

Psalms 69:10, When I wept, and chastened my soul with fasting

Deuteronomy 8:2-3, . . . to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna [supernatural food] . . . that He might make thee know that man doeth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

Isaiah 58:6-7, Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke [of sins which burden you]? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh [have compassion on others, but be hard on yourself, get rid of your sins]?

Paul Began His Voyage to Rome After Atonement

Acts 27:9, Now when much time was spent, and when sailing was now dangerous, because **the fast** was now already past, Paul admonished them.

Day of Trumpets Foreshadows Atonement

Joel 2:1, 15-17, Blow ye the trumpet in Zion . . . let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand . . . Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children . . . let the bridegroom go forth of his chamber, and the bride out of her closet [time to refrain from embracing, **Ecclesiastes 3:5**, and sexual relations, because of fasting and prayer, **I Corinthians 7:5**]. Let the priests, the ministers of the LORD, weep . . . and let them say, Spare Thy people, O LORD, and give not thine heritage to reproach

Joel 2:12-13, 32, . . . turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil [is anxious not to punish you].

NOTE: The message of these verses is clear: God's people need to repent, or they will not be spared in the Day of the LORD. But "whosoever shall call on the name of the LORD shall be delivered," **Joel 2:32**. Jews read **Micah 7:18-20** on the Day of Atonement to show that God's mercy is available, IF we repent: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of **the remnant of his heritage**? [those few who do repent] He retaineth not His anger for ever, because he delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; And Thou wilt cast all their sins into the depths of the sea."

Matthew 5:7, Blessed are the merciful: for they shall obtain mercy.

Exodus 20:5-6, . . . visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments.

Day of Atonement a Special Time of Repentance

Numbers 5:6-7, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD Then they shall confess their sin which they have done: and he shall recompense [offer restitution for] his trespass . . . [Compare with **Leviticus 16:2**].

Numbers 15:30-31, But that soul that doeth aught presumptuously [refuses to confess his sins and repent] Because he hath despised the word of the LORD, and hath broken His commandment, that soul shall utterly be cut off; his iniquity shall be upon him.

Deuteronomy 4:30-31, When thou art in tribulation . . . in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto His voice; (For the LORD thy God is a merciful God;) He will not forsake thee, neither destroy thee, nor forget the covenant . . . [see **Deuteronomy 30:1-6**].

I Kings 8:33-34, [Solomon's prayer at the dedication of the Temple] When Thy people Israel be smitten down before the enemy, because they have sinned against Thee, and shall turn again to Thee, and confess Thy name, and pray, and make supplication unto Thee in this house: Then hear Thou in heaven, and forgive the sin of Thy people Israel, and bring them again unto the land which Thou gavest unto their fathers.

I Kings 21:25-29, [Ahab humbled himself by fasting] But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly Seest thou how Ahab humbleth himself before Me? because he humbleth himself before Me, I will not bring the evil in his days: but in his son's days will I bring evil upon his house.

II Chronicles 7:14, If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

II Chronicles 33:11-13, [Manasseh humbly fasted and repented] Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, And prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD He was God.

Job 11:14, If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

Psalms 51:1-19, Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against Thee, Thee only, have I sinned, and done this evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest. Behold, I was shapen in iniquity, and in sin did my mother conceive me. Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know

wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice. Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with Thy free spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee. Deliver me from bloodguiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness. O Lord, open Thou my lips; and my mouth shall shew forth Thy praise. For Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise. Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon Thine altar.

Proverbs 16:2, 6, All the ways of a man are clean in his own eyes By mercy and truth iniquity is purged; and by the fear of the LORD men depart from evil.

Proverbs 28:13, He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

Isaiah 31:6, Turn ye unto Him from whom the children of Israel have deeply revolted.

Isaiah 55:6-7, Seek ye the LORD while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon.

Jeremiah 3:12-14, Return, thou backsliding Israel, saith the LORD . . . for I am merciful Only acknowledge thine iniquity Turn, O backsliding children, saith the LORD.

Jeremiah 13:23, Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

Jeremiah 31:34, . . . for I will forgive their iniquity, and I will remember their sin no more.

Lamentations 5:21, Turn Thou us unto Thee [give us repentance], O LORD, and we shall be turned; renew our days as of old.

Ezekiel 18:20, 21, 24, The soul that sinneth, it shall die But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. But when the righteous turneth away from his righteousness, and committeth iniquity . . . shall he live? All his righteousness that he hath done shall not be mentioned . . . in his sin that he has sinned, in them shall he die.

Hosea 14:1-4, O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in Thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for Mine anger is turned away from him.

Malachi 3:7, Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Mark 1:15, . . . The time is fulfilled, and the kingdom of God is at hand: repentye, and believe the gospel.

Mark 2:17, . . . I came not to call the righteous, but sinners to repentance.

I John 1:8-9, If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Atonement Emphasizes Savior's Atoning Blood

Matthew 26:28, For this is My blood of the new testament, which is shed for many for the remission of sins.

Luke 24:46-47, . . . it behooved Christ to suffer, and to rise from the dead the third day: And that **repentance and remission of sins** should be preached in His name among all nations, beginning at Jerusalem.

Acts 20:28, . . . the Church of God, which He hath purchased with His own blood.

Romans 3:24-25, Being justified freely by His grace through the redemption that is in Christ Jesus; Whom God hath set forth to be a propitiation through faith in His blood . . . for the remission [passing over] of sins that are past, through the forbearance of God.

Romans 5:9, Much more then, being now justified by His blood, we shall be saved from wrath through Him.

I Corinthians 15:3, . . . Christ died for our sins according to the Scriptures.

Ephesians 1:7, In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

Ephesians 2:13-18, But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . . For through Him we both [Israel and Gentile] have access by one Spirit unto the Father.

I Peter 1:18-20, Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

I John 1:7, . . . the blood of Jesus Christ . . . cleanseth us from all sin.

I John 2:2, And He is the propitiation for our sins . . . also for the sins of the whole world.

Revelation 1:5, . . . Jesus Christ . . . that loved us, and washed us from our sins in His own blood.

Revelation 5:9, . . . for Thou wast slain, and hast redeemed us to God by Thy blood

Revelation 7:14, . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Revelation 12:11, And they [God's Church] overcame him [Satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

The Fiftieth, Jubilee Year, Began on Atonement

Leviticus 25:8-17, And thou shalt number seven Sabbaths of years unto thee, seven times seven years . . . forty nine years. Then shalt thou cause the trumpet of the jubilee [Hebrew, "liberty"] to sound on the **tenth day of the seventh month**, in the **day of atonement** shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family . . . ye shall not sow, neither reap Ye shall not therefore oppress one another.

Where does God get the authority to order a jubilee redemption for the land and the people?

Leviticus 25:23-24, The land shall not be sold for ever: for **the land is Mine**: for ye are strangers and sojourners with Me. And in all the land of your possession ye shall grant a redemption for the land.

What are we in bondage to and what does this have to do with the Day of Atonement, and Jubilee?

Romans 7:14, For we know that the law is spiritual: but I am carnal, sold under sin.

Romans 6:16, . . . his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.

Isaiah 58:6, Is not this the fast that I have chosen? **to loose the bands of wickedness**, to undo the heavy burdens, and to let the oppressed go free [others we have harmed], and that ye break every yoke?

For us to be free, something and someone else must go into bondage:

II Corinthians 10:5, . . . bringing into captivity every thought to the obedience of Christ.

Leviticus 16:21-22, And Aaron [after atoning for himself and the people] shall lay both his hands upon the head of the live [Azazel] goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness . . . unto a land not inhabited: and he shall let go the goat in the wilderness.

Revelation 20:1-3, And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit . . . that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Comment: The Day of Atonement is a time we are to free ourselves from sin and Satan, asking God to mercifully cover (atone) our sins. It is also a time of great rejoicing, when Satan is put away and our sins are covered:

Psalm 32:1-2, Blessed [happy] is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

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Day of Atonement Reference Material

Festivals of the Jewish Year by Theodor H. Gaster (New York, 1953).

Known among the Jews as Yom Kippur, this day is the holiest day of the Jewish year. Atonement may also be termed the Day of Purgation (Cleansing). **Leviticus 16:31** describes it as "a sabbath of sabbaths." It is an opportunity, year by year, to obtain divine forgiveness of sin, and to cleanse oneself before the LORD, **Leviticus 16:30**, restoring oneself to a state of wholeness and holiness, **Leviticus 20:26** that Israel is supposed to be. Atonement involves individual as well as collective purification.

The physical rites of purification shown in **Leviticus 16**, the washings, verses **4, 24, 26, 28**; sacrifices, verses **5, 6, 11, 15**; fumigations, verses **12-13**; sprinkling sacrificial blood, verses **14-15, 18-19**; and changes of clothes, verses **4, 23**; culminated in the dispatch into the desert of the goat to whom the collective sins of Israel had been previously transferred.

During the period of the Temple, only on the Day of Atonement, could the high priest utter the pronunciation of YHVH, instead of substituting "the Lord (Adonai)."

The rigorous fast and total abstinence of work may only be broken in the case of serious illness or where life is imperiled. The preceding evening and the whole of the day are devoted to religious services.

Scriptures Read By Jews on Atonement

Besides **Leviticus 16** and **Numbers 29:7-11**, **Isaiah 57:14** through **58:14**, and the Book of **Jonah** are read. The theme of these latter passages is true repentance.

One of The Book of Jonah's major points is the contrast between the instant trust and ready repentance of the heathen and the lack of confidence and infidelity of the servant of God. When the storm rages at sea, the idolatrous mariners immediately call upon their gods, but Jonah does not call on the true God. Instead, he goes inside the ship to sleep. When they find out that Jonah is responsible for the tempest, they acknowledge the LORD. The king and the whole city of Nineveh fast in sackcloth and do repent, but Jonah is displeased.

The "Atonement Lesson" of the Book of Jonah is that (1) God's people sometimes have a harder time repenting than heathens do, (2) fasting is necessary to really repent, (3) if God accepted the repentance of heathen Nineveh, He will certainly accept the genuine repentance of His people, (4) It is impossible to flee from God's presence. He sees all, and your sin shall find you out, **Numbers 32:23**.

The Hebrew word for Jonah means "dove," the symbol used in Song of Solomon as a representation of Israel. Thus, the story of Jonah is an allegory of Israel's constant disobedience to God's command and of its vain efforts to flee from His presence. The "great fish" symbolizes lawlessness or chaos, or exile and captivity, in which Israel finds itself "engulfed" until released by the mercy of God.

Jonah was used by God to encourage King Jeroboam II of Israel to restore the boundary of territory of Israel, because God had mercy on them, **II Kings 14:25-27**.

Further readings on the Day of Atonement include **Leviticus 18**, which says in **verse 4**, "Ye shall do My judgments and keep My ordinances . . . ," and continues with the account of forbidden marriages, warning one not to fall into (sexual) temptation.

Another passage is **Micah 7:18-20**, which emphasizes God's mercy.

According to **Leviticus 25:9**, the Jubilee Year began on the Day of Atonement. Regarded as a holy period, the Jubilee could not begin until after the annual purification and re-sanctification had taken place.

The fall festivals correspond to the spring festivals: Nisan 1 corresponds to Tishri 1 (Day of Trumpets), Nisan 10 (day Passover lamb selected) corresponds to Tishri 10 (Day of Atonement) and Feast of Unleavened Bread (Nisan 15-21) to the Feast of Tabernacles (Tishri 15-21).

The Jewish Festivals by Hayyim Schauss (Cincinnati, 1938).

During the time of the Second Temple, Jews referred to the Day of Atonement as "The Great Day," or "The Day." Jews in all lands fasted and spent the day entirely in the synagogue, earnestly praying. Philo notes that even backsliding Jews became "very pious" on that day. After destruction of the Temple, Atonement continued to be the greatest day of the Jewish year.

A Guide to Yom Kippur by Rabbi Louis Jacobs (London, 1957)

The Day of Atonement is an awesome and joyful day of repentance, a day of peace and harmony and reconciliation, of prayer and reverence and awe when man comes face to face with God.

Jewish Rabbis have noted that the numerical value of the letters for the Hebrew word for Satan totals 364, one less than the number of days in the year. And on that one day, the Day of Atonement, the Satan of strife, contention, coarseness and materialism, holds no sway over human affairs.

It is hypocritical to devote one day in the year to prayer, fasting and introspection, and forget all about these things during the rest of the year. Unless the Day of Atonement has an effect on those who observe it during the whole year, there is no meaning to the day. He who says, "I will sin and the Day of Atonement will atone for my sin," does not find atonement.

During Temple times, the day of Atonement was unique in that the High Priest discarded his garments of splendor, and wearing only the plain linen tunic and garments of the common priest, entered the Holy of Holies to atone for his own sins as well as those of all Israel.

In Rabbinical literature, Yom Kippur is the great and holy day Israel meets its God, the Judgment Day, the culmination of the Ten Days of Repentance beginning with the Day of Trumpets, when God is especially near, when Moses brought down the second tablets of the Ten Commandments, showing God had mercy and had pardoned them for the sin of worshipping the golden calf.

Jews believe that Atonement is only for sins committed against God. For offenses against one's neighbor, man does not find atonement on Yom Kippur until he has pacified (given restitution to) those he has offended.

Though a day of fasting and self-denial, Atonement is also a day of joy because sin is pardoned and man is reconciled to God.

Rabbis thought Atonement was a particularly fitting occasion for girls to dress up in finery, and young men to propose to them. Thus a proposal of marriage could be carried out in the right spirit, without the object of lust, because on Atonement we are striving to overcome the lust of the flesh, and because Atonement is the holiest day of the year and marriage is the holiest relationship God has ordained.

The Name "Yom Kippur"

Yom Kippur (literally, "Day Atonement") is the common Jewish form of the Biblical Yom Ha-Kippurim ("Day of Atonements," plural). We need atonements for the many sins we have committed. Kippurim and Kapparah mean "to scour," "to cleanse thoroughly," "to ease," or "to cover, hide out of sight."

Fasting

From the earliest times, "afflicting the soul," **Leviticus 16:29** was understood to mean fasting. **Isaiah 58:3** proves this.

The Mishnah (code of Jewish interpretation) forbids eating, drinking, washing, anointing and marital intercourse on the Day of Atonement.

Four main reasons for the command to fast on the Day of Atonement:

(1) By fasting we show contrition for the wrong we have done and the good we have failed to do. It is not mashochism. Fasting fulfills the need to make a self-sacrifice in order to demonstrate that one has repented and not merely given lip service of sorrow for past sins. Fasting affirms a man's sincerity, and shows he knows he deserves to be punished for his sins.

(2) Self-discipline. Repentance must be preceded by an attempt at self-discipline. The ideal person is one who is hard on himself but indulgent towards others. Fasting on the Day of Atonement serves as a reminder for the need of self-discipline which leads to self-improvement.

(3) Fasting is a means of focusing the mind on the spiritual.

(4) Fasting is a means of awakening compassion for others. See **Isaiah 58:6-7**.

Customs Connected With Atonement

Before going to the Synagogue, the father of the house blesses the children. To sons, he says, "God make you as Ephraim and Manasseh," and the daughters, "God make you as Sarah, Rebekah, Rachel and Leah."

If possible, food should not even be handled on the Day of Atonement, except to give children their meals. Jews feel that children under nine should not be allowed to fast even for a few hours. But from this age on they should be trained to fast in gradually longer periods. It is believed that a sick person does not have to fast if he feels strongly that to fast may endanger his life.

After Yom Kippur, Jews have a minor feast, quoting **Ecclesiastes 9:7**, "Go thy way, eat thy bread with joy, And drink thy wine with a merry heart; for God now accepteth thy works."

The Reality of Sin

The Day of Atonement drives home three points, (1) that sin is real, an offense against God, (2) that God, nonetheless pardons sin, and (3) that such pardon does not come unless man does something -- repents with fasting, rends his heart. There are three Bible Hebrew terms for sin:

(1) Pesha means rebellion. It is the attitude of mind in which a man sets himself up as the sole judge of his actions, recognizing neither God nor His law. Pesha signifies the refusal of man to consider himself accountable to God for his actions.

(2) Avon comes from a root meaning "to be twisted," or "to be crooked" (compare our word, "a crook"). An example is man who starts out right, but throws everything away in an act of folly.

(3) Het comes from a root meaning "to miss," used, for instance, when an archer fails to hit the target. Het denotes lack of character or staying power. It can also mean unwitting sin, and the careless driver, slack teacher, overindulgent or neglectful parent, and thoughtless son, are all guilty of het.

Repentance

Teshubah, the Hebrew word for repentance, means "turning back." It involves, according to Jews, (1) contrition for the sin committed and (2) firm resolve not to repeat it.

Day of Atonement in the Talmud

After the Ten Commandments were given to Israel on Pentecost, Moses ascended Mt. Sinai and remained there 40 days to receive the Tablets. He descended on the 17th of Tammuz and broke the Tablets because the people worshipped the Golden Calf. For forty days Moses set up his tent beyond the camp of Israel, and the people mourned. On the 1st of Elul (sixth month), Moses ascended the mountain to receive the Second Tablets. During this period the Hebrews fasted daily from sunrise to sunset. On the 40th day they fasted from sunset to sunset. This was Tishri 10. On the morning of the 10th, the Hebrews wept when Moses came down with the tablets, and he wept when he beheld their repentance. Then God said, "Your repentance is accepted, and this day will remain the Day of Atonement throughout all generations." -- Tanna Eliyahu Zuta, 4

Why are there two goats, one a sacrifice on the altar, and one a sacrifice on the rock to Azazel? The goats represent Esau and Jacob, or the wicked and the righteous. Both were born in the same home; both were brought up in goodness. Yet one chose to labor for God, and the other against God. "Az" means "impudent." "Azal" means "departed." If Israel is impudent and disobedient, he shall be forced to take his departure into lands of exile. -- Abrabanel, Ahare

Rabbi Simi gave a Yom Kippur sermon based on **Hosea 14:2** and **Ezekiel 36:26**. Satan is compared to a large rock in the middle of a highway where people stumbled over it, or even a rock in people's heart. God says, "Let each of you break off a piece by means of repentance, and resolve not to obey it. When the Evil Impulse is sufficiently crushed, I shall in the days-to-come remove Satan from your midst." -- Pesikta Shubah, Ruhn, page 165a

Things between thee and God are forgiven on Yom Kippur Satan accuses the Jews every day of the year except on the Day of Atonement. -- Sifra to Ahare, Yoma, 20a

Satan is locked up on Yom Kippur. -- Midrash Tehillim, 27

Rabbi Jose said: "He who repents is regarded by God as if he went up to Jerusalem and offered sacrifices to Him," **Psalms 51:19**. -- Pesikta Shubah Buber, 158

Jewish tradition also holds that Atonement was the day Adam both sinned and repented; and also the day on which Abraham was circumcised.

"Jesus' Ministry and the Jubilee Year," from *The Sabbaths of God* by James L. Porter (New York, 1966)

Jesus began His ministry in the fall of 27 A.D. He had been baptized a few months before the Passover in 27 A.D., then after the Temptation, calling disciples and the Cana wine miracle, He went to Jerusalem for Passover, then through Samaria, and began his public ministry in the fall, near his 30th birthday, **Luke 3:23**.

In **Luke 4:16**, when He came to Nazareth, He read "on the Sabbath day." This should be translated "Day of Weeks," or Pentecost. This was Pentecost of 28 A.D., during the Jubilee Year of 27-28 A.D. (Day of Atonement to Day of Atonement).

The portion He read, "He has sent me to proclaim release to the captives, and recovering of sight to the blind, To set at liberty them that are bruised, to proclaim the acceptable year of the Lord" is cited from **Isaiah 61:1-2**, and clearly shows a Jubilee setting. Pentecost and Jubilee are both counted.

The prophecy in Isaiah is speaking of the time Israel will be resettled in their land forever, **Isaiah 60:21**, "Your people also shall be all righteous: they shall inherit the land forever . . . ," and **Isaiah 49:6, 8, 9**, " . . . you should be My servant to raise up the tribes of Jacob, and to restore the preserved [desolations] of Israel Thus says the LORD, in an acceptable time have I heard you . . . and I will preserve thee and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages. That thou may say to the prisoners, Go forth,"

In the future, Christ will force a Jubilee on all Israel. In 28 A.D., He was proclaiming a Jubilee for those who would accept it voluntarily. The Day of Vengeance [which portion of **Isaiah 61:2** Jesus did not quote] is future and yet to be fulfilled. **Isaiah 61:4**, "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

Israel entered the land in the year 1493-1492 B.C. The year of Jubilee when Sennacherib came against Judah (**Isaiah 37:30-32** and **II Kings 19:29**) was 709-708 B.C., and when Christ read the prophecy from Isaiah, 27-28 A.D. Thus, 1987-88 and 2036-37 will be Jubilees.

COMMENT: Porter's calculations are incorrect according to the Jewish Encyclopedia, because if 27-28 A.D. was a Jubilee, 77-78 A.D. would be a Jubilee, and so on, so that 1927-28 and 1977-78 were Jubilees. It is interesting to note that Mr. Herbert W. Armstrong was baptized and began preaching in 1927-28, a possible Jubilee year.

The Jewish Encyclopedia, article "Sabbatical Year and Jubilee," says that the jubilee law came into force after the Israelites came into possession of Palestine, **Leviticus 25**. Jubilee was like a Sabbath rest year, with the addition that "ye shall return every man unto his possession," **Leviticus 25:10**. See Josephus, Antiquities vi., 8, 28.

"The majority of rabbis hold that the jubilee year was an intercalation, and followed the seventh Sabbatical year, making two fallow years in succession. After both had passed, the next cycle began. They adduce this theory from the plain words of the Law to 'hallow the fiftieth year,' and also from the assurance of God's promise of a yield in the sixth year sufficient for maintenance during the following three years, until the ninth year, until her fruits come in,' **Leviticus 25:22**, which, they say, refers to the jubilee year." The duration of the Sabbatical year was from Day of Trumpets to Day of Trumpets.

Maimonides notes in one of his writings that "the Sabbatical year occurred last year" which has been interpreted as 1507 of the Seleucid era, 4956 of creation and 1195 C.E. Jews have been lax in observing the 7th and 50th years. As a result, the exact year of the sabbatical year is in dispute.

Talmudic sources state the entrance of Israel into Palestine occurred in 2489 after creation, and 850 years, or 17 jubilees passed between that and the destruction of the First Temple. The first cycle began after the conquest of the land and its distribution among the tribes -- which took 14 years -- so that the first 7th year observed was the 21st

year of the cycle. Joshua celebrated the first jubilee, and died just before the second. The last jubilee was on the tenth of Tishri, when the city was smitten, **Ezekiel 40:1**.

The Samaritan "Book of Joshua" date the first month of the first Sabbatical cycle and of the first jubilee cycle beginning from the crossing of the Jordan and entrance of Israel into their possession, 2794 after creation.

Talmudic writers state both the First and Second Temples were destroyed "on the closing of the Sabbatical year." The sixteenth jubilee was in the 18th year of Josiah (who reigned 31 years) and the remaining 13 years of his reign, plus the 11 years of Jehoiakim and Jehoiachin and the 11 years of Zedekiah, fix the first exilic year as the 36th year of the jubilee cycle, or the 25th year of the captivity of Jehoiachin, or 14 years from the destruction of the holy city.

Babylonian captivity lasted 70 years. Ezra sanctified Palestine in the 7th year of the second entrance, when the Temple was dedicated, **Ezra 6:15-16, 7:7**. The first cycle began with Ezra's sanctification. The Second Temple stood 420 years, and was destroyed, like the First, in the 421st year, at the close of a sabbatical year.

Rule of Talmud for finding sabbatical year is to add one year and divide by seven the number of years since the destruction of the Second Temple, or add 2 for every 100 years and divide the sum by seven.

Maimonides's calculations have been accepted by most Jewish scholars. He gives a sabbatical year as 1175 C.E., and he begins the cycle by the year following the destruction of the Temple. Another fixed year has been 1552. These show that the destruction of the Second Temple was in a sabbatical year, 68-69 A.D., although it was not a jubilee year.

A Comparison of the Seventh and Jubilee Years

Seventh Year

1. Begins at Feast of Tabernacles **Deuteronomy 31:10**.
2. Land rested at the beginning of the Seventh Year for the whole year; all crops including grapes and olives, except fruit trees, not harvested. Purpose: that the poor may eat, give a Sabbath to the land, **Exodus 23:10-11; Leviticus 19:23**.
3. At the beginning of the year, Hebrew bondservants are released, if they so desire. They serve six years, are released "in the seventh year," with plenty of food. If they won't be released, an aul was bored through one of their ears, they became servants for ever, **Deuteronomy 15:12-18**.
4. At the end of the seventh year, all debts are released to "brothers," but not to "foreigners." Purpose: to help the poor, **Deuteronomy 15:1-11**.

Jubilee, 50th Year

1. Begins on Day of Atonement, with the sound of the trumpet (after the goat ceremony is completed), **Leviticus 25:9**.

2. Follows the 49th year, and like it, the land is rested, making two consecutive years the land is rested. Purpose: to show that God will bless you, providing enough crops the 48th year to last for three years until the harvest of the crops planted in the 51st year, **Leviticus 25:20-22**.

3. Every man to be returned to his own possession. Purpose: so we will not oppress one another, **Leviticus 25:10-17**.

4. At end of 50th year, another 50-year cycle begins; 51st year is first year of a new seven year cycle. See Jewish Encyclopedia, Article, "Sabbatical Year and Jubilee."

Day of Atonement: Liberty Through Fasting

After Jesus Christ returns as a conquering king, there are events that must occur before the Kingdom of God can be set up. God must perform some unfinished business.

The tenth day of the seventh month is the fifth of God's seven annual Festivals, the Day of Atonement. This festival must be fulfilled before the Millennium can commence. What does this day of fasting have to do with the Fall Harvest?

Jubilee Year

The Day of Atonement also has a trumpet associated with it. This trumpet is sounded on the tenth day of the seventh month in the year of Jubilee: "Then shalt thou cause the TRUMPET of the JUBILEE to sound on the tenth day of the seventh month, in the Day of Atonement shall ye make the trumpet sound throughout all the land," **Leviticus 25:9**.

Liberty For Israel

The epic up-coming Jubilee will probably represent the regathering of modern Israel from the various places on earth where they are imprisoned or in hiding, after being taken into captivity, either just before or during the Great Tribulation. After years of horror, Israel will again be free! What a wonderful occurrence that will be.

"Ye shall hallow the fiftieth year, and PROCLAIM LIBERTY throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family," **Leviticus 25:10**.

First Goat: The Lord

Leviticus 16 is the Day of Atonement chapter. Here we find the High Priest going into the Holy of Holies before the Mercy Seat for a once a year special sin offering, **Leviticus 16:2-3**.

Then two goats are chosen and lots cast to determine which one of the goats will be representative of the Lord (type of Christ). This goat is to be offered as a sin offering, slaughtered as was Christ, with the blood brought inside the veil of the most holy place and sprinkled on the mercy seat, **Leviticus 16:7-9, 15**.

Second Goat: Azazel

What about the second goat, the one called "Azazel" which is translated "scapegoat" in the King James Version? This goat is not to be killed, but rather is presented alive to the Lord, later to be released into the wilderness. This in turn leads to other possible translations for azazel: "escape goat," "removed," "separated," **Leviticus 16:8, 10**.

But, there is controversy about this goat. There are two widely different views, each of which seems to have support from the Bible.

View 1: The "scapegoat" represents Satan the Devil who will have the sins of all mankind placed on him since he is the author and father of sin. He is then sent by an angel into the wilderness forever, **Leviticus 16:20-22**.

View 2: The "azazel" goat represents another aspect of Jesus Christ, the one who had all the sins of mankind placed on Him; He had to die in order to pay the penalty of sin. Christ carries our sins -- not the Devil.

A third view says that the first goat represents Christians faithful to their calling even unto death. The second goat is symbolic of Christians who left their calling and had to go through the Great Tribulation.

Atonement

Jesus Christ died for our sins, and all our sins were borne by Him. This is the likely meaning of the two goats: two aspects of Christ. Although it might be poetic justice to place all sins on Satan's head, the fact is that it is Christ who will bring reconciliation with our heavenly Father.

"The goat on which the lot fell to be the scapegoat [azazel], shall be presented alive before the Lord, to make an ATONEMENT . . ." **Leviticus 16:10**. It is Christ that makes atonement with God.

Fasting

The Day of Atonement is the only festival of God which requires fasting by those observing it. No work including preparation of food is allowed on this day, **Leviticus 23:27-28**.

Why is there no work? "Ye shall do

NO WORK in that same day: for IT IS A DAY OF ATONEMENT, to make an atonement for you before the Lord your God," **Leviticus 23:28**. One of the best ways to get close to God is to "afflict your soul," **Leviticus 23:27**, which means to fast. David said, "I humbled [margin: afflicted] my soul with fasting" **Psalms 35:13**.

Fasting on a regular basis is an excellent way to tame your human nature and get close to God in prayer and study. It is only once a year that God names the specific day for you to fast (other fast days are on an individual choice basis). And this is so you can be more at one with Him.

-- written by Gary Sjoldal

Atonement Quiz

Answers to the following quiz are at the end of this section.

Matching -- Day of Atonement

1. afflict one's soul
 2. Day of Atonement
 3. depart from right way,
to be twisted
 4. Elijah
 5. fail in duty, negligence,
sin of ignorance
 6. Jesus
 7. "liberty," 50th year
 8. Manasseh
 9. miss the mark
 10. Moses
 11. rebellion against God
 12. scapegoat
- ___ a. wicked king who repented and fasted, II Chron. 33:11-13
- ___ b. pasha, Strong's #6586, Isa. 1:2, transgression
- ___ c. jubilee, began on Atonement, Leviticus 25:8-17
- ___ d. 40 day Sinai fast, Ex. 34:28
- ___ e. to fast, Psa. 35:13, Isa. 58:3
- ___ f. het, Strong's #2399, Psa. 51:5
- ___ g. Azazel
- ___ h. avon, Strong's #5771, iniquity, crime, depraved action, Job 31:11
- ___ i. Yom Kippur

___ j. 40 day fast as he fled to Sinai,

I Kings 19:1-8

___ k. asham, Strong's #816, Lev. 4:13

___ l. 40 day fast before Satan tempted him, Matthew 4:1-2

Fill in the Blanks

1. "Also on the _____ day of this seventh month there shall be a day of atonement: it shall be an holy _____ unto you; and ye shall _____ your _____ . . .," **Leviticus 23:27**.

2. " . . . I humbled my soul with _____," **Psalms 35:13**.

3. "The sacrifices of God are a broken _____: a broken and a contrite _____, O God, Thou wilt not despise," **Psalms 51:17**.

4. "Is not this the fast that I have chosen? to loose the bands of _____, to undo the heavy burdens, and to let the oppressed go free, and that ye break every _____?" **Isaiah 58:6**.

5. " . . . God resisteth the _____, but giveth grace unto the _____. Submit yourselves therefore to God. Resist the _____, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your _____, ye sinners; and purify your _____, ye double minded. Be _____, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. _____ yourselves in the sight of the Lord, and He shall _____ you up," **James 4:6-10**.

6. " _____ is he whose transgression is _____, whose sin is _____. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no _____," **Psalms 32:1-2**.

General Questions

On a separate sheet of paper, answer these questions:

1. What does the word "atonement," kippurim, mean?

2. **Leviticus 16** describes the special Old Testament rites associated with the Day of Atonement. Explain what these events and individuals represent: Aaron, Holy Place, priest's garments, high priest washes himself, incense, casting of lots, sacrificed goat, laying on of hands on the live goat, scapegoat, fit man, wilderness.

3. What two things are absolutely forbidden on the Day of Atonement? **Leviticus 23:27-32**.

ANSWERS

Matching -- Day of Atonement: 8a, 11b, 7c, 10d, 1e, 9f, 12g, 3h, 2i 4j, 5k, 6l

Fill in the Blanks: 1. tenth, convocation, afflict, souls; 2. fasting; 3. spirit, heart; 4. wickedness, yoke; 5. proud, humble, devil, hands, hearts, afflicted, humble, lift; 6. Blessed, forgiven, covered, guile.

General Questions:

1. Atonement means, "to scour, cleanse thoroughly, ease, cover, hide out of sight." In other words, to expiate, to pay the penalty of or for.

2. Aaron=type of Christ; Holy Place=throne room of Almighty in Heaven; priest's garments=righteousness; high priest washes himself=you must cleanse yourself to be in God's presence; incense=prayers; casting of lots=appeal to God to intervene to determine who is His; sacrificed goat=sacrifice of Messiah for our part in our sins; laying on of hands on the live goat=sins placed on Satan's head for his part in our sins; scapegoat=Satan the Devil; fit man=angel who binds Satan; wilderness=bottomless pit.

3. (a) Failing to afflict oneself, (b) doing any kind of work.

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FEAST OF TABERNACLES AND LAST GREAT DAY

Section Seven of *Biblical Holy Days*

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Introduction

Section Seven of *Biblical Holy Days* covers the wonderful Feast of Tabernacles and Last Great Day. Our purpose is to provide resource material and in-depth instruction for those who already observe these sacred times. The inspiring Fall Holy Days *complete* God's Master Plan. The Feast of Tabernacles looks forward to the Millennium, and the Last Great Day points to the Judgment of all mankind. As with spring festivals, the great fall festivals are often combined in our thinking.

Here is a summary collection of Feast of Tabernacles data:

Feast of Tabernacles and Last Great Day

We dwell in booths (temporary dwellings) for seven days, to teach us that we are strangers and pilgrims on this earth, looking forward to a New Heavens and New Earth wherein dwells righteousness.

More than any other time of the year, we plan to travel (make a pilgrimage) to be with other brethren at the Feast.

The first and last days of the Feast are holy convocations. We expect also to drink in the Almighty's Word all eight days of the festival.

Truly, the Feast of Tabernacles is the most joyous time of the year, the "Season of Our Rejoicing."

FEAST OF TABERNACLES

Feast of Booths *Succoth*

Feast of Ingathering *Aciph*

Pilgrimage Feast *Hag*

Divine Appointment *Moed*

Sabbath (on First Day) *Shabbat*

Holy Convocation (on First Day) *Mikra Kodesh*

"Season of Our Rejoicing," Fall Harvest Festival, Dedication of the Temple, The World To Come, Songs of Degrees (Ascent), **Psalms 120 through 134**

Isaiah 2:2-4, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Isaiah 11:6, 9, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Revelation 2:26-27, "And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron" **5:10**, "And hast made us unto our God kings and priests: and we shall reign on the earth." **20:4**, "And I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years."

Zechariah 14:16-19, "And it shall come to pass, that every one that is left . . . shall even go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. . . . This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the Feast of Tabernacles."

L A S T G R E A T D A Y

The Eighth Day *Yom Sh'meenee*

Divine Appointment *Moed*

Sabbath *Shabbat*

Holy Convocation *Mikra Kodesh*

Solemn Assembly *Azereth*

The Day of the Book, Judgment Day, Great White Throne Judgment

Ezekiel 37:1-10, "The hand of the Lord . . . carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones they were very dry"

can these bones live? . . . and they lived, and stood up upon their feet, an exceeding great army."

John 7:37-39, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive"

Revelation 20:11-15, "And I saw a great white throne, and Him that sat on it, . . . And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Revelation 21:3-7, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son."

Feast of Tabernacles and Last Great Day

A Feast of the LORD, an Holy Convocation

Leviticus 23:2, 4, 37, 44, . . . *the feasts of the LORD*, which ye shall proclaim to be holy convocations, even these are *My feasts* These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons These are the feasts of the LORD, which ye shall proclaim to be *holy convocations* . . . the feasts of the LORD.

A Seven-Day Feast of Dwelling in Booths

Leviticus 23:34, 39-43, The fifteenth day of this seventh month shall be the feast of tabernacles for *seven days* unto the LORD. On the first day shall be an *holy convocation*: ye shall do *no servile work* therein Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a Sabbath And ye shall take you on the first day the boughs [fruit] of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year. It shall be *a statute for ever* in your generations: ye shall celebrate it in the seventh month. Ye shall *dwell in booths seven days*; all that are Israelites born shall dwell in booths; That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

After Tabernacles is a Separate Feast, the "Last Great Day"

Leviticus 23:36, 39, . . . on the *eighth day* shall be an *holy convocation* unto you; and ye shall offer an offering made by fire unto the LORD: it is a *solemn assembly* [margin: "day of restraint"]; and ye shall do

no servile work therein . . . on the eighth day shall be a *Sabbath*.

John 7:37, In the *last day*, that *great day* of the feast

One of Three Annual Festival Times, Feast of Ingathering

Exodus 23:14-17, Three times thou shalt keep a feast unto Me in the year . . . the feast of unleavened bread . . . the feast of harvest, the firstfruits [Pentecost] of thy labors, which thou hast sown in the field: and the *feast of ingathering*, which is in the end of the [agricultural, civil] year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord GOD.

Exodus 34:22-23, And thou shalt observe the feast of weeks [after the Feast of Unleavened Bread, **verse 18**], of the firstfruits of wheat harvest, and *the feast of ingathering* at the year's end. Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.

Leviticus 23:39, Also in the fifteenth day of the seventh month, **when ye have gathered in the fruit of the land**, ye shall keep a feast unto the LORD seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath [Last Great Day also a Harvest Festival].

Deuteronomy 16:13, Thou shalt observe the feast of tabernacles seven days, **after that thou hast gathered in thy corn and thy wine**.

Holy Day Offering Commanded Three Times a Year

Deuteronomy 16:16-17, Three times in a year shall all thy males appear before the LORD thy God in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the *feast of tabernacles*: and they shall not appear before the LORD empty: Every man shall give as he is able, according to the blessing of the LORD thy God which He hath given thee.

A "Solemn Feast," Yet a Time of Commanded Rejoicing

Deuteronomy 16:13-15, Thou shalt observe the feast of tabernacles seven days And *thou shall rejoice* in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a *solemn feast* unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

Ecclesiastes 10:19, A feast is made for laughter

Proverbs 15:15, . . . he that is of a merry heart hath a continual feast.

Psalms 42:4, . . . I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

NOTE: The feast is solemn in that it is God's feast and must be kept with reverence and respect. But it is joyous because we are to realize how much God has blessed us and shall bless us, if we remain faithful.

Ecclesiastes 7:2-4, It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of the fools is in the house of mirth.

NOTE: Is this a contradiction with the command to rejoice? NO! Better to mourn all the time than feast all the time, because you consider the end of man, and the meaning of life when you are solemn, not when you are rejoicing. God wants us to be balanced: learn to rejoice properly at the Feast, but also be solemn and consider the true values in life. God says in **Jeremiah 16:8-13** (author's paraphrase), "Don't go into the house of feasting [revelry], for those people have forsaken me; I will cause mirth and gladness to cease from them."

Isaiah 30:29, Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One [Rock] of Israel.

Proper Second Tithe Usage Shows Seven Purposes of Feast

Deuteronomy 14:22-27, Thou shalt truly [faithfully] tithe *all* the increase of thy seed, that the field bringeth forth year by year [can't normally save one year's second tithe to the next]. And thou shalt eat before the LORD thy God, in the place which He shall choose to place His name there, the tithe of thy corn . . . wine . . . oil . . . firstlings . . . **[1] that thou mayest learn to fear the LORD thy God always**. And if the way be too long for thee, so that thou art not able to carry it . . . Then shalt thou turn it into money . . . and shalt go unto the place which the LORD thy God shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after [rightly desires], for oxen, or for sheep, or for wine, or for strong drink . . . and thou shalt *eat* there before the LORD thy God, and **[2] thou shalt rejoice**[another purpose of Feast is to learn how to properly rejoice, how to use God's second tithe properly], thou, and thine household, And the Levite that is within thy gates . . .

Another purpose of the Feast is to remember our exodus from spiritual Egypt, and that the LORD is our God:

Leviticus 23:42-43, Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths, **[3] That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt**, [and that] **[4] I am the LORD your God**.

When Israel came out of Egypt, they dwelt in movable tents, and temporary shelters, showing them the impermanence of their lives during their sojourn in the wilderness. This is a type for us today, showing that we, like Abraham, are sojourners on this earth, **Hebrews 11:9-10**. We are not now receiving our inheritance. The booths were a type of temporary, fragile, impermanent dwellings, indicating our reliance on God for sustenance and survival. As sojourners, **I Peter 2:11**, we must learn to hold all things loosely. This is especially difficult in this materialistic age when things seem to control us. When Israel dwelt in tents, they were all equal, rich and poor lived alike. During Tabernacles, all men

are equal before God as each one sits in his *sukkah* and considers Him, not his own special status or his own material goods.

Faith in God requires flexibility. We must be able to move when God moves. The tabernacle was a portable structure that could be taken down and put up again in minutes. It was always sensitive to the wind of the Holy Spirit. In contrast, a house is stable and inflexible. During the time of the tabernacle in the wilderness, Israel had personal direct contact with God. When they settled in houses in Israel and built a temple for God to dwell in, they lost the personal touch. **Amos 9:11** looks forward to the time when the tabernacle of David will be restored. **Revelation 21:3** reminds us that the tabernacle of God will dwell with men. The tabernacle of Israel was portable, but Israel could see the glory of God hovering over them in the pillar of cloud and fire, and could see that God was leading them.

The Feast is designed so that the whole family may rejoice together and may learn to fear and obey God:

Deuteronomy 31:10-13, . . . At the end of every seven years, in the . . . feast of tabernacles, when all Israel is come to appear before the LORD thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, **[5]** that they may hear, and that they may learn, and **fear the LORD your God, and observe to do all the words of this law**: And that their children, which have not known anything, may hear, and learn to fear the LORD your God, as long as ye live in the land . . .

Thus, another purpose of the Feast shown by the above verses is to bring the family together. See also:

Deuteronomy 16:13-14, Thou shalt observe the feast of tabernacles seven days Thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant

Continuing in **verse 14** shows another purpose of the Feast: **[6]**to remember "**the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.**" How do you remember the Levite, etc? You share your second tithe with them, **Deuteronomy 14:26-27. Luke 14:13-14**, "But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

Another purpose for keeping the Feast is **[7]** to know where is "**the place which He shall choose to place His name,**" **Deuteronomy 14:23**. In Samuel's day it was Shiloh, I **Samuel 1:3; Judges 18:31**. God later chose Jerusalem, **Deuteronomy 12:5; Psalm 78:68; II Chronicles 7:12**; but Christ prophesied of a time when Jerusalem would not be the place of worship, **John 4:20-21**. In the future, Jerusalem will again be chosen, **Zechariah 2:12**. So where is God's place *today* for keeping the Feast? The Feast forces us to prove which group is the true Church, for only they will be keeping the Feast at "the place which He shall choose to place His name there."

Tabernacles Signals Beginning of Year of Release

Deuteronomy 31:10, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles

The purpose of the seventh year of release was to alleviate the poor:

Deuteronomy 15:1-18, At the end of every seven years thou shalt make a release Every creditor that lendeth ought unto his neighbor shall release it . . . because it is called the LORD's release Save when [to the end that] there shall be no poor among you For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. [This principle reminds us that excess second tithe is to be used to help needy brethren attend the Feast, not to help preach the gospel to foreigners, whose debts are not released, **verse 3**.] And if thy brother, an Hebrew man, or . . . woman, be sold unto thee, and serve thee six years: then in the seventh year thou shalt let him go free from thee And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee

Law to be Read on Tabernacles Every Seventh Year

Deuteronomy 31:10-13, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, When all Israel is come to appear before the LORD thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger . . . that they may hear, and . . . learn, and fear the LORD . . . to do all the words of this law.

NOTE: Hebrew servants were released in the seventh year, and at the end of the seventh year, all debts among Israel are to be released. Thus at the Feast of Tabernacles ending the seventh year, the whole law written by Moses was read to Israel, **Deuteronomy 31:9**. The reason God ordered this was to instruct Israel in His laws so they would keep them and be blessed, and not have to go into debt and be released again seven years later. A "clean slate" was started; God wanted them to go the right way.

At the return of the Jews from captivity, on a seventh year Feast of Tabernacles, Ezra read out of the law every day, as a "clean slate" was again started:

Nehemiah 8:18, Also day by day, from the first day unto the last day, he [**Ezra, verse 13**] read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according to the manner.

Tabernacles Concludes Tithing Year

Exodus 23:16, . . . the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. [See also **Exodus 34:22**.]

II Chronicles 31:2-12, And Hezekiah . . . appointed also the king's portion . . . [for] the burnt offerings for the Sabbaths, . . . new moons, and . . . set feasts . . . he commanded the people . . . to give the portion [tithe, see **Numbers 8:21**] of the priests and the Levites, that they might be encouraged in the law of the LORD . . . they [Israel] also brought in the tithe . . . and laid them by heaps. In the third month [Pentecost, beginning of the harvest] they began to lay the foundation of the heaps, and finished them in the seventh month [Feast of Tabernacles] . . . [they] brought in the offerings and the tithes and the dedicated things faithfully

Special Sacrifices of Tabernacles and Last Great Day

Numbers 29:12-40, And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein.

Burnt Young Yearling

Offerings Bullocks Rams Lambs

1st Day 13 2 14
2nd Day 12 2 14
3rd Day 11 2 14
4th Day 10 2 14
5th Day 9 2 14
6th Day 8 2 14
7th Day 7214
70 14 98 = 182

8th Day 1 1 7

Also on each of the eight days, the meal offering was given, of flour mixed with oil, three tenths ephah flour with one half hin of oil with each bullock, two tenths ephah was one third hin per ram, and one tenth ephah with 1/4 hin per lamb. (See **Numbers 15:1-10**.) The total of ephahs of flour for all sacrifices is 336 (48 x 7). Also a kid of the goats was offered each day for a sin offering.

Special Psalms Sung During Feast of Tabernacles

- (1) The fifteen "songs of degrees," or "songs of ascent," **Psalms 120-134**, were sung by pilgrims on the way up to Jerusalem to keep the Feast. The Levites sang these psalms as they ascended the 15 steps in the Temple from the court of women to the court of Israel.
- (2) The "Hallel (Praise God) Psalms," **Psalms 113-118**, were also sung during the Feast.

Abraham, Isaac, Jacob, and Israel Dwelt in Tabernacles

Hebrews 11:9, By faith he [Abraham] sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

Genesis 33:17, And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth [booths].

Exodus 12:37, And the children of Israel journeyed from Rameses to Succoth [their first stopping place]

Exodus 13:20, And they took their journey from Succoth, and encamped in Etham

A Yearly Feast Kept During Time of the Judges

Judges 21:19, . . . Behold, there is a feast of the LORD in Shiloh yearly in a place which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem. [Continuing, **verses 20-24**, during the Feast, Benjamites caught maidens at Shiloh for their wives.]

Judges 18:31, . . . the house of God was in Shiloh.

I Samuel 1:3 And this man [Elkanah, father of Samuel] went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh.

NOTE: These passages are probably referring to the Feast of Tabernacles.

Solomon Extended Feast During the Temple Dedication

I Kings 8:2-3, 6, 65-66, And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim [Tishri], which is the seventh month. And all the elders of Israel came, and the priests took up the ark . . . to the most holy place And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days. On the eighth day he sent the people away: and they blessed [thanked] the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people. [Parallel passage, **II Chronicles 5:3, 7:8-11**.]

II Chronicles 8:12-13, Then Solomon offered burnt offerings unto the LORD . . . according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

NOTE: Purpose of the house for God is to celebrate the feasts of the LORD.

II Chronicles 2:1, 4, And Solomon determined to build an house for the name of the LORD . . . to dedicate it to Him, and to burn before Him sweet incense . . . and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.

Jeroboam's Counterfeit Feast in the Eighth Month

I Kings 12:32-37, And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month [between October and November], like unto the feast that is in Judah, and he offered upon the altar . . . in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel . . .

NOTE: Halloween is a major candidate for an "eighth month" counterfeit festival, since it falls in October (the eighth month of the old Roman calendar, which is close to the eighth month of God's calendar).

Sabbath, Holy Day Pollution Caused Israel's Captivity

Ezekiel 20:12-25, . . . I gave them My Sabbaths to be a sign between Me and them, that they might know that I am the LORD that sanctify them. But the house of Israel rebelled

against Me in the wilderness . . . and My Sabbaths they greatly polluted . . . I would scatter them among the heathen, and disperse them through the countries; Because they had not executed My judgments, but had despised My statutes, and had polluted My Sabbaths . . .

NOTE: The word "polluted" is translated from the Hebrew *chalal* or *kalal* (#2490 in Strong's). This word means "to bore, to wound, to dissolve, to profane, to break, to begin (as if by an 'opening wedge')." It is not as strong as the words *chaneph* (#2610), ("polluted with blood," **Psalm 106:38**) and *tame* (#2930) which means "to be foul, contaminated, defiled greatly, utterly unclean," as a woman defiled by adultery or fornication (e.g., **Numbers 5:13**).

Chalal in **Ezekiel 20** does not mean open defiance or rebellion, not keeping the Sabbaths at all, but it means the wrong kind of obedience, the "in vain do they worship Me" obedience.

An example of the use of *chalal* is **Jeremiah 34:12-18**. Here God is reminding Israel of the seventh year of release of Hebrew servants. **Verses 15-16**, They "had done right . . . in proclaiming liberty every man to his neighbor," as the law required, but now they "turned [tried to get around the law without openly defying it] and polluted [*chalal*] My name, and caused every man his servant . . . whom he had set at liberty at their pleasure [only for a time, in pretended observance of the law], to return, and brought them [again] into subjection [contrary to the law of **Deuteronomy 15**]"

Because they hadn't proclaimed liberty as they should have, God says, **verse 17**, " . . . I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth."

Captivity came to Israel for *bending* God's law, especially the "opening wedge" of improper observance of the holy days. They may have "kept" the right day, but they did it *slightly* wrong. They *chalal*-ed the Sabbaths and as a result, went into captivity.

See **Numbers 18:26-32** and **Exodus 20:25** for another example of *chalal*, referring to a slight deviation from obedience to God's law.

A question for today: Are we *chalal-ing*, polluting, God's annual and weekly Sabbaths?

Returning Jewish Captives Observed Feast of Tabernacles

When the altar was set up:

Ezra 3:1-6, And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem And they set the altar upon his bases . . . and they offered burnt offerings . . . morning and evening. They kept also the feast of tabernacles, as it is written . . . [with its] daily burnt offerings From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.

After the building of the wall:

Nehemiah 8:13-18, And on the second day [of Tishri, see **verse 2**] were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra

the scribe, even to understand the words of the law. And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, everyone upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

Haggai's Prophecy Came During Last Day of Tabernacles

Haggai 2:1-9, [the building of the temple began in the 24th day of the sixth month, **Haggai 1:14-15**.] In the seventh month, in the one and twentieth day of the month [Tishri 21], came the word of the LORD by [the hand of] the prophet Haggai, saying . . . be strong, O Zerubbabel . . . be strong, O Joshua, son of . . . the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you . . . My spirit remaineth among you: fear ye not. For thus saith the LORD of hosts; . . . I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory . . . The silver is Mine, and the gold is Mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former . . . and in this place will I give peace, saith the LORD of hosts.

Transfiguration and Feast of Tabernacles

Matthew 16:24-28 to 17:1-13, . . . If any man will come after me, let him deny himself For whosoever will save his life shall lose it For what is a man profited, if he shall gain the whole world, and lose his own soul? For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom. And after six days Jesus taketh Peter, James, and John . . . up into an high mountain And was transfigured before them . . . there appeared Moses and Elias talking with Him . . . Peter . . . said . . . Lord, it is good for us to be here: if Thou wilt, let us make here *three tabernacles*; one for Thee, and one for Moses, and one for Elias . . . a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him . . . Elias truly shall first come, and restore all things.

Jesus Kept Tabernacles and Last Great Day in 30 A.D.

John 7:1-36, . . . Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him. Now the Jews' feast of tabernacles was at hand . . . [and Jesus said to His brethren] Go ye up unto this feast: I go not up yet unto this feast; for My time is not yet full come But when His brethren were gone up, then went He also up unto the feast, not openly, but as it were in secret. Then the Jews sought Him at the feast, and said, Where is He? . . . Now about the midst of the feast Jesus went up into the temple, and taught . . . My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself . . . ye both know

Me, and ye know whence I am: and I am not come of Myself, but He that sent Me is true, whom ye know not.

John 7:37-39, In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit . . .) [compare with the millennial purifying stream, **Ezekiel 47:1-12**].

Verses 40-53 show that many believed on Christ for this saying, but the Pharisees tried to take him, and "every man went unto his own house," **verse 53**. Early the next morning Christ came again to the Temple and taught "all the people" that came to Him. A woman caught in the act of adultery was brought to Him, and Jesus shamed the accusers. He continued teaching, **John 8:12**, "I am the light of the world." **Verse 44**, "Ye are of your father the devil," and **verse 58**, "Before Abraham was, I am." Then they took up stones to kill Jesus, but He went out of the Temple, **verse 59**.

As He was passing through the crowds, Jesus healed a man born blind, by putting clay and spittle on his eyes and having him wash in the pool of Siloam (**9:1-14**). It was the Sabbath day when He healed the man, **verse 14**.

The Last Great Day in A.D. 30 was on the weekly Sabbath. Thus the time of his crying out on the last great day (**John 7:37-39**), was the beginning, evening, of the last great day. And the incident of the woman caught in adultery, the exhortation to the Pharisees and the healing of the man born blind must have occurred on the daylight portion of the Last Great Day, which was also the weekly Sabbath (**John 9:14**). See Edersheim's *The Temple* for an explanation of the meaning of what Christ did.

Paul Kept Feast of Tabernacles in 52 A.D.

Acts 18:21, But [Paul] bade them [of Ephesus] farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will.

Feast of Tabernacles Will Be Kept in World Tomorrow

Ezekiel 36:24, 37-38, For I will take you from among the heathen, and gather you out of all countries, and will bring you unto your own land . . . I will increase them [Israel] with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts . . . [**Chapter 37** follows, about the dry bones resurrection, of the Last Great Day].

Ezekiel 44:15, 23-24, But the priests the Levites, the sons of Zadok . . . shall teach My people the difference between the holy and profane, and cause them to discern between the unclean and the clean . . . and they shall keep My laws and My statutes in all Mine assemblies; and *they shall hallow My Sabbaths*.

Ezekiel 45:16-17, 25, All the people of the land shall give this oblation for the prince of Israel. And it shall be the prince's part to give burnt offerings . . . in the feasts, and in the new moons, and in the Sabbaths In the seventh month, in the fifteenth day of the month, shall he [the priest, **verse 19**] do the like in the feast of the seven days

Ezekiel 46:3, 9, Likewise the people of the land shall worship . . . before the LORD in the Sabbaths and in the new moons . . . the people of the land shall come before the LORD in the solemn feasts. . . .

Hosea 12:9, And I that am the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

Zechariah 14:16-19, And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

Feast Portrays Joyous World Tomorrow

Isaiah 25:6-8, And in this mountain [Zion, where God will reign, **Isaiah 24:23** and **2:2-3**] shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory . . . wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the LORD hath spoken it.

Nahum 1:15, Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

Feast of Tabernacles Like a Wedding Feast

Judges 14:10-17, . . . and Samson made there a feast; for so used the young men to do . . . the seven days of the feast And she wept before him the seven days, while their [marriage] feast lasted

Genesis 29:22, 23, 27, And Laban gathered together all the men of the place, and made a feast . . . in the evening [after the marriage ceremony] . . . he took Leah . . . and he [Jacob] went in unto her. . . . Fulfill her week

Matthew 22:2-14, The kingdom of heaven [what the Feast of Tabernacles pictures] is like unto a certain king, which made a marriage for his son, And sent forth His servants to call them that were bidden to the wedding: and they would not come The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage . . . and the wedding was furnished with guests . . . [there was] a man which had not on a wedding garment Bind him hand and foot, . . . and cast him into outer darkness; There shall be weeping and gnashing of teeth.

Luke 14:15-24, . . . And they all [that were asked to come] with one consent began to make excuse And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

Revelation 19:7, 9, Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready Blessed are they which are called unto the marriage supper of the Lamb

Tabernacles Symbolizes Time of "Latter Rain"

Joel 2:23-29, Be glad then, ye children of Zion, and *rejoice* in the LORD your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former [spring] rain, and the *latter rain* in the first month [of the civil year]. And the floors shall be full of wheat And I will restore . . . that the locust hath eaten And ye shall eat in plenty [Living Bible, **verse 28**:] After I have poured out my rains again, I will pour out My Spirit upon all of you! Your sons and daughters will prophesy; your old men will dream dreams, and your young men see visions. And I will pour out My Spirit even on your slaves . . . [Compare **John 7:37-39**.]

We must patiently await this time:

James 5:7, Be patient [suffer long] therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

"Latter Rain," God's Spirit, comes from obedience (**Acts 5:32**):

Deuteronomy 11:13-14, . . . if ye shall hearken diligently unto My commandments . . . to love the LORD your God, and to serve Him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the *latter rain*, that thou mayest gather in thy corn, and thy wine, and thine oil.

Jeremiah 3:2-3, . . . thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been *no latter rain*; and thou hadst a whore's forehead, thou refusedst to be ashamed.

How to receive the "latter rain":

Zechariah 10:1, Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

Hosea 10:12, Sow to yourselves in righteousness, reap in mercy; break up your fallow ground [hardness of heart]: for it is

time to seek the LORD, till He come and rain righteousness upon you.

Hosea 6:3, Then shall we know, if we follow on to know the LORD . . . and He shall come unto us as the rain, as the latter and former rain, unto the earth.

Meaning of Dwelling in Tabernacles

Dwelling in tabernacles is a symbol of faith that God will fulfill His promises:

Hebrews 11:8-10, By faith Abraham . . . sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God.

The earthly tabernacle was a type of the heavenly:

Hebrews 8:2, 5, . . . the true tabernacle, which the Lord pitched, and not man . . . as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern shewed to thee in the Mount.

Living in tabernacles is a type of being under God's protection in time of trouble and eventually living in God's house.

Psalms 27:4-6, One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me upon a rock [protection in Petra?]. And now [afterwards] shall my head be lifted up above mine enemies . . . therefore will I offer in His tabernacle sacrifices of joy; I will sing . . . praises unto the LORD.

God lives in His tabernacles -- so will we!

Psalms 46:4, There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high.

Psalms 43:3, O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles.

Psalms 84:1-2, 4, 10, How amiable are Thy tabernacles, O LORD of hosts! My soul longeth, yea, even fainteth for the courts of the LORD . . . Blessed are they that dwell in Thy house: they will be still praising Thee. Selah . . . I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

Psalms 118:15, The voice of rejoicing and salvation is in the tabernacles of the righteous . . .

Psalms 61:4, I will abide in Thy tabernacle for ever . . .

Psalms 132:7, We will go into his tabernacles: we will worship at His footstool.

In the New Jerusalem, God's tabernacle will be on the earth, and He will dwell with men.

Revelation 3:12, Him that overcometh will I make a pillar in the temple of My God, and he shall no more go out: and I will write upon him the name of my God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name.

Revelation 21:2-3, . . . the holy city, new Jerusalem, coming down from God out of heaven . . . the tabernacle of God is with men, and He will dwell with them, and they shall be His people.

Miscellaneous Aspects of the Feast:

(1) God promises protection of property you leave behind when you go to the feast:

Exodus 34:23-24, . . . neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

(2) "Too far to go" is no excuse for not attending the Feast:

Deuteronomy 14:24-25, And if the way be too long for thee . . . if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God has blessed you: Then shalt thou turn it [second tithe] into money . . . and shalt go unto the place which the LORD thy God shall choose.

You have been asked by the Eternal to come to the Feast. You ought to strive with all your being to go! See our article in this series on "God's Second Tithe."

(3) The Feast of Tabernacles is designed for us to learn the lesson that we must "count the cost" of obeying God. We must be willing to forsake job, relatives, whatever, to keep the Feast.

Luke 14:16-33, . . . A certain man made a great supper [Feast of Tabernacles compared to marriage feast, **Matthew 22:2**], and bade many And they all with one consent began to make excuse . . . I have bought a piece of ground . . . I have bought five yoke of oxen . . . I have married a wife, and therefore I cannot come If any man come to Me, and [love Me less than] . . . his father, and mother, and wife, and children . . . yea, and his own life also, he cannot be My disciple . . . counteth the cost . . . whosoever . . . forsaketh not all that he hath, he cannot be My disciple.

(4) Attitude in which you should complete the feast:

I Kings 8:66, On the eighth day he [Solomon] sent the people away: and they blessed [thanked] the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people [see also **II Chronicles 7:10**].

Proverbs 15:15-16, All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast. Better is little with the fear of the LORD than great treasure and trouble therewith.

New Testament Warns of False Brethren Feasting With Us

II Peter 2:1-2, 10-22, But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies And many shall follow their pernicious ways . . . chiefly them that walk after the flesh in the lust of uncleanness, and despise government Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery . . . beguiling unstable souls: an heart they have exercised with covetous practices Which have forsaken the right way . . . they allure through the lusts of the flesh

Jude 4, 12, For there are certain men crept in unawares . . . turning the grace of our God unto lasciviousness These are spots in your feasts of charity, when they feast with you, feeding themselves without fear

God Hated the Way Israel Kept His Feasts

Judges 21:19, 25, . . . a feast of the LORD in Shiloh yearly In those days there was no king in Israel: every man did that which was right in his own eyes. [Comment: we cannot keep the Feast as we wish, but only the way God wants us to.]

Isaiah 1:11-16, To what purpose is the multitude of your sacrifices unto Me? saith the LORD When ye come to appear [to be seen] before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and Sabbaths, the calling of assemblies, I cannot away with: it is iniquity [grief], even the solemn meeting. **Your new moons and your appointed feasts My soul hateth**: they are a trouble unto Me; I am weary to bear them. And when ye spread forth your hands [in prayer], I will hide Mine eyes from you Wash you, make you clean; put away the evil of your doings

NOTE: "Your feasts" does not necessarily mean different feasts than God's feasts, or different times than God's feasts, for **Deuteronomy 16:14** shows that "your feast" refers to the Feast of Tabernacles. God doesn't hate His feasts, but the corrupted manner in which some individuals keep His feasts.

Isaiah 5:11-12, Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of His hands. Therefore My people are gone into captivity, because they have no knowledge

Lamentations 1:4, [Living Bible] The roads to Zion mourn, no longer filled with joyous throngs who come to celebrate the Temple feasts; the city gates are silent, her priests groan, her virgins have been dragged away. Bitterly she weeps.

Lamentations 2:6-8, 22, [Living Bible] He has violently broken down His Temple No longer can the people celebrate their holy feasts and Sabbaths. . . the Lord has rejected His own altar [why?] for He despises the false "worship" of His people; He has given their palaces to their enemies, who carouse in the Temple as Israel used to do on days of holy feasts! [Therefore] The Lord determined to destroy Jerusalem You have deliberately called for this destruction . . . [KJV:] so that in the Day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath Mine enemy consumed.

Hosea 2:8-11, For she did not know that I gave her corn, and wine, and oil Therefore will I return, and take away My corn . . . and My wine . . . I will also cause all her mirth [revelry] to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts.

Hosea 9:3, 5, They shall not dwell in the LORD's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria What will ye do in the solemn day, and in the day of the feast of the LORD?

Amos 5:21-24, I hate, I despise your feasts days, and I will not smell in your solemn assemblies [holy days]. Though ye offer Me burnt offerings, and your meat offerings, I will not accept them Take you away from Me the noise of thy songs But let judgment run down as waters, and righteousness as a mighty stream.

Amos 8:10, And I will turn your feasts into mourning, and all your songs into lamentation . . . and the end thereof as a bitter day.

Malachi 2:1-3, 7-10, And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart . . . I will curse your blessings Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn

feasts; and one shall take you away with it For the priests lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts. But ye are departed out of the way; ye have caused many to stumble [fall] at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts . . . ye have not kept My ways, but have been partial [two-faced] in the law . . . why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

Zechariah 7:5-14, [The Living Bible] . . . During those seventy years of exile when you fasted and mourned in August and October, were you really in earnest about leaving your sins behind, and coming back to me? No, not at all! And even now in your holy feasts to God, you don't think of Me, but only of the FOOD and FELLOWSHIP and FUN. Long years ago, when Jerusalem was prosperous . . . the prophets warned them that this attitude would surely lead to ruin, as it has [continue to end of chapter].

Our feasts are not to be like those of Babylon:

Jeremiah 51:37-39, [Living Bible] and Babylon shall become a heap of ruins . . . without a living soul. In their *drunken feasts*, the men of Babylon roar like lions. And while they lie inflamed with all their wine, I will prepare a different kind of feast for them, and make them drink until they fall unconscious to the floor, to sleep forever, never to waken again

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SACRED CALENDAR

Section Eight of *Biblical Holy Days*

Introduction

Section Eight of ***Biblical Holy Days*** covers the Sacred Calendar. As with the other sections, our purpose is not to convince others to observe the divine appointments of the Almighty. It is to provide resource material and in-depth instruction for those who already observe these sacred times. For hundreds, if not thousands, of years there has been controversy surrounding the determination of God's Calendar. Therefore, this portion of ***Biblical Holy Days*** is the most controversial section. After much study, I have concluded that the calendar rules of the Hebrew calendar follow God's will for His people. The arguments of various "observable calendar" proponents do not hold water.

Here is a summary collection of Calendar data:

Sacred Calendar

The year and day are solar, while the month is lunar. Therefore, *God's calendar is both solar and lunar*. God's calendar is based on ***both observation and calculation***.

A year has either 12 or 13 months. Abib 16 and Pentecost must be in the spring. Nineteen solar years almost exactly equal 235 lunar months. The current 19-year time cycle adds a 13th month in years 3, 6, 8, 11, 14, 17, and 19. To prevent unauthorized Sabbath work, the Day of Atonement can never fall on a Friday or a Sunday. Abib 21 is the only Holy Day that can fall on a Friday. Extensive food preparation is not permitted on other Holy Days.

The sun and moon are not in harmonious orbits. The earth revolves around the sun in about 365.24 days, while the moon revolves around the earth in about 29.53 days. Periodic calendar adjustments are necessary, such as the one in the second century A.D., to prevent the Holy Days from falling out of their proper seasons. In the fourth century A.D., Hillel II made public heretofore secret sacred calendar rules used by the Jewish Sanhedrin to confirm observation. These rules were given to Moses.

Genesis 1:14, Psalm 104:19, Leviticus 23:4 and Exodus 12:2, 13:4 are important scriptures relative to the calendar.

How Does God's Calendar Work?

Should a Bible believer know and use God's Calendar? How can one be sure of keeping God's Holy Days at the proper time? To whom did God reveal the knowledge of His Calendar? Can certain Holy Days fall only on certain days of the week? What are the rules governing *God's Calendar*?

Why the Calendar is Important

What day is today? The typical answer one would give is the current date on the Roman Calendar. How does God look at time? Does He have a Calendar which governs how His true servants should love and worship Him? If God does have such a calendar, does it not seem obvious that those who love Him would know how it works, and *use* it?

During the time of King David of Israel, certain of the children of Issachar "**had understanding of the times, to know what Israel ought to do,**" **I Chronicles 12:32.** They had knowledge of astronomy and the calendar of God so as to know the times of the Sabbaths, Holy Days and New Moons that Israel was commanded to keep holy and observe. Are we supposed to know what we ought to do regarding God's sacred times? **Ephesians 5:17.** Will God help us to understand if we ask Him? **James 1:5-7, Luke 11:5-13.**

Of what value is it to know and use God's Sacred Calendar? It is as valuable as eternal life. In speaking of Passover, Jesus said that "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day," **John 6:53, 54.** Passover as the annual memorial of the death of our Savior is commanded to be observed by New Testament Christians, **I Corinthians 11:23-26.** So are the other Holy Days of God. *When* shall they be observed? Much confusion exists. The true Christian should know *when* to observe God's sacred times, **I John 2:3-6.**

Does God Number the Months?

Job 3:6, "the number of the months."

How many months are there to a common year? **Daniel 4:29, Jeremiah 52:31.** In prophetic terms, are there twelve months to a year of time, with thirty days in each month? **Revelation 11:3** compared with **13:5,** and **Daniel 7:25.** Then originally, there may have been a 360 day year (12 months times 30 days each).

NOTE: God's Sacred Calendar as it presently exists, *does not and cannot* have twelve months of thirty days each. The revolution of the moon around the earth and the earth around the sun do not quite correspond to twelve thirty-day months, as we shall see.

What were some historical events that may well have altered the length of the months and the year? See **Joshua 10:12-14, II Kings 20:8-11** and **Isaiah 38:4-8.** Note: another factor is that the earth's rotation has slowed down over the centuries.

Will the earth's orbit be re-ordered by Jesus Christ? Compare **Acts 3:19-21** and **Isaiah 24:18-23.** Should we look forward to this event? See **Hebrews 11:8-10,** and **II Peter 3:10-14.**

What are the Names of the Months?

Generally are the months of God's Calendar denoted by *numbers* instead of names? **Leviticus 23:5, 24, 27,** and **34.** The Hebrew names of all the months are not given in the Bible.

Those that are given are *Abib*, the first month, **Exodus 12:2, 13:4,** and **Deuteronomy 16:1,** a time in the spring when barley and flax have headed out, but before wheat has grown up, **Exodus 9:31, 32.** *Zif*, the second month, a time for construction to begin, **I**

Kings 6:37. *Ethanim*, the seventh month, time of the Feast of Tabernacles, **I Kings 8:2, 65, 66**, and *Bul*, the eighth month, a time for construction work to cease before winter rains, **I Kings 6:38**.

The names Jews of today give the months of the year are derived from Babylonian names as a result of their captivity in Babylon. Some of these names are mentioned in captivity or post-captivity books, such as Nehemiah, Ezra, Esther and Daniel. For example, we are told that *Nisan* is another name for the first month and *Adar* is the twelfth month, **Esther 3:7**. Here is a complete list (English spellings may vary according to the source):

Months of Sacred Calendar

Months	Days
1. Abib or Nisan*	30
2. Zif or Iyyar	29
3. Sivan*	30
4. Tammuz	29
5. Ab	30
6. Elul	29
7. Ethanim or Tishri*	30
8. Bul or Cheshvan	29 or 30
9. Kislev	30 or 29
10. Tebet	29
11. Shebat	30
12. Adar	29 (has 30 days in leap year)
13. Il Adar or Veadar	29 (intercalary or leap year month)

* **Denotes a month having Holy Days**

Must God's Months Fall in Their Proper Seasons?

Do the Feast Days fall in particular seasons? **Leviticus 23:4**. What determines these seasons? **Genesis 1:14, Psalms 104:19**. *NOTE*: God tells us in the Bible to keep His Holy Days in their proper seasons from year to year. Yet the Bible does not tell us *how* to figure the calendar upon which these Holy Days are derived. We must go to another source -- the Jews, **Romans 3:1, 2**, and **Matthew 23:1-3**. They have been entrusted with the preservation of God's Calendar. God could not order us to keep His Holy Days without also preserving His Calendar which tells us *when* to keep them.

Some claim that **Romans 3:1-2** is a mistranslation. It says (KJV), What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly, because that unto them were *committed* [Strong's #4100, *pistuo*] the oracles of God. This word is usually translated believed. God believed that His people would carefully preserve His Word. Thus, the Jews were believed in by God to faithfully preserve His Truth, even if some of them would prove to be unfaithful to His Word that they preserved, **verse 3**.

The first of Nisan or Abib is always the first new moon near the beginning of Spring (near March 21). So Nisan falls in Spring. Likewise the month of Tammuz falls in summer, Tishri in the autumn, and Tebet in the winter. The purpose of the calendar laws is to ensure Holy Days fall in their proper seasons.

Can We Determine the Calendar For Ourselves?

Various theological reference books state that the Hebrew Calendar *evolved*. If this is true, then so did the Bible! The Jews, it is believed, first determined the beginning of the months solely by observation of the new moons. The year was determined by observing the clouds which ended the rainy season and allowed the spring harvest to begin.

Is this true? Is observation alone the basis of God's Calendar? If it were, then what if the day were cloudy and no one could see the new moon? How could the first of the month be determined if some could see the new moon and others could not?

Observation alone cannot be the basis for God's Calendar, because God's Holy Days are divine appointments (*moed*), times which God, and not man, has predetermined, **Exodus 23:15, Psalms 81:3-5**. God, not man, determines the seasons, **Daniel 2:21**. Even if the Jews themselves reject the true meaning of the Sabbath and Holy Days, still God has forced them to preserve the "oracles," the Scriptures and the Calendar which tell us *when* to keep the Sabbath and Holy Days, **Romans 3:1-4**.

Mankind is forbidden to observe the new moons for himself and to determine when to keep God's appointed times. Because at times some have done this very thing, God has said, "*Your new moons and your appointed feasts my soul hateth . . .*," **Isaiah 1:14**, and **Hosea 2:11**.

Specific Bible laws *forbid* us to determine for ourselves when the year and the months begin. We are told not to "observe times [from the Hebrew *anan*, cloud or soothsayer; see *Englishman's Hebrew Concordance*, page 966, and *Strong's #6049*]" **Deuteronomy 18:10, 14, Leviticus 19:26**. An observer of times "watched the clouds" to foretell the future. Those who adapt this practice to determine when the winter rainy season is over and when the spring harvest season begins, set themselves up in the place of God, who alone can determine when the year begins in the spring.

In **Galatians 4:10**, Paul forbids the observance of "days, and months, and times, and years" which the Gentile converts to Christianity had been accustomed to celebrating. Here is a New Testament command not to follow the months of the pagan Roman calendar then in use, but instead to follow the months of God's calendar. The Western calendar in use today is the same as the Julian calendar, with a minor adjustment by Pope Gregory. Because professing Christians rejected God's calendar, the Roman calendar is still in use today.

God's calendar is determined primarily by *calculation*, the laws of which have been handed down from at least the time of Moses to the present day. (See *Sanctification of the New Moon* by Moses Maimonides.) God revealed the truth of His Holy Days and has also revealed the calendar that tells *when* to keep them, **Deuteronomy 29:29**.

Will Some Attempt to Change Times?

See **Daniel 7:25**. *NOTE*: This is why it behooves every true follower of God to study God's calendar so as not to be fooled by deceivers who strive to institute a "World Calendar" to upset the weekly cycle. Great religious confusion is at our doors. Will we be ready, **II Timothy 2:15?**

Will God's People Have Understanding of the Times?

Did certain men of Issachar understand the times governing what Israel was to do? I **Chronicles 12:32**. *NOTE*: They had knowledge of astronomy so as to maintain God's calendar so Israel could keep the Holy Days according to the proper harvest season. See also **Esther 1:13**.

Are we to seek to know the wisdom of God? See **Proverbs 1:1-6**. Can the one that lacks wisdom obtain it? See **James 1:5-7**, and **John 16:13**.

Why is the Ordering of Calendar Difficult?

The Bible year is *solar*, while the Bible month is *lunar*. God's calendar is determined **both by sun and moon**. The Roman calendar which the world uses today is entirely a solar calendar. The ancient Romans forgot about God's ordering of the new moons, **Romans 1:18-20**. Will we?

A year is that period of time in which the earth performs one revolution in its orbit around the sun. Such a "tropical year" consists of 365 days, 5 hours, 48 minutes, and 46.069 seconds, or slightly less than 365-1/4 days.

A lunar month (also called "synodic month") is the period of time it takes the moon to revolve around the earth. God begins His months with the new moon, the first faint crescent visible from Jerusalem, of the moon after its conjunction with the sun. The conjunction of the moon with the sun, known in Hebrew as the *molad*, is the point in time at which the moon is directly between the earth and the sun and is thus invisible. Shortly thereafter, it becomes visible as a "new" moon. For religious purposes, the Hebrew calendar rules give the average time between one new moon and another as 29 days, 12 hours, 44 minutes, and 3-1/3 seconds, or a little more than 29-1/2 days. (The present astronomically correct value is 29 days, 12 hours, 44 minutes and 2.841 seconds. The moon has accelerated slightly in the centuries since the Hebrew calendar was instituted. The cumulative effect of this is so small it will remain negligible for hundreds of millennia.)

Twelve lunar months do not *exactly* equal one solar year. It is true that twelve new moons do not complete one solar year, actually they equal approximately 354 days ($12 \times 29\frac{1}{2}$), whereas a solar year has slightly more than 365 days. Thus a lunar year of twelve new moons is about eleven days (365 minus 354) LESS than a solar year. If a Bible year always had twelve new moons, Passover would come about eleven days earlier each year. In a few years, Passover would occur in the middle of winter, then in the fall, and still later in the summer! Passover would wander instead of remaining in its proper season. God's Holy Days *must* be observed in their proper agricultural seasons, **Leviticus 23:4**.

Because of these facts, there must be an *intercalary*, or added, month, every so often in order to keep the Holy Days in their proper seasons. Because the solar year does not equal a whole number of lunar months, the ordering of the calendar is difficult.

Why does God Have a Nineteen-Year Time Cycle?

As has been shown, the solar year exceeds the lunar year of twelve new moons by about eleven days. In nineteen years, the solar cycle exceeds the lunar cycle by about 209 days (11×19), which is approximately seven lunar months ($7 \times 29\frac{1}{2} = 206.5$). Thus in a cycle of nineteen years, if seven months are added (intercalated), the Holy Days will remain in their proper seasons. To put it another way, if seven months were *not* added every nineteen years, Passover would occur about 209 days earlier than it should! Thus, every

two or three years in a nineteen-year time cycle, there must be an added thirteenth month, making that year a leap year. At the end of every nineteen years, the earth, moon and sun come almost into exact conjunction. Once every nineteen years there will be a new moon on the spring equinox.

A nineteen-year cycle of God's calendar has twelve **common** years of twelve moons (months) and seven **leap** years of thirteen months, for a grand total of 235 months (12×12 plus 7×13 equals 235), which almost *exactly* equals nineteen solar years.

19 solar years = 365 days, 5 hours, 48 minutes, 46.069 seconds $\times 19 = 6,939$ days, 14 hours, 26 minutes, 35.311 seconds

235 lunar months = 29 days, 12 hours, 44 minutes, 3-1/3 seconds $\times 235 = 6,939$ days, 16 hours, 33 minutes, 3.333 seconds

This results in a difference of: 2 hours, 6 minutes, 28.022 seconds over 19 years. Thus, there is nearly the same amount of time in nineteen solar years as in 235 moons (months).

Yet this slight difference means that each Hebrew calendar year exceeds the tropical year by 6 minutes, 39.370 seconds. Though this difference is very small, it amounts to one day's variation in 216.34 years, or 4.6 days in a thousand years. Thus, Passover -- and as a result, Pentecost -- are continually forced later in the season. Without a calendar adjustment, such as the one in 140-163 A.D., Pentecost would eventually occur in the summer, which is not permitted according to the calendar law.

For the proof, and how this 6-1/2 minute difference proves a Monday Pentecost, see "A New Look at Pentecost in Light of the Calendar Adjustment in the Second Century" by Herman L. Hoeh.

The nineteen-year cycle is God's way of accounting for the eleven-day difference between the 365-day solar year and the 354-day lunar year of twelve moons. In every nineteen-year cycle of today, a thirteenth month, called Adar II or Veadar, is added in the years 3, 6, 8, 11, 14, 17, and 19 -- or *seven* times in nineteen years.

God's nineteen-year time cycle, written in the heavens, is based upon *seven*, God's complete number signifying the Sabbath, added to *twelve*, the number of tribes of Israel and Jesus' original apostles (7 plus 12 equals 19).

How Does God Keep Time?

A *year* in God's calendar can be either *common* (12 moons) or *leap* (13 moons).

A *month* is approximately (within a day or two) the time from one new moon to the next. It may have either 29 or 30 days. Usually, the months in a year alternate between 30 and 29 days. Months having 30 days are termed *full* (Hebrew *male*), while those having 29 days are *defective* (Hebrew *haser*).

A *week* has seven days, and is concluded by the Sabbath. A *day* has 24 hours, usually about twelve hours of daylight and twelve hours of darkness, **John 11:9**. For religious

purposes, such as observation of a Sabbath, the day begins at sunset, **Genesis 1:5**, **Exodus 12:18**. In the reckonings of the *molad* (conjunction of the moon with the sun), the day is figured as beginning at 6:00 P.M. **at Jerusalem**.

According to the Hebrew calendar, an *hour* is *not* divided into sixty minutes or 3600 seconds, but 1080 *halakins* or "parts," of 3-1/3 seconds. Thus, the average month expressed in Hebrew parlance is 29 days, 12 hours and 793 parts (which is the same as saying 29 days, 12 hours, 44 minutes and 3-1/3 seconds).

The number of days in a Hebrew calendar year varies. Multiplying 29 days, 12 hours and 793 parts by twelve moons in a common or thirteen moons in a leap year would yield fractional values. Since a month can only have 29 or 30 **complete 24 hour days**, the number of days in a year must vary.

The eighth and ninth months, Heshvan and Kislev, vary with either 29 or 30 days. A common, twelve-month year may have either 353, 354 or 355 days. A leap, thirteen-month year, may have 383, 384 or 385 days. This makes six types of years.

Different terms are given for these six basic types of years, as follows:

Perfect Regular Defective

Common Year 355 days 354 days 353 days

Leap Year 385 days 384 days 383 days

Heshvan 30 days Heshvan 29 days Heshvan 29 days

Kislev 30 days Kislev 30 days Kislev 29 days

The Hebrew names for perfect, regular and defective are *shelema*, *sedura*, and *hasera*. Actually, there are 14 types of years, 7 common and 7 leap, as will be explained later.

What Are the Rules Governing the Calendar?

(1) The reason for the existence of *intercalation*, or adding a thirteenth month, is to prevent Nisan 16 from occurring before the vernal or spring equinox (on or about March 21). The spring equinox is the time when the sun rises due east and sets due west, and everywhere in the world there is equal daylight and equal darkness (12 hours each). **Spring must have arrived on or before Nisan 16. This is the number one cardinal rule of God's calendar.**

Why is this so? Why can Passover, Nisan 14, be no earlier than two days before the spring equinox? Because when Passover falls on Friday and the wavesheaf was cut the following Sunday, Nisan 16, that Sunday must occur in spring. Otherwise, the harvest would begin in winter. The Feast of Unleavened Bread would not be a spring Feast. Nisan is predominately a spring month. Having thirty days, at least half of them -- Nisan 16-30 -- must be in the spring. The spring Holy Days cannot fall in the winter!

From the time of Moses through the time of Christ, Passover itself apparently never fell before the spring equinox. That is why Josephus was correct in stating that Passover always fell "in Aries" (which begins with March 21). See *Antiquities of the Jews*, III, x, 5.

Because of the 6-1/2 minute difference between a sacred calendar year and the true astronomical value (refer to Section H), Passover occurs one day later every 216 years. As a result, Pentecost is pushed later and later into the year.

A corollary to rule #1 is that Pentecost must occur in the spring. Because of the 6-1/2 minute difference, from the time of Moses through the first century of the Christian era, Pentecost was being pushed closer and closer toward the beginning of summer. As has been shown ("A New Look at Pentecost in Light of the Calendar Adjustment in the Second Century," by Herman L. Hoeh), an adjustment to the intercalary cycle of leap years became necessary in 161 A.D. in order to prevent Pentecost from falling on the beginning of summer.

In Jesus' day the leap years in a nineteen-year time cycle were 2, 5, 7, 10, 13, 16, and 18. Today the leap years are 3, 6, 8, 11, 14, 17, and 19. Today we are observing Passover and the Holy Days earlier than when Jesus observed them in the first century. We are observing them *correctly*. Some five hundred years from now, there will of necessity be *another* calendar adjustment in order to prevent Pentecost from falling in summer. God's Holy Days must continue to be observed "in their season."

(2) In ordering the calendar, the *molad* (conjunction of the moon and the sun) of Tishri is of paramount importance. Though Nisan is the beginning of the religious year, Tishri is the beginning of the civil year. Tishri 1 (Day of Trumpets) rarely falls on the *molad* of Tishri because there are four obstacles, delays, or considerations (Hebrew *dehiyyot*) which may cause Tishri 1 to be postponed one or two days.

(a) Consideration #1 is that the Day of Atonement may never fall on Friday or Sunday, nor may Tishri 21 (seventh or last day of the Feast of Tabernacles) fall on a weekly Sabbath. The reasons for this rule are profound. God is a God of mercy, compassion and purpose. He made the weekly Sabbath as well as the yearly Sabbaths for man, **Mark 2:27-28**, for man's good. His laws do not put unnecessary burdens upon His people, **Matthew 11:30**. On the contrary, God's Holy Days are days of joy and gladness, **Numbers 10:10**. In order to *keep* them so, there are necessary rules in God's calendar.

If the Day of Atonement were to fall on a Friday, there would be no possibility of preparing food for the weekly Sabbath. One would have to fast for two days instead of one. Likewise, if Atonement fell on Sunday, the cleaning-up and chores of the Sabbath would have to be postponed until Monday, or one would do too much work on the Sabbath in preparation for Atonement.

Also, if Tishri 21 fell on the weekly Sabbath, the first day of the Feast of Tabernacles and the Last Great Day would both fall on Sunday. Preparation for these High Days would have to be on the weekly Sabbath, which is not permitted.

As a result of these prohibited days for Atonement and Tishri 21, Tishri 1 may never fall on a Sunday, Wednesday, or Friday. God's laws make sense! They are for our own good.

(b) Consideration #2 is entirely for an astronomical reason. It states that if the *molad* is at noon or later, Tishri 1 is delayed one day, or two days, if this would fall on a prohibited day as in Consideration #1.

As mentioned previously, in the reckonings of the *molad*, the 24-hour day is figured as beginning at 6:00 P.M. at Jerusalem. Therefore, noon is the middle of the twelve-hour

period of daylight (where it is around Tishri 1). Therefore, *observation*, as well as *calculation*, is important in God's calendar. If one cannot **see** the new moon (assuming a clear sky), it does not yet exist! Experience has proven that if the *molad* takes place before noon, then the new moon can be seen by an acute observer the same day near sunset, and that same day was the first of Tishri. If the *molad* occurs after midday, the new moon cannot be seen until the next day, and Tishri 1 has to be postponed.

(c) Consideration #3 is as follows: If the *molad* in a common year falls on Tuesday at 204 parts past 3:00 A.M. (i.e., 3:11 A.M. and 20 seconds), Tishri 1 is put off two days. Consideration #1 forbids it from being postponed to Wednesday, so it is deferred to Thursday.

(d) Consideration #4 is very infrequent. It states that when the *molad* of Tishri immediately following a leap year occurs on Monday at 15 hours, 589 parts (9:32 A.M. and 43-1/3 seconds), Tishri 1 is delayed from Monday to Tuesday.

The complex reasons and proofs for Considerations 3 and 4 are given in the *Encyclopedia Judaica* article "Calendar," page 44.

Thus, for *any* particular month, the first day of the month in God's calendar may coincide with the new moon, or it may be one or two days later. This fact has confused some. An understanding of the above calendar rules, remembering that calculation has precedence over observation and that the Holy Days must be kept in their proper season, should help us to understand.

(3) These rules produce another calendar law: Passover (Nisan 14) can only fall on a Monday, Wednesday, Friday or Sabbath. This is important and is well worth memorizing.

ALL the Holy Days are tied together. There is a constant, fixed number of days between Passover and the Day of Trumpets (to be exact, 163 intervening days). There are no variable months or intercalary months between the first and seventh months. Therefore, since the Day of Trumpets cannot

fall on a Sunday, Wednesday or Friday, Passover and all the other Holy Days (except Pentecost) cannot occur on three unique days of the week. To put it another way, each Holy Day other than Pentecost can occur on only four days of the week. Pentecost itself, always falling on a Monday, is limited to only four distinct days of the third month, Sivan 7, 9, 11 and 13.

Sunday is **very rarely** a Holy Day. Only when Passover is on a weekly Sabbath does the First Day of Unleavened Bread fall on a Sunday. This happens on the average of only once in every ten years. **NONE** of the other Holy Days can **EVER** occur on Sunday.

It was not chance, it was not evolution, that resulted in the eighth and ninth month being variable in length, or an intercalary month following the twelfth month. It was the divine hand of the Creator of the Sun, Moon and the whole universe!

(4) Again, a calendar rule that has already been reviewed is the fact that the years 3, 6, 8, 11, 14, 17 and 19 of every nineteen-year time cycle are leap years with a thirteenth month. Although the Bible does not mention a thirteenth month, rules of astronomy and **Leviticus 23:4** demand intercalary months. (See our article on "Calendar Controversy" for a discussion of how **Ezekiel** proves a thirteenth month.)

(5) In conclusion, these rules produce fourteen different kinds of years, according to the "character" (Hebrew *keviah* from *kava*, "to fix") of the year. There are three elements which determine the "character" of the year: (1) The day of the week on which Passover (Nisan 14) occurs, (2) the day of the week on which the Day of Trumpets (Tishri 1) occurs, and (3) whether the year is "perfect," "regular," or "defective."

The following is a listing of these fourteen basic kinds of years, as adapted from the *Jewish Encyclopedia*, article "Calendar." Succeeding pages give a sacred calendar, and supporting charts.

TABLE 1

TYPES OF SACRED YEARS

Type of Year (B) Code (A) Corresponding Roman Years

1	2-5-R	1984, 1987, 1990, 1997
2	2-5-P	1993
3	4-7-D	1976
4	4-7-P	1979, 1982, 1986, 1989
5	6-2-D	1992
6	6-2-P	1978, 1995, 1998
7	7-3-R	1981
8	2-5-D*	1980
9	2-5-P*	1983
10	4-7-D*	1996
11	4-7-P*	1975, 1999
12	6-2-D*	1985, 1988
13	6-2-P*	1991
14	7-3-R*	1977, 1994

(A) Explanation of Codes: first digit gives the day of the week of Passover (Nisan 14), second digit gives the day of week of Trumpets, third digit whether the year is defective (D), 8th and 9th month both having 29 days; regular (R), 8th month has 29, 9th month has 30 days; or perfect (P), 30 days in both. No asterisk indicates a common year of twelve months; an asterisk indicates a leap year of thirteen months.

(B) "Roman year" represents the year A.D. having Holy Days. NOTE: "1977" was the last year of a 19-year time cycle, and 1978 was the beginning of a new cycle, ending in 1996.

TABLE 2

TYPES OF SACRED MONTHS

Type of Month Number of Days Day of Week New Moon Falls

1	30	1
2	30	2
3	30	3

4 30 4

5 30 5

6 30 6

7 30 7

8 29 1

9 29 2

10 29 3

11 29 4

12 29 5

13 29 6

14 29 7

Pocket Calendar for Holy Days and New Moons

Pocket Holy Day Calendar* Observed previous evening, after sunset.

New Yr Passover* Feast of UB Pentecost Trumpets Atonement Tabernacles LGD

1996 Mar 21 Apr 3 Apr 4-10 May 27 Sep 14 Sep 23 Sep 28-Oct 4 Oct 5

1997 Apr 8 Apr 21 Apr 22-28 Jun 16 Oct 2 Oct 11 Oct 16-22 Oct 23

1998 Mar 28 Apr 10 Apr 11-17 Jun 1 Sep 21 Sep 30 Oct 5-11 Oct 12

1999 Mar 18 Mar 31 Apr 1-7 May 24 Sep 11 Sep 20 Sep 25-Oct 1 Oct 2

2000 Apr 6 Apr 19 Apr 20-26 Jun 12 Sep 30 Oct 9 Oct 14-20 Oct 21

2001 Mar 25 Apr 7 Apr 8-14 Jun 4 Sep 18 Sep 27 Oct 2-8 Oct 9

2002 Mar 14 Mar 27 Mar 28-Apr 3 May 20 Sep 7 Sep 16 Sep 21-27 Sep 28

2003 Apr 3 Apr 16 Apr 17-23 Jun 9 Sep 27 Oct 6 Oct 11-17 Oct 18

2004 Mar 23 Apr 5 Apr 6-12 May 31 Sep 16 Sep 25 Sep 30-Oct 6 Oct 7

2005 Apr 10 Apr 23 Apr 24-30 Jun 20 Oct 4 Oct 13 Oct 18-24 Oct 25

Pocket New Moon* Calendar

*** Observed previous evening, after sunset.**

1 2 3 4 5 6 7 8 9 10 11 12 13

1996 Mar 21 Apr 20 May 19 Jun 18 Jul 17 Aug 16 Sep 14 Oct 14 Nov 12 Dec 11 Jan 9
Feb 8 Mar 10

1997 Apr 8 May 8 Jun 6 Jul 6 Aug 4 Sep 3 Oct 2 Nov 1 Nov 30 Dec 30 Jan 28 Feb 27

1998 Mar 28 Apr 27 May 26 Jun 25 Jul 24 Aug 23 Sep 21 Oct 21 Nov 20 Dec 20 Jan 18
Feb 17

1999 Mar 18 Apr 17 May 16 Jun 15 Jul 14 Aug 13 Sep 11 Oct 11 Nov 10 Dec 10 Jan 8
Feb 7 Mar 8

2000 Apr 6 May 6 Jun 4 Jul 4 Aug 2 Sep 1 Sep 30 Oct 30 Nov 28 Dec 27 Jan 25 Feb
24

2001 Mar 25 Apr 24 May 23 Jun 22 Jul 21 Aug 20 Sep 18 Oct 18 Nov 16 Dec 16 Jan 14
Feb 13

2002 Mar 14 Apr 13 May 12 Jun 11 Jul 10 Aug 9 Sep 7 Oct 7 Nov 6 Dec 6 Jan 4 Feb 3
Mar 5

2003 Apr 3 May 3 Jun 1 Jul 1 Jul 30 Aug 29 Sep 27 Oct 27 Nov 26 Dec 26 Jan 24 Feb
23

2004 Mar 23 Apr 22 May 21 Jun 20 Jul 19 Aug 18 Sep 16 Oct 16 Nov 14 Dec 13 Jan 11
Feb 10 Mar 12

2005 Apr 10 May 10 Jun 8 Jul 8 Aug 6 Sep 5 Oct 4 Nov 3 Dec 2 Jan 1 Jan 30 Mar 1

Calendar of Biblical Events

Americans remember July 4th as Independence Day. Other dates of the Roman calendar are noted as the anniversaries of various historical events. What about God's calendar for God's people? Are there dates which are noteworthy as the anniversaries of historical and Biblical events? Dates which even Jesus Christ took note of? Indeed there are!

Notice John 10:22. Jesus was in the Temple during winter at the Feast of Dedication (also known as Hanukkah, or Festival of Lights). Beginning on Kislew 25 (9th month), this is a eight-day celebration instituted by the Jews to commemorate the purging of the temple and the rebuilding of the altar after Judas Maccabaeus had driven out the Syrians in 164 B.C. It is also the anniversary of the pollution of the temple by Antiochus Epiphanes in 167 B.C. (fulfilling at least in type the prophecy of Daniel 11:31). Like the American and Canadian Thanksgiving Day, it is a national holiday of giving to God of thanks for His blessings and deliverance in time of trial.

Another commemorative day shown in the Bible is *Purim*, the Feast of Lots. This annual festival of the Jews on the 14th and 15th days of the last month (Adar or Adar II) was instituted to commemorate the preservation of the Jews in Persia from the massacre with which they were threatened through the machinations of Haman (Esther 9). Notice Esther 9:27-28. The Jews -- not God -- ordained this annual festival to be kept throughout every generation.

It's not wrong to take note of these historical occasions, since they were definitely anniversaries of God's intervention on behalf of His chosen people. Certainly since the Christian should desire to be spared from destruction, Luke 21:36, Purim *should* mean much more to the Christian than July 4, Thanksgiving Day, Memorial Day and Labor Day combined.

The Eternal God has a *habit* of repeating similar actions on the anniversary of the same day. The "night to be much observed," at the beginning of Nisan 15, Exodus 12:42, occurred on the *selfsame day*, 430 years after God made His covenant with Abraham (compare Genesis 15:5-18 with Exodus 12:40-42 and Genesis 17:19-21).

Other events are noted in the Bible according to the day on the calendar in which the event occurred. The following is a listing of Biblical events according to their dates on God's calendar.

First Month

1 New Moon, New Year.

1 Hezekiah opens doors of Temple and begins to repair it, II Chronicles 29:3, 17. Finished the work on the 16th.

1 Prophecy given to Ezekiel that Nebuchadnezzar, King of Babylon, would be given the land of Egypt, Ezekiel 29:17-20. Reaffirmed at a different time of the 7th day, Ezekiel 30:20-26.

1 God ordains a bullock to be sacrificed and the Temple to be cleansed, Ezekiel 45:18-19. Also to be done on the first day of the seventh month, verse 20.

1 Ezra decides to leave Babylon for Jerusalem with the intent of seeking God's law, doing it, and teaching God's statutes and judgments to Israel, Ezra 7:6-10. Departs on 12th day, Ezra 8:31.

1 Waters dried up from the Flood almost a year after rains began, Genesis 8:13.

10 Passover lamb kept up until the 14th day, Exodus 12:3-6.

13 Haman's death sentence against the Jews was posted in the kingdom of Persia, Esther 3:12-13.

14 Passover observed beginning of 14th (evening), Exodus 12, Leviticus 23:5.

15 Feast of Unleavened Bread, first day Holy day, Leviticus 23:6-8.

21 Last Holy Day of Feast of Unleavened Bread

24 Daniel had been fasting for three weeks, is given understanding by an angel, Daniel 10:2-4.

X Israel came into desert of Zin, abode in Kadesh; Miriam died there, Numbers 20:1.

X Nehemiah asks Artaxerxes to allow him to rebuild Jerusalem, Nehemiah 2:1.

Second Month

- 1 Eternal spoke to Moses in wilderness of Sinai on second year after they were come out of Egypt, Numbers 1:1. All Israel from twenty years old assembled together, verse 18.
- 2 Solomon begins to build the Temple in the fourth year of his reign, II Chronicles 3:2.
- 14 Second Passover, Numbers 9:9-14; II Chronicles 30:1-5, 15.
- 15 Feast of Unleavened Bread kept in second month by Hezekiah, II Chronicles 30:13, 21-23.
- 21 Last day of Feast of Unleavened Bread of Hezekiah in the Second Month.
- 17 Fountains of deep broken up, 40 days of rain begin the Noachian Flood, Genesis 7:11.
- 20 Cloud taken up, Israel begins journeying from Sinai in the second year of the Exodus, Numbers 10:11.
- 27 God told Noah to go forth out of the ark, Genesis 8:14.
- X Construction of Solomon's temple began, I Kings 6:1, 37.
- X Foundations of the temple laid by Zerubbabel, Joshua and others returned from captivity, Ezra 3:8-13.

Third Month

- 1 Again, God gives Ezekiel a prophecy as to Egypt's fall, but that their conquerors the Assyrians will fall likewise, Ezekiel 31:1-18.
- 23 Haman, enemy of the Jews, hanged. King of Persia's letter went out allowing Jews to defend themselves against their enemies on Adar 13. Mordecai advanced, Esther 8:1-17.
- X Pentecost, a Holy Day, always falls on second day of the week, can be on 7th, 9th, 11th, or 13th of third month.
- X Asa and other faithful of Israel enter into a covenant with God, II Chronicles 15:10, 12.

Fourth Month

- 5 God begins to work through Ezekiel, gives him visions and prophecies, Ezekiel 1:1-2.
- 9 Besieged by King Nebuchadnezzar of Babylon, there was sore famine in Jerusalem, and the city was broken up about 586 B.C., Jeremiah 39:2; 52:6-7; II Kings 25:3. Jews remembered this horrifying event by commemorating it with a fast, Zechariah 8:19.

Fifth Month

- 1 Ezra arrives in Jerusalem from Babylon, Ezra 7:6-10.

1 Aaron died on Mount Hor in the fortieth year of Israel's wandering, Numbers 33:38. Israel mourned for thirty days, Numbers 20:28-29.

7 Babylonian army burns the Jerusalem temple, King's palace, and all the houses of Jerusalem, takes most of the rest of Judah captive, Jeremiah 1:3; 52:12-16; and II Kings 25:8-12. Jews commemorated this sad event with a fast, Zechariah 8:19 on tenth day. God was wrathful with their corrupted manner of fasting, Zechariah 7:1-13.

10 Certain elders of Israel come to inquire of the Eternal before Ezekiel. He is given a message from God that the reason they are in captivity is that they have polluted God's Sabbaths, Ezekiel 20:1-49.

Sixth Month

1 God begins to work through Haggai the prophet, Haggai 1:1.

5 Ezekiel is given a vision from God, sees several abominations being committed by God's people, Ezekiel 8.

24 The Eternal stirs up the spirit of Zerubbabel, Joshua and the remnant of the people to do the work of the building of God's House, Haggai 1:14-15.

25 Rebuilt wall of Jerusalem finished, Nehemiah 6:15-16.

Seventh Month

1 Day of Trumpets, a New Moon and a Holy Day.

9 At the end of this day, Atonement fast begins, Leviticus 23:32.

10 Day of Atonement, a fast, and a High Holy Day.

10 (Implied) Ezekiel given a vision of the rebuilt Millennial Temple at Jerusalem, Ezekiel 40:1 and following -- implication is that "the beginning of the year" means the civil year.

17 Noah's ark rested on mountains of Ararat, Genesis 8:4.

15 (through 21) Feast of Tabernacles, first day is a Holy Day.

21 Prophecy of Haggai, Haggai 2:1-9.

22 Last Great Day, a Holy Day.

23 Completion of dedication of Solomon's Temple, II Chronicles 7:9-10.

24 After reinstitution of Feast of Tabernacles at the return from Babylonian captivity, a fast observed, God's Law read, special services held, Nehemiah 9:1-3.

X Ishmael of the royal seed kills Gedaliah, the ruler of Judah appointed by King Nebuchadnezzar, and flees to Egypt in fear of the Chaldeans, II Kings 25:25, Jeremiah 41:1-3.

Eighth Month

15 King Jeroboam of Northern Israel institutes counterfeit "Feast of Tabernacles," I Kings 12:32,33.

X God began to work through the prophet Zechariah, Zechariah 1:1.

X Solomon's temple done, I Kings 6:38.

Ninth Month

4 Word of Eternal came to Zechariah, told him that the fasts of the fifth and seventh months were not done to God, as the people would not heed God's prophets, Zechariah 7:1-13.

20 Jews and Benjamites from captivity, gathered together at Jerusalem and told by Ezra to separate from strange wives who were of a different race and religion, Ezra 10:9-11.

24 Word of Eternal came twice to Haggai that God's people were unclean and that God would shake the heavens and the earth, Haggai 2:10-23.

25 Beginning of eight day Feast of Dedication, or Hannukah, John 10:22.

X A fast was proclaimed in Judah as a result of reading Jeremiah's prophecy, but King Jehoiakim burns the scroll, Jeremiah 36:9, 22. The ninth month is in winter.

X Nehemiah, the Persian King's Jewish cupbearer, learns of the lamentable state of Jerusalem and his fellow Jews, Nehemiah 1:1-3, 11. *Chisleu* is an alternate spelling of *Kislev*, the ninth month.

Tenth Month

1 Waters from Flood had receded until tops of mountains were seen, Genesis 8:5.

1 Ezra and elders met to put away strange wives, Ezra 10:16-17.

5 Ezekiel was struck dumb by God until an escapee from Jerusalem informed him the city was smitten. God gave him a message as to why this event happened: they heard God's words, but did them not, Ezekiel 33:21-33.

10 King Nebuchadnezzar of Babylon began siege of Jerusalem, about 588 B.C., Jeremiah 39:1, 52:4, II Kings 25:1. Remembered by Jews in an annual fast, Zechariah 8:19. Ezekiel given a message from God about the sins which caused this event, Ezekiel 24:1-27.

12 God's prophecy concerning Egypt was given to Ezekiel, 29:1-16.

Eleventh Month

1 In the 40th year, Moses spoke to the children of Israel the words of the Eternal, Deuteronomy 1:3.

24 God spoke to Zechariah in a vision, Zechariah 1:7.

Twelfth Month

1 (15) God told Ezekiel to lament for the fall of Egypt, Ezekiel 32:1, 17.

3 Rebuilt Temple finished, Ezra 6:15.

13 Publishing of Haman's death sentence upon all the Jews in captivity, Esther 3:10-13.

14 (& 15) *Purim*, celebration of Jews' deliverance from Haman's death decree, Esther 9:1-32.

25 (27) Evil-merodack, King of Babylon, released former King Jehoiachin of Judah from prison and gave him a daily allowance for the rest of his life, II Kings 25:27-30; Jeremiah 52:31-34.

No recorded events in thirteenth month.

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PAGAN HOLIDAYS

Section Ten of *Biblical Holy Days*
Compiled by Richard C. Nickels

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Introduction

Section Ten of *Biblical Holy Days* covers the subject of Holidays, which are commonly observed, but NOT derived from the Bible. Encyclopedias and newspapers regularly report the pagan origins of many of these popular holidays, yet the majority still continue to observe them. The Bible, however, condemns following pagan traditions. The Pagan Holidays, even if they have been dressed up by the Catholic Church to *seem* to be Christian, stand in contradiction to the Almighty's Holy Days commanded in the Bible. The Messiah said that the majority would worship Him in vain, teaching for doctrines the commandments of men.

Christmas, Easter, Halloween, Valentine's Day, New Year's Day, and other holidays of pagan origin are to be carefully avoided by all those who seek to follow the Bible. Let us observe the Bible Holy Days, NOT the holidays of man.

"Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain . . ." **Jeremiah 10:2-3.**

"Take heed to thyself, that thou be not snared by following them . . . and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which He hateth, have they done to their gods . . . What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it," **Deuteronomy 12:30-32.**

"But in vain they do worship Me, teaching for doctrines the commandments of men," **Matthew 15:9.**

Should a Christian Observe This World's Holidays?

Have you ever stopped to consider the holidays observed by man? In the United States, Canada and around the world many days other than God's Holy Days are observed -- more or less depending on location. Three lists of holidays follow. These are labeled for convenience as POLITICAL, SPECIAL AND RELIGIOUS.

Political

Martin Luther King's Birthday, Lincoln's Birthday, Washington's Birthday, May 1, Armed Forces Day, Victoria Day, Flag Day, Canada Day, Independence Day, Labor Day, Columbus Day, Thanksgiving Day -- Canada, Veterans Day, Thanksgiving Day

Special

Birthdays, Mother's Day, Father's Day, Memorial Day

Religious

New Year's Day, Epiphany, Candlemas, Valentine's Day, St. Patrick's Day, Lent, Easter, Halloween, Hanukkah, Immaculate Conception

Not all of the holidays are shown. In fact, there is nearly one holiday for every day of the year -- not all are observed in every locality. To the list of special days might be added "Ground Hog Day" and "April Fool's Day." One should determine the basis for these days before becoming involved. There may be disagreement over the classification I have chosen. Some may say that Memorial Day and Hanukkah should be classified as political. Our concern is not the classification but rather "should the day be observed?" The original intent of many holidays has been lost, changed or perverted.

Political Holidays

Note that there are more *Political* days than *Religious* days. Perhaps this shows our present inclinations to worship men rather than God. Many of these days are forced on us by the political system. Offices, banks and schools are closed. The patriotic origins are all but forgotten. Many have turned into just another day to go fishing or watch a favorite game on TV. We should consider the fourth command also -- the overlooked part -- "six days shall you labor" Many sins result from idleness.

Does God frown upon observance of political days? Certain national days were observed in Old Testament times. See **Esther 9:26-32** (Purim), **Zechariah 8:19** (special national fast days) and **John 10:22** (Feast of Dedication -- now known as Hanukkah). These days had nothing to do with God's Holy Day plan. They were important to God's people because of miraculous occurrences. These days have significance to the Jews but are of little or no importance to called and converted Christians. They are like our Independence Day and Thanksgiving.

The days honoring individuals, especially those who founded the country, need to be carefully considered. They border on violation of the first command if carried to the extreme. For those who know the truth of the beginning of the blessings bestowed on the United States, British Commonwealth countries and western Europe, the real beginning of our heritage goes back to Abraham's obedience. For proof of this, read *The United States and Britain in Prophecy* by Herbert W. Armstrong.

The other political days need to be looked at in the light of the first and second commandments. When you observe them are you putting another god or idol in place of the true God? Or are you putting a day that stands for godless atheism or humanism -- May 1 -- in place of God's plan? According to Pastor Peter Peters writing in *Patriot Review*, "Baal Worship in America," "MAY DAY AND THE MAY POLE: The most important holiday in Russia is May day. The May pole and May day come from the worship of Astarte and sacred pole Ashera." Do you violate the intent of the sixth command when observing the militarily oriented days?

Memorial Day, Mother's and Father's Day

What about the special days? Honoring the memory of our loved ones on Memorial Day could turn into ancestor worship such as practiced in China. Remember the first commandment -- "Thou shalt have no other gods before me," **Exodus 20:3**. If done in the context of the fifth command "Honor thy father and thy mother . . ." (**Exodus 20:12**) then it is a different matter.

As for Mother's and Father's Day, haven't they been grossly over commercialized? Again in the context of the fifth command, such days could be justified. However, adoration such as that given to Mary should not be done. In recent years no Sabbath-keeping church appears to have taken a stand on these days. Recently Raymond C. Cole of the Church of God, the Eternal, stated that he had strong doubts about Mothers' Day. However, because Herbert Armstrong continued to observe this day "because we should do something for our mothers," the Worldwide Church of God never took a stand on this issue.

Perhaps Mr. Cole's concern is this quote from the *American Book of Days* by Douglas:

The custom of holding a festival in honor of motherhood is very old. It dates back in the Western world to the times of the ancient Greeks who worshipped Cybele, the mother of gods, and honored her with rites in woods and caves. The custom was introduced into Rome from Greece about 250 B.C., and on the Ides of March the festival of Hilaria in honor of Cybele was begun and continued for three days. But these celebrations were entirely different from that in honor of the human mothers on the second Sunday in May.

Birthdays

Should you observe your own birthday or attend birthday parties? Whose birthday would be the most important? Christ's! Yet the Bible nowhere gives the date of His birth. Most Bible commentators recognize that the Bible hints at a fall (not winter) birth for Christ. Yet many believe they honor Him in December. If the Savior's birthday was important, don't you think God would have revealed the exact day of this most important birth?

Note what **Job 3:3** says: "Let the day perish wherein I was born" The other Biblical references to birthdays are not favorable. See **Genesis 40** where Pharaoh celebrates his birthday by hanging his Chief Baker. In **Matthew 14:6-10**, we find Herod beheading John the Baptist on Herod's birthday. Many believe that Job's children were apparently celebrating a birthday when calamity befell them **Job 1:4-19**.

A good brief history of birthday observance is "Happy Birthday? WHAT IS THE VERDICT," by Chuck W. Henry (you may write him for a free copy at 3624 S. 16, Ft. Smith, AR 72901). He quotes "Horoscope" from the *World Book Encyclopedia*:

HOROSCOPE, . . . is a chart that shows the influences the stars supposedly have on a person because of their positions at the time of his birth Astrologers also use positions of the stars at the time they cast the horoscope to predict the person's future. The word horoscope comes from the Greek *horoskopos* meaning the **one who observes the hour**

Further, Let's hear what the *World Book -- Childcraft International* on "Holidays and Birthdays" has to say on this subject:

. . . For thousands of years, people all over the world have thought of a birthday as a very special day. Long ago, people believed that on a birthday a person could be helped by good spirits or hurt by evil spirits. So when a person had a birthday, friends and relatives gathered to protect him or her. And that's how birthday parties began.

The idea of putting candles on birthday cakes goes back to ancient Greece. The Greeks worshipped many gods and goddesses. Among them was one called Artemis . . . the goddess of the moon. The Greeks celebrated her birthday once each month by bringing

special cakes to her temple. The cakes were round like a full moon. And, Because the moon glows with light, the cakes were decorated with lighted candles.

He also shows the pagan origins of spankings, noisemakers and other birthday customs. Quoting Kenneth C. Herrman "Should Christians Celebrate Birthdays" from the December, 1959, *Plain Truth* magazine:

The Jews in Christ's day knew God's law forbids celebrating birthdays. Josephus, the Jewish historian of the first century, declares: 'Nay, indeed, the law does not permit us to make festivals at the birth of our children' (*Against Apion*, book II, #26).

A still greater deterrent to annual birthday observance is the insertion of a 13th month in the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th years of a 19-year cycle. Imagine the confusion of attempting to schedule birthday parties!

Solomon tells us "It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart," **Ecclesiastes 7:2**. God is telling us that it is better to visit those grieving from a recent death rather than with those celebrating or partying (birthdays?).

Religious Holidays

Note God's commands in **Jeremiah 10:2** "Thus saith the Lord, Learn not the way of the heathen" Also **Deuteronomy 18:9** " . . . you shalt not learn to do after the abominations of those nations," and also read **Deuteronomy 12:30-31**. God is warned that His people Israel have a natural inclination to be like the heathen, and worship like they do, **Ezekiel 20:32**. If any religious holidays are pagan in origin these three scriptures alone are enough to cause us great concern.

To keep this paper within a reasonable length, not all of the proof available on each day will be covered. The reader, should he want more conclusive evidence of what follows, is urged to secure copies of the writings quoted or research the subject completely. We are commanded to " . . . prove all things . . . ," **I Thessalonians 5:21**.

New Year's Day, January 1

When does God's year begin? **Exodus 12:2** says "This month shall be unto you beginning of months: it shall be the first month of the year to you." The name is Abib or Nisan and corresponds to March or April. Note that the context is Passover time -- in the spring of our Roman calendar year. See also **Exodus 23:15, 34:18, Deuteronomy 16:1** and **Esther 3:7**.

Genesis 1:14 says the sun and moon would be the signs of the calendar division. One rotation of the earth = 1 day. One rotation of the moon around the earth = 1 month. One rotation of the earth around the sun = 1 year. See our article in this series, "How Does God's Calendar Work?" You can determine that the new moon begins each month by comparing **Psalms 81:3** and **I Chronicles 23:31** with **Numbers 10:10, 28:11, 29:1** and **Leviticus 23:24**.

Writing for the Radio Church of God, Kenneth C. Hermann in "God's Sacred Calendar 1962-3" says:

Rather than follow the God-given principles, the Roman calendar begins a new year in the dead of winter, its day in the middle of the night, and its months without reference to the moon. . . . God made His Calendar known to Israel when He brought them out of Egypt Our notion has gone back to observing the very calendar which our ancestors used during their slavery in Egypt.

But isn't our calendar of Christian origin? Doesn't it have the approval of almost all Christian sects? History answers:

Our (Roman) calendar is not Christian in origin. It descends directly from the Egyptians, who originated the 12 month year, 365 day system From 'Journal of Calendar Reform,' September 1953, footnote p. 128.

Further study brings one to the realization that the entire Roman calendar is of pagan origin with the single exception of the seven-day-week feature

What happens on New Year's Eve? Drunken orgies, kissing other men's wives (contrary to the 7th command), and if a person is "religious" perhaps he goes to "watch night" services. Watching for what? The celebration begins after dark and reaches its intensity at midnight. God's day begins at sunset -- not midnight. See **Genesis 1:5, 8, 13, 19, 23, 31**. Read also **Leviticus 22:7** and **15:5** which show that sundown commences the new day.

New Year's Day is not celebrated at the right time of day or at the right time of year to be in agreement with God's calendar. Some historians even say that April Fool's day used to be New Year's day -- "All Fools Day" from *Encyclopedia of Religion*. This would make it closer to the true first day of the year which is in March or April. Yet there are more important reasons to avoid this celebration. It is known that New Year's Day dates from pagan Babylonia 2,000 years before Christ.

The New Year's festivities that had originated in Babylon found their way to Greece and finally to Rome. The Romans called it 'Saturnalia' . . . a time of revellings, drinking bouts, orgies -- finally ending in HUMAN SACRIFICE!

The first day of the Saturnalia shifted during the lifetime of Rome . . . it began around the middle of December . . . and continued until January first. In its midst was December twenty-fifth, the day, as the Romans calculated, when the sun was at its lowest ebb (E.W. Count's *4000 Years of Christmas*, page 28.) . . . Caesar . . . instituted the New Year's festival on January first He transferred to the first of January Saturnalia! (From "The Truth about New Year's!" by William H. Ellis -- Ambassador College reprint #830.

He goes on to show that the New Year's babe is Dionysus or Bacchus -- the Greek god of wine -- and that the white-haired old man (father time) is in reality the Greek god Cronos.

The 'silent reaper' anciently 'reaped' little children in horrible episodes of mythical cannibalism! This Greek rite of human sacrifice was adopted by ancient Rome, where human sacrifice was practiced at least until 300 A.D.

There is nothing in God's word even remotely connected with this type holiday with beginnings so completely foreign to God's instructions.

Julius Caesar gave us January 1 as New Year's Day. The ancient Roman calendar was lunar, and began in March. In 46 B.C., Julius Caesar asked the astronomer Sosigenes to

review the calendar and suggest ways for improving it. Acting on Sosigenes' suggestions, Caesar ordered the Romans to disregard the moon for calculating their calendars, and instituted twelve non-lunar months of 31 and 30 days, except for February which had 29 days, and 30 days every fourth year. He moved the beginning of the year to January 1. The Romans renamed Quintilis to honor Julius Caesar, giving us July. The next month, Sextilis, was renamed August to honor the emperor Augustus. Caesar Augustus moved a day from February to August to make August as long as July.

Says the *World Book Encyclopedia*,

In Ancient Rome, the first day of the year was given over to honoring Janus, the god of gates and doors and of beginnings and endings. The month of January was named after this god. Janus had two faces, and looked both ahead and backward. On the first day of the year, the Roman people looked back to what had happened during the past year and thought of what the coming year might bring. Romans gave one another presents on New Year's Day. Many persons brought gifts to the Roman emperor and wished him good fortune. At first the gifts were simply branches of bay and palm trees; but later more expensive presents were given.

Catholics followed the Julian Calendar, although for hundreds of years they observed the beginning of the year on March 25 (which was then spring equinox), and not on January 1 as Julius Caesar had instituted. However, January 1 became a Catholic holiday, in 487 A.D., when it was declared the Feast of Circumcision (January 1 is 8 days after December 24). The *World Book Encyclopedia*, article "New Year's Day," says, "At first, parties were not allowed on this day, because the pagans had followed that custom. This was gradually changed, and celebrations could be held again."

Slight errors in the Julian Calendar pushed January 1 and the times of the equinoxes ahead a little bit over the centuries. Pope Gregory XIII in 1582, upon advice of astronomers, dropped 10 days from October of that year. The day that would have been October 5, 1582, became October 15, restoring the next equinox to its proper date. To correct the Julian Calendar's regular errors, the pope decreed that February would have an extra day (29 instead of 28 days) in centuries that could be divided by 400 (such as 1600 and 2000), but not in other century years, such as 1700, 1800 and 1900. Catholics, who had followed the Julian Calendar, now followed the adjusted Julian Calendar, called the Gregorian Calendar. Pope Gregory returned to observance of January 1 as the beginning of the year. Not until 1752 did Protestant England and America switch from a March 25 to a January 1 New Year.

Among the pagan customs of New Year's Day continued today is the tradition of making noise with firecrackers and/or gunshots at the beginning of the new year. From ancient Babylon, India, China, Russia and Siam, new year's noisemaking was believed to frighten away evil spirits. "New Year's Resolutions" comes from the ancient Roman custom of cleaning out one's chimney on New Year's Day to bring good luck and a fresh start.

EPIPHANY (January 6) or Twelfth Night, Three Kings Day

This day according to *Compton's Encyclopedia* commemorates the showing of Christ to the Magi. The Biblical justification, if any, would be the story found in **Matthew 2**. This observance must be based on a December 25 birth. We have already said that the Bible nowhere indicates the exact date of Christ's birth, but the indications are that it was in the fall.

The *Encyclopedia of Religion* ties this day to,

. . . the Sunday following the octave of Christmas It was originally either a feast of Christ's baptism in the Jordan or of his birth at Bethlehem The date may have at first been observed as a feast of the baptism of Christ among the second century Basilidian gnostics. In the fourth century it was certainly a feast of the nativity of Christ

Part of the gnostic's belief is that this day is the day when the Phantoms entered Christ at His baptism. To literally believe this is to say that some spirit being (angel or demon?) possessed Christ and that He is not Christ but some other being. It is probably a perversion of the "baptism of the Holy Spirit" which occurred for Christ after baptism as an example for us and which occurs for true believers after the laying on of hands immediately following baptism.

CANDLEMAS - February 2; Valentine's Day February 14;

Festival of the Blessed Virgin Mary (BVM)

Forty days after December 24 is February 2, the Catholic holiday of Candlemas. Because "The feast commemorates the purification of the BVM and the presentation of Christ in the Temple which took place, according to **Luke 2:22-39**, forty days after His birth, as the Jewish law required (**Leviticus 12:1-4**)" (*Oxford Dictionary of the Christian Church*) this day must relate to the pagan celebrations of Valentine's Day and Christmas for there is no Biblical command to keep it. One of the major means used by the Catholic Church for conversion of the pagan masses was to take pagan holidays and attach "Christian" meaning to them.

Baronius states that it was instituted by Pope Gelasius (492-496 A.D.) as a check to the heathen Festival of the Lupercalia (*Encyclopedia of Religion & Ethics*). The transference of the Festival from 14th to 2nd February was due to the institution of the Festival of Christmas (q.v.) on December 25.

This day honors the Nimrod of **Genesis 10:8-9**. Eventually God caused Shem to kill this despot for his evil anti-God ways. Other names for Nimrod was "Pan," "Baal," "Lupercus," and "Santus" or "Santa" meaning "Saint." Hence "Saint Valentine's Day." The heart, "bal" in Babylonian, became a symbol of Nimrod. He was the original "valentine." It is said women lusted after him.

Why was February 14th chosen? Let Dr. Herman L. Hoeh explain in "St. Valentine's day . . ." (Reprint #240 Ambassador College)

The Romans called the festival the 'Lupercalia.' The custom of exchanging valentines and all the other traditions in honor of Lupercus -- the deified hero-hunter of Rome -- was also linked anciently with the pagan practice of teenagers 'going steady.' It usually led to fornication. Today, the custom of 'going steady' is thought very modern. It isn't. It is merely are birth of an old custom 'handed down from the Roman festival of the Lupercalia, celebrated in the month of February' That's the admission of the *Encyclopedia Americana*, article, 'St. Valentine's Day.' . . . 'Nimrod . . . was said to have been born at the winter solstice . . . on January 6 Later . . . on December 25 and is now called Christmas It was the custom . . . for the mother of a male child to present herself for purification on the fortieth day after the day of birth'

Forty days from the original day of January 6 is February 15. The celebration started the evening before. This is how Valentine's day came to be observed on the 14th of February. On that day Nimrod's mother, Semiramis, was supposedly purified and made the first appearance as the "mother and child." The *Encyclopedia Britannica* indicates that Nimrod was also called "Cupid" which means desire. Later on, Semiramis married this "Cupid" -- her own son Nimrod. Nimrod is the "desire of women" found in **Daniel 11:37**.

Can you find these practices approved of in the Bible? **I Corinthians 6:18** answers part of the Valentine's and New Year's activities -- "Flee fornication . . ." The seventh command as expanded by Christ in **Matthew 5:27-28** should cause us to avoid many of the customs involved in this worldly holiday.

ST. PATRICK'S DAY (March 17)

This day is in honor of the patron saint of Ireland -- the man who introduced Catholic "Christianity" to that country. Perhaps this day would be better included with political observances for it has no real religious significance and certainly no Biblical justification for any other than the Irish. Those who observe it nowadays do so with an abundance of alcohol and wearing green.

EASTER (and related holidays)

Compton's Encyclopedia defines the Easter related religious festivals as:

Mardi Gras (French: Fat Tuesday) In many Catholic countries, Lent is preceded by a carnival season Elaborate pageants often close this season on Shrove Tuesday -- (the day before the beginning of Lent).

Ash Wednesday -- First day of Lent . . . from the practice . . . of putting ashes on the foreheads of the faithful . . . to remind them that "man is but dust" and that he must do penance.

Lent -- Period of forty days, not including Sundays, ending with Easter, observed in memory of the 40 days' fast of Christ in the desert.

Lent is nothing more than a continuation of a fast begun in Babylon over 4000 years ago. **Ezekiel 8:13-14** says "He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the Lord's house which was toward the north; and behold there sat women weeping for Tammuz." Quoting Herman L. Hoeh in "Where Did God Command You to Observe Lent?" (Radio Church of God - 1957 #142).

They wept for Tammuz, the false Messiah of the Pagans! That weeping preceded the pagan festival in honor of the supposed resurrection of Tammuz. Fasting was joined with weeping for a period of forty days before the festival in honor of Tammuz. The period of weeping and semi-fasting fell during the springtime. That is why the word Lent means 'spring!' Lent is a continuation of the pagan spring-time custom of abstaining from certain foods just prior to celebrating a fake resurrection! And God calls LENT an ABOMINATION!

Passion Sunday -- second Sunday before Easter.

Palm Sunday -- Sunday before Easter. ". . . celebrates the triumphant entry of Christ into Jerusalem. Holy Week begins on this day." The problem with this day is that it really occurred on a Thursday. Proof of this is found on pages 160-163 of *A Harmony of the Gospels in Modern English* (First Edition) by Fred Coulter.

Maundy Thursday -- Thursday before Easter. ". . . is in memory of the Last Supper of Christ with his disciples." The truth is that the 'Last Supper' was on a Tuesday evening.

Good Friday -- Friday before Easter. ". . . commemorates the Crucifixion." The crucifixion really occurred on a Wednesday as shown in other writings.

Easter -- "First Sunday after the first full moon after the vernal equinox."

Ascension Day -- "Forty days after Easter" always the sixth Thursday after Easter. This day celebrates "the withdrawal of Christ into Heaven, witnessed by the Apostles (**Mark 16:19, Luke 24:51, Acts 1:9.**)" -- *Oxford Dictionary of the Christian Church*, article "Ascension of Christ, The." This was kept "from the later years of the 4th cent." but is nowhere commanded in the Bible.

Whitsunday (Pentecost) -- "Fifty days after Easter."

Whitmonday -- "The day after Whitsunday."

Trinity Sunday -- "Sunday after Whitsunday."

Corpus Christi -- "Thursday after Trinity Sunday" is

A festival of the Roman Catholic Church in honor of the Eucharist As early as Augustine's time After the Council of Constance (1414-18) the popes took occasion by the amplification of indulgences to stimulate the zeal of the faithful still further "Corpus Christi" from *Religious Encyclopedia*.

Some confusion exists over the beginning of this day but it was not observed by the early church.

These days are all false -- not commanded by God -- some with their roots in pagan antiquity!

The resurrection was not on Sunday nor the crucifixion on Friday. Therefore, these celebrations connected with Easter are not of God.

Mardi Gras is just plain debauchery! Semi-nude women creating lust. Too much alcohol and revelry. All directed to pleasing the flesh just a few weeks before the most serious event in God's Holy Day season. Then 40 days of semi-fasting to supposedly put one back into the mood for a false crucifixion and a false resurrection. God instructs us to live righteously year-around! The *Encyclopedia of Religion & Ethics* says

Joseph Addison, in the year 1684 or 1685, took part in another Shrove-tide custom at Lichfield Grammar School. It was a custom practiced at Christmas and Shrove-tide, and links the Bacchanalian customs of Shrove-tide with the Saturnalian license of Christmas.

Like the rest, this celebration of pagans has been given "Christian" meaning as a pacifier of the masses.

"Easter" only appears once in the King James version in **Acts 12:4** as a mistranslation. It should read "Passover." You can verify this yourself in your concordance. The word "Easter" comes from "Astarte" -- a title for Beltis, queen of heaven, or "Istarte." Astarte was the consort of Baal, the sun god. Refer back to Valentine's Day to see who Baal was. It is readily apparent that Astarte was none other than Baal's mother, Semiramis!

By now the reader should be realizing that all of this world's religious holidays have a pagan origin.

HALLOWEEN, or Allhallows, Hallowmas or All Saint's Day

Evidently the Druids celebrated this day in honor of Samhain, Lord of the Dead. This Samhain is also known as Saman or SATAN. This celebration began long before Christ's time! Later on the Catholic Church picked this day to honor all of the various "saints" as there were not enough days for each one to have a separate day, hence the name "All Saint's Day."

Originally this day was to teach the false doctrine of the immortality of the soul. In early Germany there was a custom of praying to the dead on this date. This custom became the belief that those dead who had not quite made it could be helped to a higher heaven by the prayers of the living. In other words, once dead, you really were not dead but waiting to be perfected before you could reach the final heaven and see the "beatific vision." Of course this is contrary to the Biblical teaching that the dead are really dead, awaiting one of the three resurrections.

The "trick or treat" practice of today comes from an old custom of buying off the demons so that they would not curse your next years' crop. For further proof of the pagan background of this day see "Halloween Through Twenty Centuries," "The Book of Halloween" or "Halloween Where Did It Come From" (Ambassador College reprint #160).

IMMACULATE CONCEPTION (December 8)

God did not record Mary's birthday -- it is therefore impossible to know the exact date of her conception! The idea that Mary was "immaculately conceived" is nothing but a figment of men's perverse reasoning. See the *Oxford Dictionary of Christian Church* article "Immaculate Conception of the BVM" for proof.

HANUKKAH (Feast of Lights) near winter solstice (December 21)

The *New Century Dictionary* says:

The Feast of the Dedication, a Jewish festival commemorating the dedication of the new altar on the occasion of the purifying of the Temple at Jerusalem after its pollution by Antiochus Epiphanes . . . beginning of the 25th day of the month Kesleve, and lasting for eight days (mostly in December): called also 'Festival of Lights,' from the lights burned specially during this period.

Note that this is the day mentioned in **John 10:22**. Christ's presence on that day neither signifies approval nor disapproval. However, the *Encyclopedia of Religion* says

According to some historians, the origin of the festival is to be found in pagan festivals of light in midwinter. The prayers for Hanukkah refer only to the victory, but in practice the kindling of the lights is the main feature of the festival . . . It is nowadays customary for Hanukkah presents to be given to children. This practice if found in none of the early sources and seems certain to have been introduced to offset the giving of Christmas presents at this season of year.

The meaning of this feast as originally observed seems to have been replaced by the pagan practices associated with Christmas. Note the similarities -- 8 days (the octave of Saturnalia), "festival of light" (rebirth of the sun), and gift giving.

CHRISTMAS -- December 25

As alluded to earlier, this day does not really honor Christ's birth. The real origins are the birth of Nimrod (Baal). Since Christ's time the Roman church "converted" a pagan holiday into a "Christian" holiday -- just like they did all of the other holidays. It was a deliberate attempt to get away from God's Holy Days which were called "Jewish" days. Note the clever transference. The real New Year's day became April Fool's day. The Passover (Christ's death on a Wednesday) became Good Friday. Unleavened Bread became Holy Week and the resurrection -- not even commanded to be observed -- became Easter, a day originally observed in honor of Nimrod and Semiramis.

Then Christ's birth, another day without Biblical justification, became Christmas -- a day originally observed in honor of the birth of Nimrod. The original "mother and child" was not Mary and Christ but rather Semiramis and Nimrod many centuries before Christ's birth. This day was not celebrated by the early church! Not observed in the Christian community until the 4th century and made official by the Roman Church "in the 5th century to be celebrated on the day of the old Roman feast of the birth of Sol . . ." per *The Encyclopedia Americana*.

Christmas relates back to the pagan Brumalia (December 25) after the Saturnalia (December 17-24 or the octave) and celebrates the shortest days of the year and the rebirth of the sun. For a full explanation see "The Plain Truth about Christmas" from Ambassador College, which shows the pagan origins of Santa Claus, mistletoe, the Christmas tree (but note **Jeremiah 10:2-6**), holly wreath and yule log. If you are concerned about the gift-giving at this time of year just stop and think who the wise men gave their gifts to. It was not to each other. It is customary to give gifts when coming into the presence of a ruler.

Conclusion

Now to directly answer our title question, "Should a Christian Observe this World's Holidays?"

Political holidays are not directly prohibited in the Bible. Depending on their nature there is evidence that some of these type of days were observed.

Special holidays, depending on how they are observed, can be either bad or good.

There are none of this world's religious holidays that a true Christian should observe. He should rather observe God's Holy Days as outlined in **Leviticus 23; Deuteronomy 16; Ezekiel 20:12, 20; Exodus 31:13; and 34:18-23.**

If you are keeping this world's holidays God is talking to you in **Deuteronomy 12:30-31; Mark 7:7, 9, 13; Hosea 2:11, 13; Revelation 22:18-19 and Matthew 15:9**. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"

Revelation 18:4. Now would be a good time to review the preceding articles on the Holy Days to appreciate the simplicity and logic of God's plan for mankind.

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