

Paul
the
Sabbath-Keeper?

and the
National
Easter Sunday Law

The Sabbath More Fully!

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and the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts (#4150 mow'ed) of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts (#4150 mow'ed).

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.

These are the feasts (#4150 mow'ed) of the LORD, even holy convocations, which ye shall proclaim in their seasons (#4150 mow'ed). Lev. 23:1-4

Strong's Concordance Hebrew Number

4150. mow'ed, mo-ade'; or mo'ed mo-ade'; or (fem.) mow'adah, mo-aw-daw'; from H3259 (the "IT" identifies a Hebrew number in the Strong's Concordance); prop. an appointment, i.e. a fixed time or season; spec. a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand): —appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

The Hebrew word "mow'ed" is translated in several ways in the KJV Bible. Gen. 1:14 uses the word "seasons", Leviticus 23 has "feasts" and Numbers 1:1 and Isaiah 14:13 have "congregation." Daniel 8:19 has "appointed" and Daniel 12:7 has "time, times." I like to say, "appointed place in time for a meeting." It can be shown that this is the root word and idea behind the word "Armageddon" in Rev. 16:16. Ask us for the videos on this subject entitled "The Sabbath More Fully." See the order page at the back of this booklet.

May our Creator bless you!



INTRODUCTION

Dear Friend

How can I convince you to take the time to read the pages of this booklet? Not by cunning words or offers of cash rewards. It is not my duty to bring conviction home to the heart and conscience. It is my duty to be a conveyor of truth, not a convictor. Friend, if you have ever experienced a supernatural presence in your life and wanted more —remember that there is nothing that happens by chance. Providence has arranged that you should have this in your hands. On these pages is opened some of the thought-provoking, rich history of our Christian ancestors and their relationship to the Sabbath.

It is my prayer that you will be as candid and open as I have had to be to address this subject. To assume that we already know what is written in a book by examining the cover, scanning a few pages, or by listening to those who claim to have read the book is folly. We have all had the experience of listening to some good friends speak of someone's character in a defaming way only to discover that these friends really did not know the person. How often have we heard an individual claim to be a Christian (Christ-like) only to discover that s/he really did not know the Saviour.

In the same way to leave the search for and discovery of truth in the hands of others will leave our souls in jeopardy. We must know what is truth for ourselves, take a stand, act upon it, and share it. This then forms a statement of belief.

WHEN SEARCHING FOR TRUTH

It is a good idea to define a simple list of common-sense rules. The following eight have withstood the test of time.





- ◆ Give adequate thought to **ALL** that the Bible presents on a subject.
- ◆ Conclusions should be based on the **WEIGHT** of evidence.
- ◆ Each word or teaching of Scripture should be considered in the **CONTEXT** of the original meaning. Next we look at the immediate passage, then the paragraph, the chapter, the book, then other books by the same author, and then other writers of Scripture.
- ◆ Consider words of Scripture in the **ORIGINAL LANGUAGES**:
Hebrew, Aramaic, Greek.








- ◆ A **LITERAL MEANING** is expected unless there is clear inspired evidence that it is not literal: parables, allegories, etc.
- ◆ All **TERMS** should be carefully defined and understood.
- ◆ We cannot conclude more or less than the **EVIDENCE** allows: Bible, history, logic. Deut. 4:2; 12:32; Rev. 22:18,19.
- ◆ One text of Scripture **MUST NOT UNDO** another text of Scripture.

Consistently keeping these rules in mind as you study will give you direction and assure you of the correct conclusion.

A LIST OF TOOLS

To collect evidence is necessary as the more witnesses the better. You will have to spend more money for some than others. Can anyone underestimate the value of eternal truth and life? It is without price!

-  The King James Bible (which is keyed to Strong's reference words).
-  Strong's Concordance.
-  Englishman's Concordance.
-  Vine's Expository Dictionary.

-  A good library with religious history books and other resource and reference material.
-  Bible commentary.
-  Bible maps.
-  E.G. White database of written material.
-  Interlinear Bible with Hebrew and Greek.
-  A good measure of the Holy Spirit and prayer.
-  A computer.

While a computer may be considered optional you will find that it will save you tremendous time in searching the Scripture by word, phrase, Hebrew and Greek, Strong's number, Englishman's Search, and definitions. There are many computer programs that will complement your Bible tools and give you quick access to information and will save a great deal of time. However, the computer will not repent or get on its knees and pray for you.

The collective efforts of religious organizations could pool their resources and buy and make available to their members the vast modern computerized, rich resource material with the training classes necessary to master this technology.

Listen to the conversations floating in the congregation on Sabbath morning as people assemble. Are the topics centered in the Scripture or are they about the houses, lands, and secular investments or idle chatter?

"... for out of the abundance of the heart the mouth speaketh." Matt. 12:34

With the stethoscope we are able to hear an irregular heart beat.

**The Great Physician
has His ear
to your heart.**

**He is speaking to you.
Do you like what He says?**

"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."

John 7:37-38

MY PRAYER . . .

It's my prayer that as you walk through this study you may discover what I have found about Paul's "Sabbath-keeping." Then it is my prayer that you will be inspired to take a stand with your life energy on the truths you discover and share them with others...!

Paul - "7th-Day Sabbath Keeper"

Much has been written about the life of Paul. Among the many topics are Paul the apostle, missionary, evangelist, and 7th-day Sabbath-keeper.

Following is a list of references that speak to Paul as a 7th-day Sabbath-keeper. As Sabbath-keepers, we use these texts to show that Paul living after the death, resurrection, and ascension of Christ believed that the fourth commandment of the Decalogue was still a binding line of instruction upon humanity after the cross. The texts are these:

- ♥ "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." Acts 13:13-16
- ♥ "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 Barnabas: 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 13:42-44

- ♥ "For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not **enter into his rest**, but to them that believed not? So we see that they could not enter in because of unbelief. 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 unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do **enter into rest**, as he said, As I have sworn in my wrath, if they shall **enter into my rest**: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the . day from all his works." Heb. 3:16-4:4
- ♥ Acts 15:21; 16:13; 17:1-2; 18:4
- ♥ Col. 2:14-17 supports eating, drinking, holy days, new moons, and Sabbaths.
- ♥ Romans 3

Reasons for keeping

Along with these references is a list of reasons why we can say logically that Paul was very sincerely intent about his 7th-day Sabbath-keeping custom. Here are some of those:

- ♥ Paul was a converted Messianic Hebrew.
- ♥ A Pharisee of Pharisees.
- ♥ Evidence shows that the Jewish leaders were infuriated over the circumcision

issue. Paul's recorded repeated discussion over the issue leads one to the conclusion that if the 7th-day Sabbath was not to be regarded as holy after the cross, he would certainly have been very pointed that it was indeed abolished. This would have also received even more disdain and disgust from his critics and to which he would have responded.

♥ Paul was a student of sanctuary doctrine.

♥ Paul was not studying his own New Testament (NT) writings but was instead in the habit of studying the Old Testament (OT) Scripture which was the foundation and source of inspiration to his NT instruction. Nowhere in the OT or the NT is the 7th-day Sabbath abolished by the Creator. One act of creation was to bless and sanctify the 7th-day. Gen. 2:3

♥ Paul understood the difference between the "moral code" and the "sacrificial ritual law" and the context of each.

♥ Paul well-knew that his living example was being read by all and that epistles were being written in the hearts of those who observed his activities and customs. Converts to Christ would naturally respect Paul's experience in the things of heaven.

♥ Critics of Sabbath-keeping have advanced the ideas that Paul did not believe in keeping the 7th-day Sabbath (Saturday) holy, that every day is holy in the Christian Era, and that the only reason he went to the synagogue on the Sabbath day was to influence the Jews in the way of Christ. Never mind there is absolutely no Scripture to support these claims.

♥ Paul respected the 7th-day Sabbath instruction as fundamental to covenant law.

♥ Paul wrote nothing against 7th-day Sabbath-keeping. He stated that we were not to let any individual man judge us concerning the way in which we observe holy days or how we were to eat and drink. (Col. 2:16) The power of judging in this area rests with the church body of Christ. (1Cor. 6:2-5)

♥ History proves that the Christian Era, not Christ and the cross, is responsible for setting aside the 7th-day Sabbath in the period from 285 - 325 AD many years after Paul's death.

♥ The logical conclusion is that Paul was a sincere, conscientious 7th-day Sabbath-keeper.

My Experience

In my experience I have always defended the 7th-day Sabbath from these points and had confidence that Scripture would not embarrass me. I have not had the same good fortune when it came to the way mankind related to truth.

*"Prove all things
and hold fast
to that which is good."
1 Thess. 5:21*

"He is Risen!"

After the resurrection of Christ the disciples had the privilege of His personal company for forty days during which many questions were answered. When Christ took the disciples out to the place of His ascension, he plainly told them:

"Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49

This was ten days before the Feast of Pentecost which is a total of fifty days after the day of the wave-sheaf—the day

of the resurrection. The instruction was that they were to "tarry in the city" until the "promise...with power" had come. There wasn't any instruction to "Go on home because the feast days were nailed to the cross." Ten days after Christ's ascension the Holy Spirit came not as a dove but as a wind and tongues of fire anointing those in the room—not the leaders in Israel. From those in the room came forth the blessing of new light to those who had come from distant lands to keep the Feast of Pentecost.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4

"The Jewish leaders had supposed that the work of Christ would end with His death; but, instead of this, they witnessed the marvelous scenes of the **Day of Pentecost**. They heard the disciples, endowed with a power and energy hitherto unknown, preaching Christ, their words confirmed by signs and wonders. In Jerusalem, the stronghold of Judaism, thousands openly declared their faith in Jesus of Nazareth as the Messiah.

The disciples were astonished and overjoyed at the greatness of the harvest of souls. They did not regard this wonderful ingathering as the result of their own efforts; they realized that they were entering into other men's labors. Ever since the fall of Adam, Christ had been committing to chosen servants the seed of His word, to be sown in human hearts.

During His life on this earth He had sown the seed of truth and had watered it with His blood. The conversions that took place on the **Day of Pentecost** were the result of this sowing, the harvest of Christ's work, revealing the power of His teaching."

*Acts of the Apostles pp. 44, 45
by Ellen G. White*

◆ To be true scientists in the Word of God, we must collect data just as it comes and not impose a preconceived idea into the evidence. Conclusions should be based on the **WEIGHT** of evidence.

Let us Note

- Christ did not tell the disciples that Pentecost was done away with on the cross. In fact He told them to tarry until Pentecost.
- The keeping of feast days was not an issue at this time. The issue was "the death and resurrection of the Redeemer."
- The Holy Spirit blessed humanity at this appointed time—the Day of Pentecost.
- Paul was not among the "blessed" at this time.
- The old Paul was still a member of the Sanhedrin and actively against the work of God.

TRUE or FALSE?

**The "feast days"
met their antitype
at the cross?**

What is the Scriptural evidence?

Where is "a plain thus saith the Lord?"

Paul - "Annual Sabbath-Keeper"

As the early believers began to multiply, they set apart seven deacons by the laying on of hands. Of these the most zealous was Stephen. There were many signs and wonders attending his work. His wisdom and logic withstood many learned rabbis of his day as he proclaimed the gospel. This infuriated the leaders of the large organization of Israel, who feared losing influence over the people.

At Stephen's trial, Paul brought the weight of eloquence and the logic of the rabbis to turn the people against the teachings of Stephen. No one gained any ground against the calm wisdom of Stephen. The leaders hired witnesses to testify falsely against Stephen. These false witnesses, the first to cast stones, laid their outer garments at the feet of Paul who had sanctioned the execution.

(Sketches from the life of Paul, pp 15-20 by E G White)

The memory of this scene was to be forever etched in the mind of Paul that he had taken part in the death of an innocent, heaven-sent man. This event must have haunted Paul forever after as he untiringly witnessed for the kingdom of heaven. After Paul's conversion he made it his life work to preach "Christ and Him crucified."

The nation of Israel continued to observe annual and weekly Sabbaths as did the disciples who were of the same heritage. It is a fact that they were not carrying around NT Bibles. In fact OT Scripture was the rule of faith and practice. The only change that had taken place in their minds was that the "sacrifices and rituals" connected with the sanctuary service that pointed to the Messiah were no longer to be observed in the same way. They understood that Christ, the Ultimate Sacrifice, was the

focus of the forms. The believers now remembered Christ's death with the communion meal at the appointed times.

To be quite honest I did not expect to arrive at these conclusions. Herein is presented the evidence. It has been my hope to present this study in an easy to understand format, Bible based, and backed by the record of history. If you decide that my conclusions are correct, I know that it will not happen without self-examination for I know that Christians today consider themselves to be New Testament witnesses. I would then hope that you will take an active, loving stand on these truths.

Eighteen Years

We know the story of Paul's conversion and his desire to reveal to his Hebrew brothers the good news of salvation. Paul was so animated by the life of Christ that he traveled long distances and endured great hardship to spread the news, encourage, and build the church.

During Paul's journeys he was often in contact with opposition and prejudice. Some of it was an honest difference of opinion. It was during this time that the church was stretching its arms and growing in the knowledge of heaven. Some of the Jews proceeded to push the idea of circumcision onto Gentile converts and this along with other issues began to stir up a lot of controversy.

In 49 AD, eighteen years after the cross, these arguments came to a boiling point. It was decided to send Paul and Barnabas and several others to Jerusalem to settle these issues under the direction of the Holy Spirit. From the book *Story of Redemption* is the following:

The First General Conference

“Certain Jews from Judea raised a general consternation among the believing Gentiles by agitating the question of circumcision. They asserted, with great assurance, that none could be saved without being circumcised and keeping the entire ceremonial law.

This was an important question, and one which affected the church in a very great degree. Paul and Barnabas met it with promptness, and opposed introducing the subject to the Gentiles. They were opposed in this by the believing Jews of Antioch, who favored the position of those from Judea. The matter resulted in much discussion and want of harmony in the church, until finally the church at Antioch, apprehending that a division among them would occur from any further discussion of the question, decided to send Paul and Barnabas, together with some responsible men of Antioch, to Jerusalem, to lay the matter before the apostles and elders. There they were to meet delegates from

the different churches, and those who had come to attend the approaching annual festivals. Meanwhile all controversy was to cease, until a final decision should be made by the responsible men of the church. This decision was then to be universally accepted by the various churches throughout the country.”

Story of Redemption pp. 304-305
by Ellen G. White

Let us Note

- ♥ This was eighteen years after the cross.
- ♥ Paul, Barnabas and other leaders met to agree.
- ♥ They met at the time of the **annual festivals**.
- ♥ Decisions were to be universally accepted by all churches throughout the country.
- ♥ Apostles and church elders were to teach the decisions as truth to the church members.

Feast Days

Our Creator's

Saturday Sabbath

Passover Day - not a Sabbath
Unleavened Bread - 2 Sabbaths
Pentecost - Sabbath
Trumpets - Sabbath
Day of Atonement - Sabbath
Tabernacles - 2 Sabbaths

Total = 7 Annual Sabbaths

Lucifer's

Sunday Sabbath

Good Friday
Easter Sunday
Whitsunday
New Years Day
St. Patricks Day
Valentines Day
Halloween
Christmas

The Jerusalem Council

As we look at what happened at the meeting in Jerusalem, we must be very careful not to conclude more or less than the information or data reveals. Our research will become flawed if we are not open to read the instruction.

When a pilot plans his flight, he must be very accurate for one degree off course can place him many miles from his destination and in a very dangerous situation. To be sure that he is staying on course, he must check his position regularly.

We have a faithful record of what happened at the Jerusalem council and we must take into account the details of that evidence. Let us make a list of some of the things that **were not** the issue.

These LAWS of Moses were not the subject of controversy:

- ✘ Tithing.
- ✘ Marriage and divorce.
- ✘ Capital punishment.
- ✘ Land Sabbaths and agriculture.
- ✘ Animals: damage, injury, and care.
- ✘ Two or more witnesses.
- ✘ Education of children.
- ✘ Role of husband and wife.
- ✘ Widows, orphans, poor, and needy.
- ✘ Laws regarding property.
- ✘ Family law and relationships.
- ✘ Etiquette, meddling, and gossip
- ✘ Weights and measures and usury.
- ✘ Clean and unclean flesh.
- ✘ Ten Commandments.
- ✘ **Annual feasts and their Sabbaths.**

Next, a list of what was discussed:

- ✓ The rite of **circumcision** of adult, teen, and infant males as a **work-securing salvation.**
- ✓ The eating of blood and things strangled.
- ✓ The eating of food which had been offered to pagan gods.
- ✓ The clean and unclean concept of the Gentiles and Hebrews.
- ✓ Fornication.
- ✓ The ritual and sacrificial aspects, known as ceremonial law, of the Torah.
- ➡ We cannot conclude more or less than the evidence allows.

Let us Note

- ♥ Paul and Barnabas traveled over 300 miles to be at Jerusalem for the meeting.
- ♥ This meeting was attended by the representative spiritual leaders of the early christian church.
- ♥ The absence of telephones, printing presses, radio, and television coverage in 49 AD.
- ♥ In the absence of fast communication, coordination of ideas and plans was not easy.
- ♥ In 49 AD the Hebrew people already had a system in place to define appointments in time. (That system was the "mow'ed" or feast days which included the weekly Sabbaths and new moons.)

THE JERUSALEM COUNCIL

49 AD
ACTS 15:1-41

CILICIA

⑥

Paul and Silas begin mission trip delivering decisions of the council to the churches.
Acts 15:40,41

⑤ Council's decree given to Antioch.
Acts 15:30-34

⑤

Antioch

Epiphania

② Paul and Barnabas go to meet others at Jerusalem.
Acts 15:2, 3

②

CYPRUS

MEDITERRANEAN SEA

Sidon

Tyre

Damascus

Ptolemais

Caesarea

① Men from Judea go to Antioch teaching circumcision and bring division.
Acts 15:1,2

①

Samaria

Joppa

④ Paul and Barnabas with Barsabas and Silas sent to Antioch.
Acts 15:22, 27, 32

④

Jerusalem

Gaza

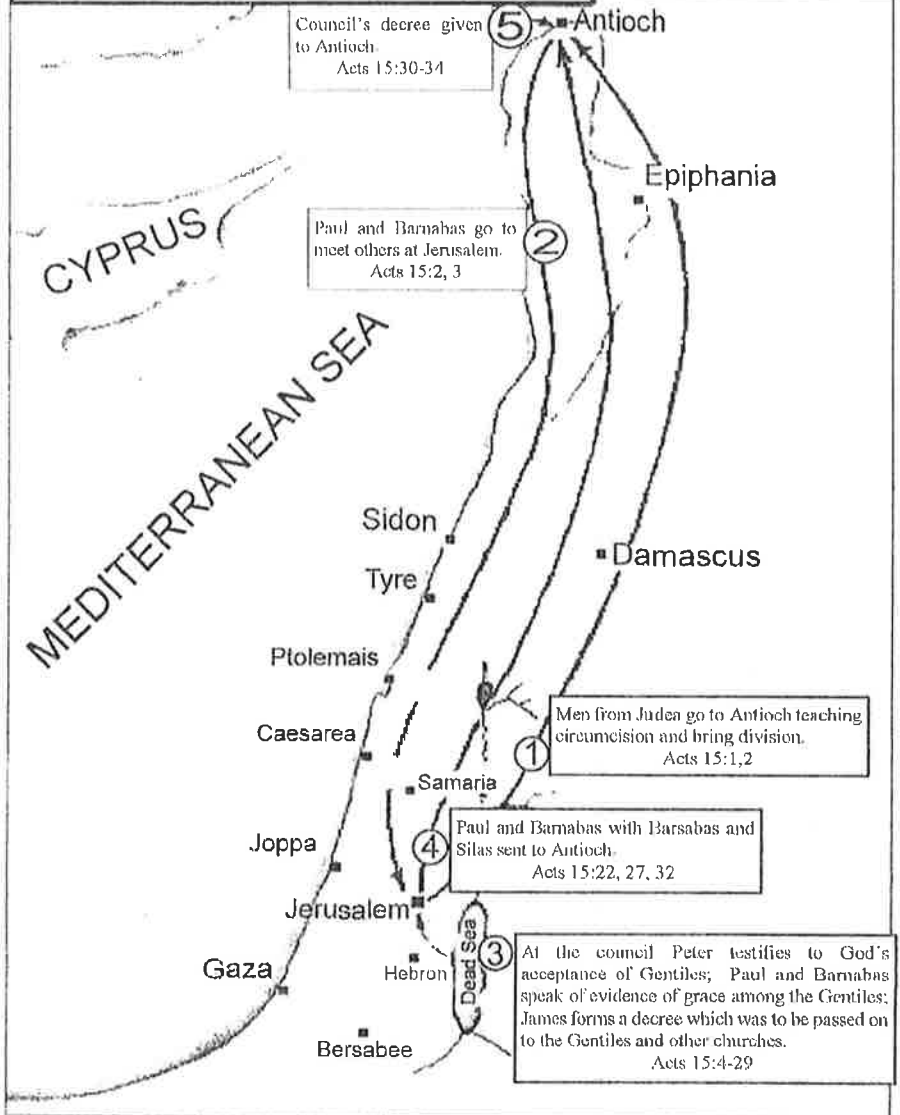
Hebron

③

③ At the council Peter testifies to God's acceptance of Gentiles; Paul and Barnabas speak of evidence of grace among the Gentiles; James forms a decree which was to be passed on to the Gentiles and other churches.
Acts 15:4-29

Bersabee

Dead Sea



Logic * * *

In 49 AD the Christian Hebrews were:

- ♥ Not fighting the 7th-day Sabbath.
- ♥ Not against the “mow’ed” (appointed times).
- ♥ Not keeping Satan’s appointed times, i.e., Christmas, Easter, Halloween, or Sunday.
- ♥ Enlightened concerning the sacrificial system.
- ♥ Sharing their light, especially at the “mow’ed”.

◆ It is a fundamental rule of logic that we cannot conclude more or less than the **EVIDENCE** allows. Therefore, if the Bible, E.G. White, or history does not plainly state it, then we cannot conclude it. To assume a conclusion without evidence will prove embarrassing and disastrous.

After the Jerusalem Council

Paul and Barnabas with Silas and Barsabas were sent by the Jerusalem Council to the church at Antioch to share with them the results of the Spirit-led meeting. Silas and Barsabas were considered “chief men among the brethren.” They were given letters to share with the churches in Syria, Cilicia, as well as Antioch. These letters were pointedly addressed to the Gentiles. Acts 15:22-27. In this act we see the use of four witnesses to confirm the events of the Jerusalem Council.

From Antioch Paul and Silas immediately leave for the other churches described in the second missionary tour for Paul. It was very important to the work of God that the direction of heaven

be confirmed in the other churches to promote the unity and purpose of the early church.

Compare Acts 15:20, 24, and 29. What were the points recorded in the letters to be shared with the churches?

Abstain From:

- Foods offered to idols.
- Blood.
- Things strangled.
- Fornication.
- Keeping the law (moral and ritual) and —↓
- The rite of circumcision as a process or work that secured salvation.

Christ our security

Christ had secured salvation once for all. To present the law as the method whereby we are saved was to place the law above faith in the Saviour. The Hebrews believed that the rite of circumcision secured their salvation forever. It did not stop there but logically extended to the strict keeping of the whole law (moral and ritual). As Paul clearly points out;

“Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law.”

Rom. 3:27-31;

“Circumcise therefore the foreskin of your heart, and be no more stiffnecked.”

Deut. 10:16

Faith in the Lamb

In Eden sin placed us in a dangerous and embarrassing position before our Creator. We could not come into the presence of a holy God without a substitute for our life. The eternal sacredness of the Father demanded that we should die if we came into His presence. If the God-head had not established a plan of salvation from the foundation of the world to preserve our lives in the event that something went wrong, then Adam and Eve would have ceased to exist. O' what infinite, insightful love!

By faith Adam, Abel, Noah, and all who desired to meet with the Almighty at the appointed times, brought a lamb to sacrifice as a symbol of their faith in the promised Deliverer. It thereby taught them many lessons.

Faith in Christ established the moral and ritual teaching, instruction, or law of Moses. Christ was and is our Passover Lamb (1Cor. 5:7) as well as our weekly, annual, and millennium Sabbath (Matt. 11:28), —one element being a sacrifice and the other time. The sacrificial system and the Sabbath are established by faith in Christ. Now the rich and the most impoverished can afford to purchase a lamb - a free gift. Now on the Sabbath we find complete security and rest in the knowledge that the Lamb "full - fills" every specification in regard to Sabbath-keeping.

"And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every Sabbath, beside the continual burnt offering, and his drink offering."

Num. 28:9,10

Christ is represented by the two lambs without spot, the flour, the meat offering mingled with oil, and the drink offering to be brought and offered every Sabbath.

❖ All **TERMS** should be carefully defined and understood.

Incorrect Terms

Now let us use reason and logic.

Is it correct and fair to say that because sacrifices, offerings, and ritual ceremonies were conducted on the 7th-day Sabbath that the Sabbath is, therefore, "ceremonial"?

If not, then why do some use the term "ceremonial sabbath"? We do not find this usage or term anywhere in the Scripture or in the writings of E.G. White. The incorrect use of terms often describe a Pandora's box of misled concepts. The "secret rapture" and the word "church" are examples of words that carry whole concepts that are often misleading.

Because many have been educated to read using the phonic method for sounding out syllables, we have a large element in society today that **do know** how to read but **do not know** the correct meaning for some of the words they are reading.

The customs in understanding of the groups that we associate with also often define words that are used within the circle of members. Using the term "Sabbath" to refer to "Sunday" is a good example.

Ceremonies are rituals that are carried out during appointed times, of which the 7th-day Sabbath is one of the appointed times, (mow'ed). The Sabbath day is a twenty-four hour period during which many things are done.

Let us list a few of the things that we may do during the Sabbath hours which begin Friday sundown and continue till Saturday sundown:

- ✿ Sleep.
- ✿ Eat.
- ✿ Study Scripture concepts.
- ✿ Visit friends, sick, and the shutins.
- ✿ Acts of kindness, healing arts, etc.
- ✿ Take walks in nature.
- ☺ Lay activities (rest)
- ✿ Convocate with believers.
- ✿ Participate in rituals.

Church Bulletin

The church bulletin can be compared to the ceremonial law in that it promotes order and unity during the meeting. In this way we are all singing the same song, praying, and following the schedule of planned activity together. Once we have completed the schedule of events for the appointed time, we may say that the ceremonial law (bulletin) is now completed for the day. However, the Sabbath still continues for a complete period of twenty-four hours so there are many other things a child of the Creator may yet do during the remaining hours.

Appointments

Once again, the Sabbath, (weekly or annual) is an appointed time during which ceremonies may or may not be done. It does not follow that the designated time for the Sabbath is ceremonial or ritual.

Regular appointments in the span of time are moral in nature. These appointments were scheduled by our

Creator as world-wide counselling sessions with Him. We could compare it to an appointment with our Lawyer, Doctor, Psychiatrist, Banker, Teacher, and Best Friend all rolled up in a Precious ONE. If we love Him, we will remember to keep His appointments in time. If we love Him--not because appointment-keeping will earn salvation or eternal life!

Abstain From Blood

It was ruled by the Jerusalem Council that the Gentiles were to be taught to "abstain from blood."

This command from the Holy Spirit at the Council was in harmony with the instruction that God had given Israel through Moses.

"Only ye shall not eat the blood; ye shall pour it upon the earth as water."

Deut. 12:16

"Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh."

Deut. 12:23

These commands, confirmed again at the Jerusalem Council, are largely ignored by those who claim to be New Covenant Christians.

How many pastors in the world churches of today, even in the Seventh-Day Adventist organization, would find enough friendly support for the teaching that only kosher flesh (bloodless) is acceptable in God's sight for consumption? I can just hear the earthquake at the cattlemen's stockyards, Wall Street, and McDonalds Corp. as the "MEAT" industry hears the voice of the Almighty echo through its chambers.

Sabbath-keeping does not save us.

It is an appointed time to meet with our Saviour:

The Spirit's Direction

It must be understood that Paul and the others with him were careful to carry out the directions concerning doctrine the Spirit had given.

Paul did not instruct the new and growing Christian church to worship on Sunday and start keeping Christmas or Easter. These celebrations were considered pagan and worldly to the Hebrew mind and were warned against in the OT Scriptures.

"Hear ye the word which the LORD speaketh unto you, O house of Israel: 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: for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

They are upright as the palm tree, but speak not; they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good." Jer. 10:1-5

"The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, (Ishtar or Easter) and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces?"

Jer. 7:18-19

Paul also did not instruct the early church to discontinue the annual feasts and their Sabbaths.

The actions of these early apostles are filled with instruction for us today and we must be careful to correctly read the record concerning them.

MORE FULLY

"At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully." *Early Writings* p. 33

As a child I read this statement from *Early Writings* realizing something special was to be understood about the Sabbath and proclaimed during the "commencement" of the time of wrath. When I asked my mother, "What was the Sabbath more fully?" —she did not know. In the years since then, I have heard various views. Sister White explained herself.

"The minds of the people, blinded and debased by slavery and heathenism, were not prepared to appreciate fully the far-reaching principles of God's ten precepts. That the obligations of the Decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the principles of the Ten Commandments."

Patriarchs and Prophets p. 310

"Again the people were reminded of the sacred obligation of the Sabbath. Yearly feasts were appointed, at which all the men of the nation were to assemble before the Lord, bringing to Him their offerings of gratitude and the first fruits of His bounties."

READ THE CONTEXT!!!

Patriarchs and Prophets p. 311

Paul's 2nd Mission Tour

Let us look now at the places Paul went and the events that took place on Paul's second missionary trip.

With the events of the Jerusalem Council fresh in the minds of Paul and Silas, they were eager to visit the many churches and synagogues scattered throughout the land. In order to more fully appreciate the effort they went to in the spreading of the gospel, we strongly recommend you refer often to the maps provided in this study. We will be focusing on the places where the events took place that build the evidence for Paul's "fast-keeping" activities.

Paul and Barnabas had a "sharp" disagreement concerning who should accompany them in their travels. They decided to split up and to travel separately.

Next Paul and Silas decide to pair up for a missionary adventure.

Paul meets Timothy at the town of Derbe. We will notice in Acts 16 that Paul circumcised Timothy in order to remove as much prejudice from their influence with the Jews as possible.

As they were completing their two and one-half year trip to Troas, Phillipi, and Corinth, they did so with an eye to be in Jerusalem in time to attend an approaching festival.

"And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not; But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus." Acts 18:21

"After leaving Corinth, Paul's next scene of labor was Ephesus. He was on his way to Jerusalem to attend an approaching festival, and his stay at Ephesus was necessarily brief. He reasoned with the Jews in the synagogue, and so favorable was the impression made upon them that they entreated him to continue his labors among them. His plan to visit Jerusalem prevented him from tarrying then, but he promised to return to them, "if God will." Aquila and Priscilla had accompanied him to Ephesus, and he left them there to carry on the work that he had begun." *Acts of the Apostles* p. 269
by Ellen G. White

◆ We must remember to take the evidence first as literal in meaning unless it plainly indicates a symbolic application.

Let us Note

- ♥ Twenty-one years after the cross Paul was still observing the feasts.
- ♥ Paul ends a two and one-half year trip.
- ♥ Paul plainly states "I must by all means keep this feast."
- ♥ Nothing in the context indicates that Paul was not keeping these feasts during his two and one-half year journey.
- ♥ There isn't any plain indication that Paul was mistaken or trying to accommodate unbelievers.

Become responsible
for your own
spiritual growth!

MACEDONIA

ACTS 17:1-9

Philippi

Ministry at Philippi
Acts 16:11-40

ACTS 16:7,8

The Macedonian call at
Troas, Acts 16:9,10

ACTS 16:7

ACTS 16:4,6

3

Brief stay at Ephesus
Acts 18:19-21

Ephesus

Paul with Aquila and
Priscilla go to Ephesus,
ACTS 18:18,19

ACTS 17:22-31

Corinth

Ministry at Corinth
Acts 18:1-17

8

ACTS 17:10-15

9

10

11

12

13

Paul sails for Caesarea
Acts 18:21, 22

14

2

ACTS 16:1-

Tarsus

ACTS 5:40,41

1

Antioch

MEDITERRANEAN SEA

PAUL'S SECOND MISSION TOUR

49 AD TO 52 AD

ACTS 15:36 - 18:22

This map describes some events 21 years after the cross when Paul determines to KEEP a FEAST that is coming in Jerusalem.

Paul returns to
Antioch, Acts 18:22

15

Caesarea
Jerusalem

Paul salutes the
church at Jerusalem,
Acts 18:22

15

Paul's 3rd Mission Tour

After having spent some valuable time with the church in Jerusalem, Paul begins his third journey in 53 AD.

Obviously the Scripture does not tell every time a person sneezed or every detail about where they went. Some things are taken for granted. As we look at the volume of information we can glean a collection of evidence.

We turn now to 1 Cor. and we are beginning to look at some events during Paul's third mission trip.

Ephesus

"For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost."

1 Cor. 16:7

"For over three years Ephesus was the center of Paul's work. A flourishing church was raised up here, and from this city the gospel spread throughout the province of Asia, among both Jews and Gentiles.

The apostle had now for some time been contemplating another missionary journey. He 'purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.' In harmony with this plan 'he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus;' but feeling that the cause in Ephesus still demanded his presence, he decided to remain until after Pentecost. An event soon occurred, however, which hastened his departure." *Acts of the Apostles* p 291
by Ellen G. White

- ❖ We must consider the context in order to arrive at a proper conclusion and it goes much deeper than just the surface reading. First we look at the word or thought in the sentence, then the paragraph, the chapter, the book, and then other books by the same author. Finally we examine the larger body of Scripture.
- ❖ Give adequate thought to **ALL** the Bible presents on a subject.

Let us Note

- ♥ Take a look at the map and notice where Ephesus is.
- ♥ Paul was at Ephesus for three years.
- ♥ Ephesus was the center of Paul's work and a "flourishing" church was raised up.
- ♥ Paul was willing to stay until the Day of Pentecost.
- ♥ The Day of Pentecost is calculated fifty days from the 16th day of Abib which is the day of the wave-sheaf and is the second day of the feast of unleavened bread.
- ♥ If Pentecost was over at the cross—then Paul was sure having difficulty getting the message across.
- ♥ This was **twenty-five years** after the cross.

Sin is the Transgression of the Law

Many do away with sin by doing away with the law, —nailing the law to the cross.

MACEDONIA

2 Corinthians is written while in Macedonia

Paul keeps Passover
2nd feast of unleavened bread with his converts at Philippi
Acts 20:6

Philippi

Emphyta files out a window at Troas
Acts 20:6-12

Gaithans and Romans written while at Corinth

Acts 20:3

Corinth

Paul determines to sail by Ephesus on his way to Jerusalem for 1st feast of Pentecost
Paul's farewell to the elders of Ephesus
Acts 20:16-38

Ephesus

Paul stays at Ephesus for about 3 years and writes 1 Corinthians
Acts 19:2-41
Paul wishes to tarry until Pentecost
1 Cor 16:7

Acts 19:1

Acts 21:1,2

CYPRUS

Acts 18:23

Back to Jerusalem.
Acts 21:3-17

Jerusalem

MEDITERRANEAN SEA

This map outlines Paul's desire to tarry in Ephesus until Pentecost, be in Jerusalem for Passover, keeping Passover at Philippi, and then his urgency to arrive in time to keep the feast of Pentecost 27 years after the cross.

PAUL'S THIRD MISSIONARY TOUR

53 - 58 AD
ACTS 18:23-21:17

Macedonia and Beyond

"After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome."

Acts 19:21

"And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

And when he had gone over those parts, and had given them much exhortation, he came into Greece,

And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

These going before tarried for us at Troas.

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."

Acts 20:1-6

It is very important to plot these events on the map. Doing so will help make these verses clearer in our understanding of the circumstances. Walking this path with Paul will put a perspective on OT and NT Scripture never before realized.

It is interesting to note that Ellen White doesn't contradict herself on these points. I have had individuals say that there are statements by Ellen White that undo the thoughts of this booklet. Where are those statements? **"Show me!"**

Paul in a Hurry

"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

Clearer Insight

Paul's Last Journey to Jerusalem

"Paul greatly desired to reach Jerusalem before the Passover as he would thus have an opportunity to meet those who should come from all parts of the world to attend the feast. Ever he cherished the hope that in some way he might be instrumental in removing the prejudice of his unbelieving countrymen, so that they might be led to accept the precious light of the gospel. He also desired to meet the church at Jerusalem and bear to them the gifts sent by the Gentile churches to the poor brethren in Judea. And by this visit he hoped to bring about a firmer union between the Jewish and the Gentile converts to the faith.

Having completed his work at Corinth, he determined to sail directly for one of the ports on the coast of Palestine. All the arrangements had been made, and he was about to step on board the ship, when he was told of a plot laid by the Jews to take his life. In the past these opposers of the faith had been foiled in all their efforts to put an end to the apostle's work.

The success attending the preaching of the gospel aroused the anger of the Jews anew. From every quarter were coming accounts of the spread of the new doctrine by which Jews were released from the observance of the rites of the ceremonial

law and Gentiles were admitted to equal privileges with the Jews as children of Abraham. Paul, in his preaching at Corinth, presented the same arguments which he urged so forcibly in his epistles. His emphatic statement, 'There is neither Greek nor Jew, circumcision nor uncircumcision' (Colossians 3:11), was regarded by his enemies as daring blasphemy, and they determined that his voice should be silenced.

Upon receiving warning of the plot, Paul decided to go around by way of Macedonia. **His plan to reach Jerusalem in time for the Passover services had to be given up, but he hoped to be there at Pentecost.**

Accompanying Paul and Luke were 'Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus.' Paul had with him a large sum of money from the Gentile churches, which he purposed to place in the hands of the brethren in charge of the work in Judea; and because of this he made arrangements for these representative brethren from various contributing churches, to accompany him to Jerusalem.

At Philippi Paul tarried to keep the Passover. Only Luke remained with him, the other members of the company passing on to Troas to await him there. The Philippians were the most loving and truehearted of the apostle's converts, and during the eight days of the feast he enjoyed peaceful and happy communion with them.

Acts of the Apostles p. 389
by Ellen G. White

It was at Philippi, by the riverside, on the Sabbath, that Paul met Lydia, a seller of purple.
Acts 16:13-14

No Synagogue

"Paul found no synagogue in Philippi, but on the Sabbath he went outside the city to a place of prayer by the river. There he spoke to a group of women, including Lydia, Paul's first convert in Europe."

Atlas of Bible Lands p. 192

Let us Note

♥ Twenty-seven years (58 AD) after the cross Paul kept Passover.

♥ There was no air travel in 58 AD. Paul went to a great deal of trouble to cover the distances.

♥ There is nothing in this evidence that plainly states Paul did not believe in keeping these feasts.

♥ Having missed his opportunity to be at Jerusalem in time for Passover, Paul immediately makes plans for the time of Pentecost.

♥ Paul keeps the eight days of Passover/Unleavened Bread in another place besides Jerusalem.

♥ Those at Philippi were the most loving and truehearted of Paul's converts. Paul did not teach them that the feast days and their annual Sabbaths were done away with at the cross?

♥ Sister White does not state that Paul was mistaken about keeping feasts or that we should not follow his example.

♥ Philippi did not have a synagogue even though there were some Jews living there.

Our Passover

“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.”

1 Cor. 5:7,8

Q Why does Paul say, “as ye are unleavened.”

A In preparation for the feast of unleavened bread the children of God searched through their houses to find any leavening which was to be put out of the house. Their homes were then considered “unleavened.”

Paul is acknowledging that the Corinthian Christians were in the process of celebrating the feast of unleavened bread.

Q What does Paul mean by the term “our passover?”

A The sacrificial lamb,

Q Is a sacrificial lamb a “date” on the calendar?

A A calendar date is an appointed time for scheduled events. A sacrificial lamb is a young, wool-covered animal.

Q Why does Paul say, “**Therefore let us keep the feast.**”

A To the children of God “keeping” the

feast of unleavened bread was just as important as “keeping” the Sabbath of the fourth commandment. To “keep” means to “observe, preserve, commemorate, solemnize, continue, and to celebrate.”

Q What attitude does Paul tell us to have during the time of the feast?

A We are to possess and practice “sincerity and truth” not “malice and wickedness.”

Q Is Paul telling us not to keep or observe the feast?

A Paul’s authority, inspiration, and instruction came from OT Scripture. There isn’t any “plain thus saith the Lord” anywhere in the OT stating that annual or weekly Sabbaths were not to be kept after the death and resurrection of the Anointed One. This is why there isn’t any plain statement in the NT Scripture instructing us that the weekly and annual Sabbaths were no longer to be observed.

The issues addressed were the keeping of the law as a means or work that secured salvation and the end of the sacrificial system.

◆ Each passage of Scripture should be considered in the **CONTEXT** of the original meaning. It is very important to “rightly divide” the Scriptures considering the **context** of each passage of instruction.

* The term “PASSOVER” is used to describe different things.

☆ Christ. 1 Cor. 5:7,8

☆ The Lamb. Ex. 12:21

☆ The 14th of Abib. Ex. 23:5

☆ The Passover offerings. 2 Chron. 35:8,9; Mark 14:12; Luke 22:7,8

☆ Passover Day and the Feast of Unleavened Bread. Luke 22:1

☆ The incidents connected with the **passing over** of the destroying angel in connection with the deliverance from Egyptian bondage. Heb. 11:28

☆ The meal eaten on the 14th of Abib substituted with the Lord’s Supper. Ex. 12:11; Mark 14:12; DA p. 652

Something to Think About

Consider for a moment what it would mean to Americans to change the date July 4th to July 5th as a day to celebrate Independence Day. Historians would be up-in-arms because moving a date like a "birthday" would lead to confusion and the lack of true education on the subject represented and memorialized by the calendar date. In the spiritual realm this is exactly what has happened.

Today if you were to ask, "What day was Christ born?" Most would state that they do not know but we celebrate it on the 25th of December.

If you were to ask, "What day-date did Christ die?" About 98 percent of "Christians" would not be able to tell you. The Lord's Supper is intended to help keep this calendar knowledge in the Christian Era.

We could at least celebrate the Lord's Supper on the correct date of His death!

Would the public schools, media, and society of today feel successful if they were turning out a generation of graduates who did not know of what July 4th is a memorial?

In the same way how can the Christian schools, radio and TV, and church organizations of today relax in the knowledge that the day-date of the most important event (crucifixion of our Redeemer) has been lost sight of in the history of mankind?

Instead it is a fact that the majority of Christian organizations today promote, teach, and celebrate appointed times (feast-mow'ed-days) that have their source and origins in Lucifer and paganism instead of the Sacred Mind and Word of God.

Can anyone in their wildest imagination think that in heaven, in the

earth-made-new, and in the unlimited space of eternal life that our Creator would allow "golden calfs, obelisk steeples, or Christmas trees" to be erected anywhere in His domain?

When well-meaning individuals within the Christian organizations of today begin calling for the disfellowshipping process to be carried out against those who are "feast-keepers," then by that directive they have brought into the picture all those who are keeping in any way -- Easter, Halloween, Valentines, Christmas, Sunday-Sabbath, or Saturday-Sabbath, Passover, Pentecost, Tabernacles, etc.

Then how shall we proceed? Shall we begin to toss out those first who are keeping scriptural feasts or non-scriptural feasts?

Never before have the words, "*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*" Rev. 18:4, been so clear and personal!

The message is for the individual to come out of the world and its ways.

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. **At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His Word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming.**"

The Faith I Live By, p. 326
by Ellen G. White

Passover After Paul and the National Easter Sunday Law

"The work typified by the Passover extends on down through the ages, and will not have fully met its antitype until the children of God are forever freed from the power of the enemy of all righteousness."

The Cross and its Shadow p. 98

by Stephen Haskell

Christ told His disciples at the Passover supper that He would not eat the Passover meal again until in heaven with them. After the cross, by the next spring, the memories of the crucifixion were still fresh in the minds of the disciples and the church was beginning to grow. The friends of Christ were rehearsing the events and searching their hearts to discover the character flaws that betray precious friends and slay innocent lambs.

To the disciples that first Passover after the cross was a deeply-etched memory that gave new depth, insight and passion to the spiritual economy of Israel. It affected them deeply.

Within a few years Paul was converted, inspired, and successful at instructing, leading, and building the early church. The effect of Paul's writing and influence has extended down through the centuries until today.

If Paul taught that the Passover was to be kept, is there any historical evidence that the early Christians believed, taught, and kept Passover during the generations after Paul? If there is, why is it important for us to know this today? What part does this information play in the great controversy between Christ and Satan?

This section will take a closer look at the calendar of spring festivals and the part they play in the history of the growth, division, and doctrine of the early Christian church.

We should not become overwhelmed at the vast amount of information that we may not comprehend on this subject. However, as a child of our Creator, we have an obligation to become more familiar as time progresses for these things speak to the character of our Heavenly Father.

SCRIPTURAL MONTHS CORRESPONDING TO ROMAN CATHOLIC MONTHS

Biblical months begin with the sighting of the new moon (in principle) and the ripening of the barley harvest in Palestine. This is a subject of much friendly discussion.

1. Abib/Nisan - March & April
2. Zif - April & May
3. Sivan - May & June
4. Tammuz - June & July
5. Ab - July & August
6. E'lul - August & September
7. Tishri (Eth'anim) - Sept. & Oct.
8. Bul - October & November
9. Chis'lew - November & December
10. Te'beth - December & January
11. She'bat - January & February
12. A'dar - February & March

Some Definitions

— The True —

Passover: The term as already mentioned is applied to several different things. This section will explore "Passover Day" Abib 14th and "Passover Week" Abib 14th -21st, which is Passover day and the week of unleavened bread, a total of eight days.

Wave-Sheaf: "The presentation of the first fruits was a part of the celebration of the days of unleavened bread. The presentation took place on the "morrow after the sabbath," the 16th of Abib." (The sabbath referred to is the first day of unleavened bread.)

"The lamb died on the evening of the 14th day of Abib. On the 16th, the "morrow after the sabbath," the first fruits, previously cut, were presented before the Lord. Christ died on Friday afternoon and rested in the grave over the Sabbath (This was a "high Sabbath" when a weekly and annual Sabbath correspond.)(Luke 23:53-56). On the morrow after the Sabbath (Luke 24:1) Christ "the firstfruits" (1 Cor. 15:20) was raised from the grave, and presented Himself before His heavenly Father (John 20:17)."

SDA Bible Commentary, Vol. 1 p.804

Pentecost: "This feast came on the 50th day after the presentation of the wave-sheaf on the 16th of Abib, that is, on the 6th day of the third month—late in May or early in June."

SDA Bible Commentary Vol. 1 p.804

— The False —

Good Friday: "The Friday in Passion Week, observed as a fast in memory of the Crucifixion." *Universal Dict.*

Good Friday is the Roman Catholic day for the memorial of Passover day. This celebration is fixed to the day of the week (Friday) not the scriptural date of the month - Abib 14.

Easter Sunday: "Festival of the Christian Church, commemorating the Resurrection of Christ, held on the first Sunday after calendar full moon on or after March 21st." *Universal Dict.*

This is the counterfeit day of the wave-sheaf always observed on Sunday and begins the 50-day count toward Whitsunday (Pentecost). As you continue to read through some of the history on the next few pages it will be helpful for you to remember that "Easter" is not Passover day.

DON'T MISS THIS!!!

**Easter-Sunday
is the
counterfeit day
of the
"wave-sheaf!"**

Whitsunday: "The seventh Sunday after Easter, celebrated as a festival in commemoration of the descent of the Holy Spirit on the day of Pentecost."

Random House Dict.

On the left is the festival set to the "monthly date."
On the right is the festival set to the "day of the week."

Polycarp and Anicetus

“Polycarp, 69AD—155 AD, Bishop of Smyrna, was a living link between the Apostles and the church of the later second century. As a leader of the church in Anatolia, he visited (155 AD) Rome to discuss with its bishop the disputed date for the celebration of Easter. It was agreed that the Eastern and Western churches would continue their divergent usages. After his return to Smyrna, Polycarp was arrested and burned to death. A letter from the church of Smyrna, the oldest known narrative of a Christian martyr, gives an account of his trial and death.

A defender of orthodoxy—Irenaeus says that he was a disciple of Saint John. Polycarp opposed Marcion and other gnostic teachers. A letter addressed to him by Ignatius survives, in addition to one (or perhaps two combined) by Polycarp to the Philippians that throws light on early Christian doctrine, organization, and use of Scripture.”

Ross Mackenzie: Bibliography

“The fact that there is a somewhat larger body of knowledge about Polycarp than about most figures from the second century is itself evidence in support of the claim that Polycarp played an important and creative part in the building of the early Church.

Two incidents from Polycarp’s life, recorded in Irenaeus’s *Against the Heresies* (182-188), throw valuable light upon Polycarp’s character and temperament. One concerns a trip which Polycarp made to Rome about the year 155 AD. During his stay in Rome he became involved in the problem of determining the correct date for the

celebration of Easter, and although he and Anicetus, the leader of the Roman Church, were unable to agree on the same practice, they nevertheless remained in friendly communion with each other; Bishop Anicetus, as a sign of friendship and recognition, permitted Polycarp to celebrate the Eucharist in the Church of Rome...

The entire message of Polycarp can be summed up in the words ‘Stand fast in the faith delivered to you.’ His purpose in writing to the Philippians was not to advance new and original ideas, but to remind the church at Philippi of the faith which it had been taught. In short, Polycarp’s chief concern was for the preservation of the Church’s tradition—a tradition which he clearly identified with the message of the Apostles.”

Masterpieces of Christian Literature,
by Magill pp. 18, 19

Let us Note

- ☑ 155 AD is the earliest date that we have record when determining the correct date for the Passover—a major issue in the Christian Era.
- ☑ Polycarp was 86 years old when he made the long trip to Rome to meet with Bishop Anicetus concerning the wave-sheaf (resurrection) - Easter issue.
- ☑ Polycarp was a living link between the Apostles and the church of the second century.
- ☑ Polycarp was a disciple of John the Revelator.
- ☑ It should also be noted that Polycarp is one of the first martyrs to be recognized in *“Foxe’s Christian Martyrs of the World”* p. 55.

Polycrates

From the SDA Bible Commentary

"Source: Polycrates, Letter to Victor, Bishop of Rome, quoted in Eusebius Ecclesiastical History v 24 2-8; translated by Kirsopp Lake, Vol. 1 (Cambridge, Mass.: Harvard University Press, 1949), pp 505, 507, 509. Reprinted by permission of the publishers and The Loeb Classical Library."

"[p. 505] Therefore we keep the day undeviatingly, neither adding nor taking away, for in Asia [Minor] great luminaries sleep, and they will rise on the day of the coming of the Lord, when he shall come with glory from heaven and seek out all the saints. Such were Phillip. . . and two of his daughters. . . [p. 507] There is also John, who lay on the Lord's breast. . . And there is also Polycarp at Smyrna, both bishop and martyr, and Thraseas, both bishop and martyr, from Eumenaea. . . [Also] Sagaris, . . . Papius, . . . and Melito. . . All these kept the fourteenth day of the passover according to the gospel, never swerving, but following according to the rule of the faith. And I also, Polycrates, the least of you all, live according to the tradition of my kinsmen, and some of them have I followed. For seven of my family were bishops and I am the eighth, and my kinsmen ever kept the day when the people put away the leaven. Therefore, brethren, I who have lived sixty-five years in the Lord and conversed with brethren from every country, and have studied all holy Scripture am not afraid of threats, for they have said, who were greater than I, "It is better to obey God rather than men." . . .

And I could mention the bishops who are present whom you required me to

summon, and I did so. If I should write their names they would be many multitudes; and they knowing my feeble [p. 509] humanity, agreed with the letter, knowing that not in vain is my head grey, but that I have ever lived in Christ Jesus."

SDA Bible Commentary Vol. 9 p. 362

Let us Note

- Polycrates was the eighth elder in his family and sixty-five years old.
- Polycrates knew Victor, Bishop of Rome, and about Polycarp.
- Polycrates believed in the importance of keeping Passover.

Victor I, Clement, and Papas

In the second century the aims of the sun-worshiping emperors and those of the Alexandrian theologians ran parallel. There was an ambitious scheme on foot to blend all religions into one of which "the sun was to be the central object of adoration." Speaking of the influence of pagan philosophy on early church writers, Schaff says, "We can trace it . . . even in St. Augustine, who confessed that it kindled in him an incredible fire."

Approving in their hearts the conciliating attitude of the pagan emperors and the mass methods of Alexandria's evangelism, the bishops of Rome decided to eclipse any public attraction which pagan festivals could offer. Seated in the empire's capital, from the height of their pedestal of influence, they determined to bring together Easter, a yearly festival, and Sunday, a weekly holiday sacred to the worship of the sun, to make the greatest church festival of the year.

The controversy over Easter, (W-S wave-sheaf) which was to rage for

centuries, now began. God had ordained that the Passover of the Old Testament should be celebrated in the spring of the year on the fourteenth day of the first Bible month. Heathenism in the centuries before Christ had a counterfeit yearly holiday celebrating the spring equinox of the sun. It was called "Eostre" from the Scandinavian word for the goddess of spring, from whence we get our word "Easter." Since the resurrection of Christ had occurred at the time of the Old Testament Passover, a custom developed of celebrating it yearly, . . . This rivaled the pagan spring festival. However, the fourteenth day of the month of the Passover could fall, as now, on any day of the week. The eastern churches celebrated the resurrection of Christ annually two days after the Passover feast. **They commemorated the resurrection (W-S) on whatever day of the week the sixteenth day of the month fell.** This was in harmony with the way the Bible regulated the Old Testament Passover feast.

In addition to their yearly spring festival at Eastertime, sun worshipers also had a weekly festival holiday. As was previously pointed out, the first day of the week had a widespread recognition as being sacred to the sun. **The bishop of Rome, seeking to outrival pagan pomp, assulted those churches which celebrated Easter (W-S) as a movable feast. He determined to force Easter (W-S) to come on the same day of the week each year, namely, Sunday.**"

By this he would create a precedent which only a devout and scholarly opposition could expose. By this he would appeal to the popular prejudices of his age, be they ever so incorrect. By this he would claim to be the lord of the

calendar, that instrument so indispensable to civilized nations. By this he would assert the right to appoint festivals and holy days. By this he would confuse and perplex other church communions, more simple and scriptural than he. Only those who have read carefully the history of the growth of Papal power will ever know how powerfully the controversy concerning Easter (W-S) served in the hands of the bishops of Rome.

Victor I, the Bishop of Rome, assembled provincial synods up and down the Mediterranean coasts to come to an agreement on the date of Easter (W-S). Clement, at the head of the school of Alexandria, brought decision in favor of Rome's attitude by publishing a summary of traditions he had collected in favor of Sunday observance. Clement went further. There is no record of a writer daring to call Sunday the Lord's day before him. This Clement did. At the same time Victor proclaimed it to all the nations around the Mediterranean. **He knew that the pagans would agree to a fixed yearly spring festival and that those Christians who were becoming worldly would do the same.** Therefore, he issued his decree ordering the clergy everywhere to observe Easter (W-S) on the first Sunday following the first full moon after the spring equinox. A lordly command issuing from one bishop over others was something new in the world. Christian clergy, up to that time, had had their provincial synods. Generally, they had followed the decrees obtained by a majority vote in these regional gatherings. Never before Victor I, had any bishop dared to pass over the head of the provincial synods to command the clergy to obey his decrees. The shock was so

Differing Factors in Calculating for Good Friday \diamond Passover and the Easter \diamond Wave-Sheaf

Western (Roman Catholic) View

Start With the Spring Equinox
 Look for the First Full Moon
 First Sunday After the Full Moon
 is the Wave-Sheaf —resurrection day

Friday before is Passover—crucifixion day

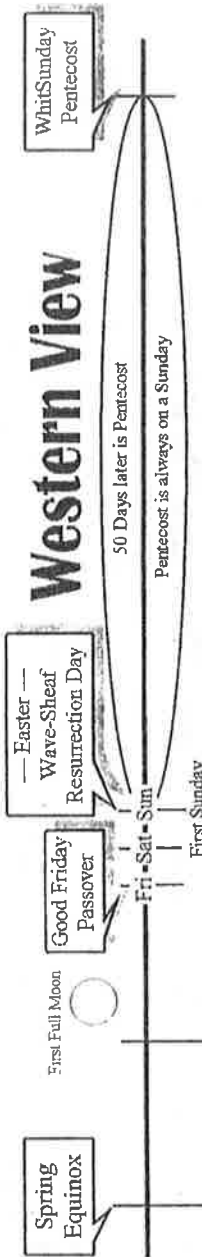
This is called the “fixed day” method because the resurrection is always on a Sunday and Passover is always on Friday. Pentecost is always on Sunday.

Eastern (Greek Orthodox) View

Start With the Spring Equinox
 Look for the First New Moon
 14 days later is Passover—crucifixion day.
 The 16th is Wave-Sheaf —resurrection day.

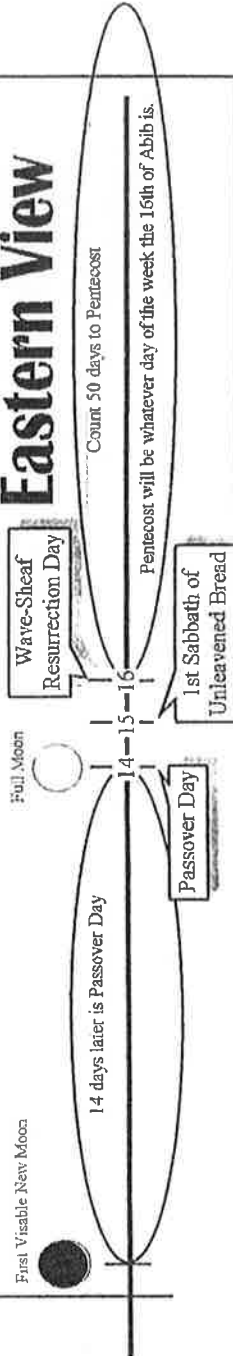
This is called the “floating day” or “movable feast” method noting that the 14th through the 16th will come on any day of the week. Pentecost floats with the 16th.

The seven churches of Revelation held this view!



This is the issue that divided the early church!!!

Eastern View



astonishing and the resistance to it so pronounced that the historian Archibald Bower describes this assumption of power as "the first essay of papal usurpation."

The Church of the East answered the lordly requisition, declaring with great spirit and resolution that they would by no means depart from the custom handed down to them. Then the thunders of excommunication began to roar. Victor, exasperated, broke communication with them, pronounced the clergy of the East unworthy of the name of brethren, and excluded them from all fellowship with the church at Rome. Here was a gulf created between the eastern and the western churches, a gulf which widened as the bishop of Rome grew in power. When Papas was elected as supreme head over the Assyrian communion, he found himself and his church anathematized, excommunicated."

Truth Triumphant pp. 123-125 by B. G. Wilkinson.

Let us Note

- ☑ Notice that the bishop of Rome was replacing the day of the wave-sheaf with Easter Sunday.
- ☑ Only a devout and scholarly opposition could expose.
- ☑ The wave-sheaf - Easter issue was at the heart of the Papal struggle for power and control.
- ☑ The Church of the East said, "No!" to the decree from Rome.
- ☑ This is the reason that the Roman Catholic and Greek Orthodox churches separated.
- ☑ The Eastern Church was excommunicated for keeping scriptural, moveable feast days.

Council of Nice and the Decree

"Not until the Council of Nice (325 AD) decreed that Easter (W-S) should be kept on the Sunday next after the first full moon on or after the vernal equinox, was there a definite day for the observance of Easter (W-S). Here is the evidence that it has a human origin, as it was not known until after the fourth century just when Easter (W-S) would be.

"Many of our religious ideas, festivals, and ceremonies, as witness Easter, and Christmas may be traced back to an origin in the practice and belief of our heathen ancestors."

Medieval and Modern History p. 42
by Meyers

"True, the word 'Easter' is found in the twelfth chapter of Acts of Apostles. A better translation renders it "passover." The word 'pascha' that is there translated "Easter" is found twenty-two times in the New Testament. Every time it is rendered 'passover' except in this one place. Why the translators of the King James Version ignored its real meaning and called it Easter here no one seems to know. Certainly no such day is authorized by the teaching of the Apostles.

Socrates, a prominent church historian said, "The aim of the apostles was not to appoint festival days, but to teach a righteous life and piety." What brought these changes about? Why did disciples submit to having these days set apart as special days for the church? The answer is found in the failure of those who were the people of the Lord to know what God's word taught. Lack of this knowledge made it possible to introduce new doctrines and new practices into the teaching and worship

of the church. The apostasy of the church and the corruption of the gospel resulted from neglect of the church to study God's word.

The false teachers who introduced these new doctrines were called 'heretics' and what they taught was called 'heresy.' Heresy is from a Greek word which means choice. **For one to be a follower of heresy implies that instead of believing what the scriptures teach he chooses for himself what he wants to believe.** In this period of time following the apostolic age heretics were called Gnostics, a word which signifies knowledge.

These men professed to know more than those who accepted the scriptures as the only safe guide. Even at the close of the apostolic age the Gnostics were beginning to be influential in the Christian communities. Their teaching was often a combination of Jewish and pagan ideas, combined with the faith of Christ.

With the change in the government of the church and the development of the clergy, the scriptures were taken out of the hands of the members and the church sank deeper and deeper into the mists of superstition." *History of the Church*, pp. 20-21

by Robert Brumbaek

Let us Note

- ☑ The Council of Nice (325 AD) is in the same time frame as Constantine's Sunday law in 321 AD
- ☑ Easter and Christmas can be traced to the belief and customs of heathen ancestors.
- ☑ The word "Easter" is a mistranslation of the Greek "pascha" which is of Aramaic origin.

- ☑ Changes came because people did not know what God's word taught.
- ☑ Heresy is choosing to believe differently than the Scriptures teach.

Saint Patrick and Columba

"St. Patrick" was originally from Scotland, raised by Christian parents, and taken captive by invaders from Ireland and made a swineherd. After Patrick gained his freedom he eventually established Christian schools in Ireland. "St. Patrick" was a Sabbath-keeper.

After Patrick's death a man named Columba went to one of Patrick's schools and eventually established more schools in Scotland with headquarters on "Iona," a small island off the coast of northwest Scotland.

History

"Successors of Augustine worked farther north, in particular Paulinus in Northumbria. By the time of King Oswy, in the mid-seventh century, the two missionary thrusts converged, the followers of Columba working toward the south and those of Augustine toward the north. Oswy's queen was from the south and followed Roman practice for calculating the celebration of Easter; but Oswy had received his Christianity from the north via the Irish monks settled there and observed an old practice of celebrating the date that had been in vogue in Patrick's day. Thus the discrepancy invaded the king's very household; as during the controversy of the second century over the date for celebrating Easter, one faction feasted while the other fasted.

The Horizon History of Christianity p. 143
by Roland H. Bainton

Let us Note

- ☑ Northumbria is in the northern part of England, just south of Scotland.
- ☑ Mid-7th century is over 600 years after the cross.
- ☑ The wording in this statement plainly indicates by association the keeping of Passover by St. Patrick and his Christian associates.
- ☑ This enduring argument, the moveable or fixed feast wave-sheaf-resurrection day, was realized between the king and queen.

Oswy or Oswiu.

“King of Northumbria . . . he made himself not only ruler of all Northumbria but of all England as well for three years, until Wulfhere, Penda’s son, reconquered Mercia. Oswy continued the conversion of England to Celtic Christianity, sending missionaries to Mercia and Essex. To resolve the differences between the Celtic

and Roman usages of the church in England, the king called the Synod of Whitby and conformed to the decision there.” *The Columbia Encyclopedia*

Whitby, Synod of.

“Called by King Oswy of Northumbria in 664 at Whitby. Its purpose was to choose between the usages of the Celtic and Roman churches, primarily in the matter of reckoning Easter (W-S). Oswy decided for the Roman usages and in so doing determined that the English church would be associated with the Roman in the main stream of Western European Christianity. Only a few of the Celtic clergy returned to the monastery of Iona and their old ways.”

The Columbia Encyclopedia

Pentecost

“Important Jewish and Christian feasts. The Jewish feast of Pentecost, in Hebrew *Shabuot* [weeks], is called in the Bible the Feast of Weeks, of Harvest, and of the Firstfruits. It is the Palestinian celebration of the closing of the grain harvest, which began formally in Passover. It falls on the 6th and 7th of the month of Sivan, . . .”

The Columbia Encyclopedia

SDA Bible Commentary

“With the development of anti-Judaism in the church there came, partly from a misunderstanding of certain statements of Paul, a wave of antilegalism. This made the church, particularly in the West, willing to set aside the seventh-day Sabbath and to take a relaxed attitude toward other requirements of Scripture. This lasted in the church only long enough to do harm. It was succeeded by a kind of neolegalism [neo is new], which brought the church back to an observance of festivals that



took the place of the **annual sabbaths** of the Old Testament and to an observance of Sunday, the first day of the week, as a memorial of Christ's resurrection. Ritualistic trimmings were added to the ceremonies developed in the church, as seen in Tertullian's writings quoted previously, partly under the pressure of borrowings from paganism."

SDA Bible Commentary Vol. 6 pp. 66-67

Let us Note

- ☑ First came anti-Judaism and antilegalism, then "new"-legalism.
- ☑ New-legalism brought in new feast days taking the place of Scriptural feasts and their Sabbaths.
- ☑ Sunday was also set up as a memorial of Christ's resurrection.

Jesus, John the Revelator, and Christians in Scotland

"Jesus Christ kept the Passover. So did the apostle John. And so did some Christians in Scotland even until the seventh century AD"

This information comes from no less an ecclesiastical authority than the church historian Bede. His *Ecclesiastical History of the English Nation* would astound many who have assumed that Christ and the early apostles all kept Easter.

He writes that "John following the customs of the Law, used to begin the Feast of Easter (actually the Passover) on the evening of the fourteenth day of the first month, whether it fell on the Sabbath or on any other day" (*Eccl. History* III, 25).

The apostle John was the author of five books of the New Testament and the "disciple whom Jesus loved." Yet he kept

the Passover on the 14th day of the first month (Nisan) just as God commanded in the time of Moses. That is the plain statement of the early Catholic theologian!

But where did John's custom come from? From the very example of Jesus Christ! "Nor did our Lord, the Author and Giver of the Gospel...institute the Sacrament of the New Testament to be celebrated by the Church in memory of His Passion on...(any other day), but on the fourteenth" (*Eccl. History*, III, 25).

Bede thus reiterates what the Bible plainly tells us—that Christ substituted the New Testament symbols of the bread and wine on the evening of the 14th of the first month.

The custom of keeping the New Testament Passover, after the example of Christ and John, persisted among isolated groups for centuries. Bede tells us that some faithful were still keeping it in Scotland, in the seventh century! (*Eccl. History* II, 19)"

Quote is a clipping from an unknown origin.

Let us Note

- ☑ John, the Beloved, kept Passover on the 14th of Nisan.
- ☑ In contrast to what is now known as Easter.
- ☑ Christians in Scotland were keeping Passover in the 7th century.

Easter

"What means the term Easter itself? It is not a Christian name. It bears its Chaldean origin on its very forehead. Easter is nothing else than Astarte, one of the titles of Beltis, the queen of heaven, whose name, as pronounced by the people

of Nineveh, was evidently identical with that now in common use in this country. That name, as found by Layard on the Assyrian monuments, is Ishtar. . .

. . . If Baal was thus worshipped in Britain, it will not be difficult to believe that his consort Astarte was also adored by our ancestors, and that from Astarte, whose name in Nineveh was Ishtar, the religious solemnities of April, as now practised, are called by the name of Easter—that month, among our Pagan ancestors, having been called Easter-month. The festival, of which we read in Church history, under the name of Easter, in the third or fourth centuries, was quite a different festival from that now observed in the Romish Church, and *at that time* was not known by any such name as Easter. It was called Pasch, or the Passover, and though not of Apostolic institution, was very early observed by many professing Christians, in commemoration of the death and resurrection of Christ (W-S). That festival agreed originally with the time of the Jewish Passover, when Christ was crucified, . . .

. . . To conciliate the Pagans to nominal Christianity, Rome, pursuing its usual policy, took measures to get the Christian and Pagan festivals amalgamated, and, by a complicated but skilful adjustment of the calendar, it was found no difficult matter, in general, to get Paganism and Christianity—now far sunk in idolatry—in this as in so many other things, to shake hands. . .

. . . About the end of the sixth century, the first decisive attempt was made to enforce the observance of the new calendar. It was in Britain that the first attempt was made in this way; and here

the attempt met with vigorous resistance. The difference, in point of time, betwixt the **Christian Pasch**, as observed in Britain by the native Christians, and the Pagan Easter enforced by Rome, at the time of its enforcement, was a whole month; and it was only by violence and bloodshed, at last, that the Festival of the Anglo-Saxon or Chaldean goddess came to supersede that which had been held in honour of Christ.

Such is the history of Easter (passover and wave-sheaf). The popular observances that still attend the period of its celebration amply confirm the testimony of history as to its Babylonian character. . .”

The Two Babylons pp. 103-107
by the Rev. Alexander Hislop

Let us Note

- Easter is not a Christian name.
- Easter is an amalgamated feast—a mix between Christianity and Paganism.
- Britain was the site of the first enforcement of the new calendar.
- This enforcement has a history of violence and bloodshed.



WEIGHT OF EVIDENCE

What Day is the Wave-Sheaf?

Among feast-keepers there is a discussion over which day is the day of Pentecost, the 5th, 6th, or 7th, of Sivan or is it always on a Sunday. The counting of fifty days begins on the day of the wave-sheaf. (*Lev. 23:15*)

If the day of the wave-sheaf is always on a Sunday, then Pentecost will always be on a Sunday. If the wave-sheaf or day Christ was resurrected is on the 16th of Abib/Nisan, then Pentecost will come on whatever day of the week the 16th came on. The fifty-day count from the 16th will place Pentecost on the 5th, 6th, or 7th of the month of Sivan. Pentecost will generally fall on the 6th of Sivan, however, a late or early sighting of the new moon could shift the appointed time a day either way. Therefore the need to count.

Next are several quotes placing the day of the wave-sheaf on the 16th of Abib/Nisan.

Ellen G. White

"The Passover was followed by the seven days' feast of unleavened bread. The first and the seventh day (15th & 21st) were days of holy convocation, when no servile work was to be performed. On the second day of the feast, (16th) the first fruits of the year's harvest were presented before God. Barley was the earliest grain in Palestine, . . . A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered.

Fifty days from the offering of first fruits, came the Pentecost, called also the feast of harvest and the feast of weeks. As an expression of gratitude for the grain prepared as food, two loaves baked with leaven were presented before God. The Pentecost occupied but one day, which was devoted to religious service." *Patriarchs and Prophets* p. 539

" . . . The Hebrews went out from Egypt an independent nation. The Lord had commanded that the Passover should be yearly kept. 'It shall come to pass,' He said, '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 when He smote the Egyptians.' Thus from generation to generation the story of this wonderful deliverance was to be repeated.

The Passover was followed by the seven days' feast of unleavened bread. On the second day of the feast, (16th) the first fruits of the year's harvest, a sheaf of barley, was presented before the Lord. All the ceremonies of the feast were types of the work of Christ. The deliverance of Israel from Egypt was an object-lesson of redemption, which the Passover was intended to keep in memory.

Desire of Ages p. 76

B. G. Wilkinson

"Since the resurrection of Christ had occurred at the time of the Old Testament Passover, a custom developed of celebrating it yearly, . . . This rivaled the pagan spring festival. However, the fourteenth day of the month of the Passover could fall, as now, on any day of the week. The eastern churches celebrated the resurrection of Christ annually two days after the Passover feast. They commemorated the resurrection on whatever day of the week the sixteenth day of the month fell. This was in harmony with the way the Bible regulated the Old Testament Passover feast." *Truth Triumphant* p. 124

Stephen Haskell

"These types were fulfilled not only as to the event, but as to the time." *GC* p. 399. "In fulfillment of this Christ was crucified on Friday, the 14th day of Nisan, and died on the cross about the ninth hour—"between the two evenings"—at the very time the Passover lamb had been slain for centuries. The previous evening He had eaten the last supper with His disciples. The Saviour rested in the tomb on the Sabbath, the 15th day of Nisan, which had been kept as an annual sabbath in type of this event. 'Christ was the antitype of the wave-sheaf, and His resurrection took place on the very day when the wave-sheaf was to be presented before the Lord.' . . . This was Sunday, the 16th day of Nisan."

The Cross and Its Shadow p.115

Josephus

5. "In the month of Xanthicus, . . . called Nisan, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries, . . . the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover, and so do we celebrate this passover in companies, leaving nothing of what we sacrifice till the day following. The feast of unleavened bread succeeds that of the passover, and falls on the fifteenth day of the month, and continues seven days, wherein they feed on unleavened bread; . . . But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honor God, from whom they obtain this plentiful provision, in the first place, they offer the first-fruits of their barley. . . ."

6. "When a week of weeks has passed over after this sacrifice, (which weeks contain forty and nine days,) on the fiftieth day, which is Pentecost, but is called by the Hebrews Asartha, which signifies Pentecost, . . ."
Antiquities of the Jews, Bk. 3, Chap. 10, Par. 5, 6.

1. "Now when that feast, which was observed after seven weeks, and which the Jews called Pentecost (i.e. the 50th day) was at hand, its name being taken from the number of days [after the Passover,]"

Wars of the Jews, Bk. 2, Chap. 3, Par. 1.

Let us Note

☑ Josephus, a Hebrew historian, states here that the 16th of Nisan (Abib) is the day of the wave-sheaf. While at the same time he also uses the term, "week of weeks, and seven weeks." This indicates that in the Hebrew mind a week is a period of seven days, not necessarily a period beginning with Sunday and ending with Saturday. In the Hebrew mind a week of days could begin on a Thursday and end on a Wednesday.

SDA Bible Commentary

"The presentation of the first fruits was a part of the celebration of the days of unleavened bread. The presentation took place on the 'morrow after the sabbath,' the 16th of Abib (Lev. 23:11). This day was neither a 'holy convocation' nor a 'sabbath.' But an important work was nevertheless done on that day. On the 14th day of Abib a certain portion of a field of barley was marked off to be cut down in preparation for the presentation on the 16th. Three select men cut the barley in the presence of witnesses, having already tied the sheaves together before cutting them. After being cut the sheaves were all tied together into one large sheaf and presented before the Lord as a 'sheaf of the firstfruits.'"
SDA Bible Commentary, Vol. 1 p. 804

Leslie Hardinge

"On the second day of the Feast of Unleavened Bread, that is, the 16th of Nisan, a sheaf of ripe barley was harvested and presented to the Lord (Lev. 23:10-14). This ritual took place yearly on the day which followed the first . . . sabbath, the 15th, on whatever day of the week it might occur. The 16th was thus always 'the third day' after the Paschal lamb had been sacrificed. This technical phrase grew out of this ritual and pointed to the presentation to the Lord of the wave-sheaf of 'first fruits.'"

With Jesus in His Sanctuary, p. 439

Vinger's Bible Dictionary

"On the second feast day (16th Nisan) the first sheaf of the new harvest (barley) was symbolically offered to the Lord by waving—not burned on the altar—accompanied with a lamb of the first year for burnt offering, with its meat and drink offerings. Previous to this offering neither bread nor roasted grain of the new harvest was allowed to be eaten (Lev. 23:9-14)."

p. 353

"*The 16th Nisan, Cutting Barley Sheaf.* This day was also called 'the morrow after the Sabbath,' and on it the offer of the first produce of the harvest (i.e., barley) was waved before the Lord (Lev. 23:10-14)."

p. 355

“The time fixed for celebrating the Pentecost is the fiftieth day from ‘*the morrow after the Sabbath*’ of the Passover (Lev. 23:11, 15, 16; or, as given in Deut. 16:9, seven full weeks after the sickle was put to the corn. The precise meaning of the word Sabbath in this connection, which determines the date for celebrating this festival, has been from time immemorial a matter of dispute. **The Boethusians and the Sadducees in the time of the second temple, and the Karaites since the 8th century of the Christian era, have taken ‘Sabbath’ in the sense of the seventh day of the week, and have maintained that the omer was offered on the day following that weekly Sabbath which might happen to fall within the seven days of the Passover. This would make Pentecost always come on the first day of the week.** Against this many arguments are presented, showing that such an opinion involves many arbitrary and improbable arrangements. Commenting on Lev. 23:15-22, K. and D. (*Com.*, in loco) say that ‘*Sabbaths*’ (v. 15) signifies weeks. Consequently, ‘*the morrow after the seventh Sabbath*’ (v. 16) is the day after the seventh week, not after the seventh Sabbath.’ It is therefore evident that **the Jews, who during the second temple kept Pentecost fifty days after the 16th Nisan, rightly interpreted the injunction in Lev. 23:15-22. The fiftieth day, according to the Jewish canons, may fall on the 5th, 6th, or 7th of Sivan.**”

p. 356

Alfred Edersheim

“The expression, ‘*the morrow after the Sabbath,*’ has sometimes been misunderstood as implying that the presentation of the so-called ‘*first sheaf*’ was to be always made on the day following the weekly Sabbath of the Passover-week. This view, adopted by the ‘*Boethusians*’ and the Sadducees in the time of Christ and by the Karaite Jews and certain modern interpreters, rests on a misinterpretation of the word ‘*Sabbath.*’ As in analogous allusions to other feasts in the same chapter, it means not the weekly Sabbath, but the day of the festival. The testimony of Josephus, of Philo, and of

Jewish tradition, leaves no room to doubt that in this instance we are to understand by the ‘*Sabbath*’ the 15th Nisan, on whatever day it might fall. Already, on the 14th of Nisan, the spot whence the first sheaf was to be reaped had been marked out by delegates from the Sanhedrim, by tying together in bundles, while still standing, the barley that was to be cut down. Though, for obvious reasons, it was customary to choose for this purpose the sheltered Ashes-valley across Kedron, there was no restriction on that point, provided the barley had grown in an ordinary field -- of course in Palestine itself -- and not in garden or orchard land, and that the soil had not been manured nor yet artificially watered. When the time for cutting the sheaf had arrived, that is, on the evening of the 15th of Nisan (even though it were a Sabbath), just as the sun went down, three men, each with a sickle and basket, formally set to work. But in order clearly to bring out all that was distinctive in the ceremony, they first asked of the bystanders three times each of these questions: ‘*Has the sun gone down?*’ ‘*With this sickle?*’ ‘*Into this basket?*’ ‘*On this Sabbath (or first Passover-day)?*’ -- and, lastly, ‘*Shall I reap?*’ Having each time been answered in the affirmative, they cut down barley to the amount of one ephah, or ten omers, or three seahs, which is equal to about three pecks and three pints of our English measure.”

The Temple pp. 203-204

“History” Yes or No!

Some argue that we should not use history to prove anything. Some say only Scripture. Others will accept Ellen White. The truth be told—no one complains when the evidence supports his view. It is when an individual might be wrong that he digs his heels in and resists change. Remember the adage that, “one thing we learn from history is that we never learn from history!”

Is this the way it is with you?

"The Peace-Offering & the Third Day"

The disciples must have been reeling from the emotional roller coaster ride they had been through during the arrest, and crucifixion and then the resurrection of their personal Friend. It is clear that they did not understand the significance and relationship of the sacrificial instruction and the enclosed prophecies describing their Friend.

When we turn to Luke 24, we read an account of a meeting that took place just previous to the Saviour's ascension. Let us take a closer look at what the Saviour said.

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:" Luke 24:44-45.

From the instruction defined in the writings of Moses came key information concerning the details surrounding the death of the Lamb. In some religious circles today, is circulated the belief that Christ was in the grave three full days or seventy-two hours. To allow for this a Wednesday crucifixion is taught.

The Saviour said, *"It is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."* Luke 24:45 Christ, Himself, here stated that the Torah taught that He would rise on the third day.

The question that needs to be addressed is what was written in the

scripture about the third day concerning the death of the Saviour?

"And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD." Lev. 7:11

"And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered: he shall not leave any of it until the morning. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity." Lev. 7:15-18

Leviticus 19:6-8 repeats the instruction with added emphasis warning against eating the flesh on the third day with the penalty of permanently being cut off (meaning death) from the camp of Israel.

Leviticus 7 and 19 are the only two places in the instruction for the sacrificial system that speak about "the third day."

Stephen Haskell

"There was one rigid restriction in the eating of the peace-offering. The flesh was all to be eaten upon either the first or the second day. The command was very plain: *'If any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination,*

and the soul that eateth of it shall bear his iniquity.'

This offering, which could be offered by rich and poor alike at any time of the year and as often as they chose, was a significant type of the resurrection of the Prince of Peace. The Jewish economy of types and shadows is truly a 'compact prophecy of the gospel.'

The Passover and waving of first-fruits on the third day taught the resurrection; but the priest alone entered the temple, and waved the handful of grain, in type of the resurrection of Christ; while in the peace-offering every child of God was given opportunity to show his faith in the resurrection of Christ.

If one ate of the flesh upon the third day, it indicated that he counted the Antitype of his peace-offering still dead upon that day. On the other hand, the one who refused to eat the flesh on the third day, and burned in the fire all that was left, showed his faith in a risen Saviour " *The Cross and its Shadow* p. 159

Leslie Hardinge PH.D.

"Over and over again Jesus warned His disciples that He would suffer in Jerusalem, be crucified, and rise **"the third day"** (DA 785, 786; Matt 16:21; Matt 20:19). Since He was to be the Passover Lamb His phrase, borrowed from the Paschal ritual, should have alerted them to the fact that His resurrection would take place on the very day on which the 'first fruits' were presented at the Temple. The sheaf of ripe barley, the earliest of Israel's field crops, typified both the risen Saviour, as well as 'the first fruits of them that slept' (1 Cor 15:20, 23). This venerable symbol met its antitype on Sunday, the 16th of Nisan, when Jesus did indeed rise from the grave on **"the third day,"** the 'morrow after the [the first ceremonial] sabbath' (Lev 23:10, 11)."

With Jesus in His Sanctuary p 440

SDA Bible Commentary

"Since the common custom of inclusive reckoning is well attested for the Hebrews, for other ancient nations, and in the East down to modern times, it seems wholly unreasonable to understand Jesus' words about a three-day

period in terms of our modern Western mathematical method of reckoning. By common usage His hearers would count the three days successively as:

1. The day of the crucifixion.
2. The day after the event.
3. **The 'third day'** after (by modern count, the second day after).

We cannot insist that, because Jesus once said that He would rise after three days (Mark 8:31), He therefore meant, in modern fashion, after the end of the third full day, for that would be equivalent to 'on the fourth day.'

But we are not left with merely an obvious deduction as to what Jesus meant by 'third day.' We have it from His own lips. In speaking of Herod on one occasion He said, 'Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless I must walk to day and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem' (Luke 13:32, 33). 'Thus He equated **the third day** with the day after tomorrow—**the third day** counted inclusively.'

SDA Bible Commentary Vol. 5 p. 250

Let us Note

If Passover day, the 14th of Abib, fell on a Monday and an individual waited until the following Sunday to celebrate the wave-sheaf resurrection day, that scenario would have the body of Christ suffering corruption (normal decay of the body) in antitype (Acts 2:25-33) If the 14th fell on a Monday, then Wednesday, the 16th, would be the third day. According to the instruction of Lev. 7 and 19 any soul eating of the peace offering, Passover lamb, after the second day was an abomination and to be cut off from Israel.

Christ rose on the 16th of Abib, the third day.

Book of the Law

“Take this Book of the Law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.” Deut. 31:26

Q What is this “Law Book?”

A Briefly, this book contained all the laws, judgments, and statutes and the various regulations respecting sacrificial offerings. *Spirit of Prophecy* Vol. 1 p. 334

Q What is the reason for this book and the purpose for which it was intended?

A The “Book of the Law” was given to guard, amplify, and simplify the ten commandments. It was to be referred to by the judges and leaders in Israel.

Spirit of Prophecy Vol. 1 pp. 264, 265, 334; *Spiritual Gifts* Vol. 3 p. 299; *Patriarchs and Prophets* pp. 364-365 all by Ellen G. White

Q Can this “Book of the Law” be found in Scripture?

A Briefly it is known as the Torah or Pentateuch, the first five books of the Old Testament. *Random House Dic.* It is also known as the Law of Moses as well as the book of the covenant.

Prophets and Kings pp. 392 by Ellen G. White

Q Were the statutes contained in the “Law of Moses,” “nailed to the cross”?

A May 6, 1875 Sister White wrote, “These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ.”

Review and Herald vol. 1 pp. 164-165

I cannot find any place in Scripture or in the writings of Ellen White stating plainly that the statutes or any principles amplifying the ten commandments were nailed to the cross. Scripture and Sister White state plainly that the debt was paid and the system of animal sacrifices and rituals to be maintained in the sanctuary were nailed to the cross.

“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;” Col. 2:14

The word “handwriting” here is the word “cheirographon: G5498” (Strong’s Greek number) and is the only place where this word is used in Scripture. The ancient meaning described an “I O U,” a statement of debt. Christ paid that debt.

It is a custom based in error and falsehood that describes Christ in any way changing or nailing the moral law to the cross thereby making it null and void. If Christ could change the law or do away with it, He would not have needed to die. A Sacrifice was nailed to the cross.

History reveals that it was the Church of the West, Roman Catholicism, that originally altered the law, especially the appointed times.

Q Did Moses create these laws for the people of God out of his own thoughts or imagination?

A In 1901 Sister White wrote, “Moses did not leave them to misconstrue the words of the Lord or to misapply His requirements. He wrote all the words of the Lord in a book, that they might be referred to afterward. In the mount he had written them as Christ Himself dictated them.”

SDA Bible Commentary Vol. 7A p. 39

Q How are we to respond to this instruction today?

A May 6, 1875, Sister Ellen penned, “In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern every day life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of

Christ. They were to be binding upon man in every age as long as time should last. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law.”

Review and Herald vol. 1 pp. 164-165

In 1903 Sister White wrote that this instruction is “to be studied and obeyed by the people of God today.”

SDA Bible Commentary Vol. 1 p. 1103

March 1, 1904, Mrs. White stated that, “the covenant that God made with His people at Sinai is to be our **refuge and defense** . . . is of just as much force today as it was when the Lord made it with ancient Israel.” *The Southern Watchman*

Q Why does the Church not teach that the Book of the Law is still in effect today?

A It is the purpose of Antichrist to change **times and laws**. (Dan. 7:25) We are the result of many generations of sin and must acknowledge that we are in a sad state of affairs with no hope of help unless we are willing for the infilling. Christ said, “If you love me keep my commandments.” If we obey we will be blessed, if we do not we will be cursed. We cannot obey unless we love Him.

“I saw that the Israel of God must arise, and renew their strength in God by renewing and keeping their covenant with Him. Covetousness, selfishness, love of money, and love of the world, are all through the ranks of Sabbath-keepers”

Testimonies to the Church Vol. 1 p. 140
by Ellen G. White

Q When were the moral laws of the ten commandments given to Israel?

A At the setting sun on the 14th of Abib blood was on the doorpost. That night, the 15th, the angel passed over. “Before the morning broke, they were on their way.” *Patriarchs and Prophets* p. 281 “On the third day of their journey, the Hebrews

encamped by the Red Sea,” *Signs of the Times* April 1, 1880. “. . . Brethren, I would not that ye should be ignorant, how that all our fathers . . . passed through the sea; and were all baptized unto Moses in the cloud and in the sea.” 1 Cor 10:1-2. This was the day of the wave-sheaf. Fifty days later they came to Mt. Sinai. Then they began a three-day period of cleansing. On the third day God spoke from Mt. Sinai. *Signs of the Times* March 7, 1878. On the third day the Creator spoke the ten commandments. That same day Moses went up to the mountain to receive the statutes and judgments that **more fully** explained the ten words.

Following this was the time when the instructions for building the wilderness sanctuary were given.

Patriarchs and Prophets p. 313
by Ellen G. White

Q When were the “ceremonial” and “sacrificial” laws given to Israel?

They did not begin to build or fashion the furniture for the temple right away. It took about six months to complete the work, and at the opening of the second year at Passover time from the cloud of glory above the mercy seat in the Most Holy Place, the laws and instructions concerning the sacrificial system and the ceremonies to be maintained in the sanctuary were given. The ceremonial law was given at the opening of the second year from the Most Holy Place. Thus we have a record of a distinct difference between the moral law and the ceremonial law. A few of the instructions concerning the sacrifice was also given from Mt. Sinai but the large share was given from the sanctuary. (Lev. 1:1)

Patriarchs and Prophets pp. 349, 364, 374
by Ellen G. White

The sacrificial system was originally given to Adam and Eve just after they fell.

Answers to Some Objections

Obj "Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages." *Desire of Ages* p. 652 by Ellen G. White

Ans 1.) If we believe that the inspiration of Ellen White must not go against Scripture, then we cannot make her disagree with the record of Paul keeping Passover at Phillipi 27 years after the cross with his converts or against the plain instruction to "keep the feast" of Passover recorded in 1Cor. 5:7, 8.

2.) Most individuals against feast-keeping believe they were instituted at Mt. Sinai, about 1,500 years before the cross. The above quote states that Christ was doing away with something that was given 4,000 years before. Either this is speaking of the sacrificial system instituted at Eden's gate or the **appointments in time to meet** with our Creator. In Gen. 1:14 it states that the lights in the heavens were given for **appointments in time to meet**. The Hebrew word is "mow'ed" and is translated "**seasons.**" This is evidence that "feasts" and their Sabbaths were given at creation to man before the fall. I believe as Sister Ellen states that it was the **system of animal sacrifices and the rituals to be maintained during the**

sanctuary service that were to pass away forever, not the **appointments in time to meet**. If we state that annual Sabbaths, sabbaths of years, and land sabbaths, were a part of the **sacrificial system** then we have laid the groundwork for doing away with the weekly Sabbath, for on that day according to Num. 28:9 (two lambs were to be sacrificed. These two lambs were in addition to the lambs of the morning and evening sacrifice. Every **holy convocation, annual or weekly**, had its specific required sacrifices and accompanying rituals.

Holy convocations, annual or weekly, are "sabbath rests" at appointed times **not animal sacrifices or rituals.**

"The Sabbath service was in every respect the same as on other days **except** that at the close of the ordinary morning sacrifice the additional offering of two lambs with its appropriate meat and drink offering was brought."

The Temple p. 145
by Alfred Edersheim

Obj "I hate, I despise your feast days, and I will not smell in your solemn assemblies." Amos 5:21

Ans Objectors to feast days state that they were done away with at the cross; never mind there isn't any plain "thus saith the Lord" to support that view. Instead this is fabricated reasoning. It is strange they would use a scripture that is recorded well before the time of the crucifixion to argue against the feasts. This is poor logic. The context plainly shows why our Creator despises "your feasts" --the children of Israel had begun to celebrate and worship Moloch and Chiun among other gods.

"But ye have borne the tabernacle of your **Moloch and Chiun** your images, the star of your god, which ye made to yourselves. Therefore will I cause you to go into captivity beyond Danascus, saith the LORD, whose name is The God of hosts."

Amos 5:26-27.

This is one reason we need to do away with Christmas, Easter, Halloween, etc.

Obj "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 show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ."

Col. 2:14-17.

Ans In the section of this book intitled "Book of the Law" I have already dealt with some aspects of this verse but let us look again and notice some other points.

1.) Paul was addressing the attitude of the Pharisees who had judged Christ for healing on the Sabbath day and for harvesting a few handfuls of grain to eat, and there are probably many unrecorded incidents of individuals judging believers for what they ate, drank, and did at the appointed times for feast days.

2.) If this verse is to do away with the feast days, then we must note that it also addresses the Sabbath and eating and drinking.

3.) Furthermore, we must not make Paul say something that contradicts the plain evidence we have already shown, that Paul did not consider or teach that the feast days ended at the cross for he was keeping and teaching them many years after the cross.

Obj 1.) It's inconvenient, I am afraid to ask for time off - might get fired. 2.) My mother and father don't keep feasts. 3.) The leaders of the church haven't instructed us in the church papers. 4.) My husband, wife, best friend doesn't want to keep the feasts. 5.) I am afraid of ridicule from the peers and church associates that do not agree with feast keeping. 6.) I might lose my important position of leadership in the church. 7.) I don't understand it all. 8.) My employer has me doing something important at the feast times.

Ans The Saviour plainly taught:

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."

Matt. 10:32-40

How often have we as 7th-day Sabbath-keepers asked that a new convert make a stand for the Sabbath by going to his employer and taking a stand and stepping out in faith.

—Time to face ourselves!

When Were the Feasts First Given?

It is often thought that feasts were first given at Mt Sinai to mankind. There is evidence that these appointments in time predated even the creation of the earth.

Strong's # 4150. mow'ed, an appointment, a fixed time or season; a festival; feast, season, solemn, time.

This word "**mow'ed**" is used frequently throughout Scripture and translated into several different words that often do not correctly represent the original meaning.

In Lev. 23 "**mow'ed**" is translated "feasts" and the 7th-day Sabbath is the first feast or appointed time mentioned.

"How art thou fallen from heaven, O Lucifer,...! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation,...: I will ascend above the heights of the clouds; I will be like the most High."

Isa. 14:12-14

It is understood that the events recorded in this passage of Isa. occurred in heaven during a war before the creation of our world. Lucifer is described as ascending to the mount of the congregation, which word is translated from the word "**mow'ed**."

"He appointed the moon for seasons: the sun knoweth his going down." Psa. 104:19

King David here states that our Creator's purpose was to have the moon govern the appointed times. The word "seasons" here is "**mow'ed**."

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." Gen. 1:14

On the 4th day of creation lights (plural) were set in the heavens for appointments in time among other things. The word "seasons" here is the word "**mow'ed**" and is the same word translated "feasts" in Lev. 23. This premeditated planning is evidence

of their existence before the creation of our world. We would build a garage for a car only if there were such a thing as a car.

Because of the infinite nature of our Creator — what He spoke is infinite also.

"...make me a sanctuary... According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Exo. 25:8-9

"And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation..." Lev. 1:1

Ex. 25 states that the tabernacle is made according to the pattern which we understand is in heaven. The word "congregation" in Lev. 1:1 is "**mow'ed**." Logical reasoning would conclude that the one in heaven is also the tabernacle of the "**mow'ed**" or appointments in time.

"Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them," Job 1:6

This verse alludes to an appointed time for a big meeting.

". . . at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt." Exo. 12:41

This event was Passover. On the same day, 430 years before, a promise was made to Abraham. — before Sinai. Gal. 3:16, 17

"For as the new heavens and the new earth, which I will make, shall remain before me, . . . 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." Isa 66:22-23

This verse speaks to the continuance of the observance of the new moon and all the Sabbaths; weekly and annual. These things tell of the eternal nature and power of our Creator's words. Will you surrender all to His words of instruction?

What About Stoning?

Very often as this subject is discussed with someone who is new to these ideas, the question comes up, “What about stoning?”

Briefly, the directive judgments outlining “stoning” are simply laws describing capital punishment. We see here that in the government under the direct control of the Almighty is set the parameter of the death penalty. This tells us something about the character of our Creator.

“At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.”
Deut. 17:6, 7

This directive sets a boundary for the stubborn, rebellious, and unrepentant. This law is a guide to the judges, governors, and kings over the people.

This teaching in Scripture does not give the people a free hand to “take the law into their own hands.”

It is believed by many today that the law of “stoning” ended at the cross as a part of the Law of Moses.

This is a common misunderstanding of the history of Scripture and can be easily proven to be untrue.

Israel actually lost the privilege to implement capital punishment when they came under the control of Rome as a result of their apostasy.

Mary

In John 8 and *Desire of Ages* p. 455 by Ellen G. White is described a deep-laid plot to entrap Christ into a difficult position.

The scribes and Pharisees thought by bringing Mary caught in an act of sin that demanded death, they would be able to pin the Saviour in a hard place.

They reasoned that if He acquitted her, they could accuse Him to the people as having done away with the law of Moses.

On the other hand if He picked up a stone and began to carry out punishment they would go to the Roman authorities and accuse Him of taking the law into His own hands.

As we know He read their hearts.

Christ

Now let us look at what happened concerning the arrest of Christ. After being arrested He was brought before the Sanhedrin and the high priest. They found the Saviour guilty of blasphemy and declared Him worthy of death. They were afraid to carry out the punishment themselves because they knew Christ was loved by the people and they would run the risk of being reported to the Roman authorities as having taken the law into their own hands.

Thinking to cunningly outsmart the situation, the Sanhedrin presented Christ to Pilot and the Roman authorities as being guilty of law-breaking and worthy of death. They could then pass off blame for the death of Christ onto the shoulders of Rome.

If they had the authority to carry out capital punishment, then without question they would have carried it out themselves.

Stephen

Next we take a look at an event three and one-half years after the cross when the fires of Christianity were being lit on every hilltop.

We see Stephen, the witness for heaven, yielding his life to the brutal stones of the unrepentant nation of Israel.

In Acts 6 -7 we read a summary of the event and from Ellen White is the following:

"As the priests and rulers saw the power that attended the preaching of Stephen, they were filled with bitter hatred. Instead of yielding to the evidence that he presented, they determined to silence his voice by putting him to death. On several occasions they had bribed the Roman authorities to pass over without comment instances where the Jews had taken the law into their own hands and had tried, condemned, and executed prisoners in accordance with their national custom. The enemies of Stephen did not doubt that they could again pursue such a course without danger to themselves. They determined to risk the consequences and therefore seized Stephen and brought him before the Sanhedrin council for trial." *Acts of the Apostles* p. 98

"No legal sentence had been passed upon Stephen, but the Roman authorities were bribed by large sums of money to make no investigation into the case."

Acts of the Apostles p. 101

"The Roman authorities made no special effort to stay the cruel work and secretly aided the Jews in order to conciliate them and to secure their favor." *Acts of the Apostles* p. 102

We see in these three instances that the Jews at the time of Christ were not to exercise the authority of capital punishment and that that authority had been transferred to Rome when they came into power over the children of Israel.

So what is our responsibility concerning the statutes and judgments

and the death penalty?

Our responsibility is to realize that history has proven that when a nation followed the moral directives, not only in secular concerns but sacred as well, that that nation was blessed accordingly.

If we as individuals want the blessings of heaven for our families and community, then we must know the principle concepts in the laws of the universe. When we have an opportunity to vote for righteous laws and individuals whose standard closely aligns with the statutes and judgments of the Torah, we may be assured of the resultant blessings as well.

"Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law (Torah), which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;" Deut. 4:6-9

The system of
animal sacrifices
ended at the cross.

The Test of Inspiration

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

The **BURDEN OF PROOF** actually rests with those who say, "things have changed" not upon those who stand by the original command.

Isaiah's reference to the "law" here is not just to the ten commandments written in stone. The original word he used here is the Hebrew word "Torah" (teaching, instruction, doctrine, law) which as already discussed is referring to the instruction given to Israel by the Almighty through Moses. The word "Torah" comes from another Hebrew word "yarah, or yaw-raw" #3384 in Strong's and means, "to flow as water (i.e. to rain)" From this comes the term "the latter rain."

The Torah contains a wide variety of information, from the creation story to the flood and to the Exodus.

A spiritual teacher can use a variety of ways to get around the plain straight forward statements of the Torah as a test of his teaching.

◆ He can reinterpret their plain meaning giving a mystical

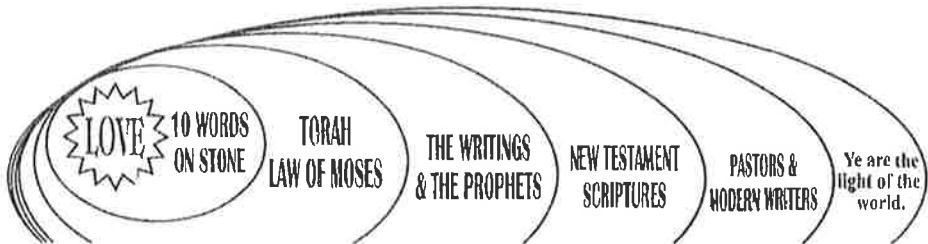
understanding instead.

◆ A new different definition can be placed upon the word "law" and "testimony."

◆ It may be stated that certain binding things in the writings were for a period of time but ending at the cross.

No matter how convincing the argument, any objection instantly places an individual on dangerous ground with the Author.

The writings of Moses were the foundation upon which all the cannon of Scripture was based and the acid test of their inspiration. For an individual to stand with the Bible in his hand claiming to be a teacher and then to promote the theory of Evolution as an explanation for how we came to be is simply a bold-faced contradiction of the Torah. The Torah stands as a light searching the depths of men's words and revealing the flaws,



"To the (Torah) and to the testimony: if they speak not according to this word, it is because there is no (dawn) in them."

The Torah and the law in stone **expand** the principle of love, forming the foundation for the truth to be taught to the children of the Almighty. It still forms the foundation of truth and light today. This instruction forms the foundation for heavenly wisdom and enlightenment in the church today. True inspiration expands on this base.

cracks, and crevices of their hearts.

The Torah was the spiritual guide for the children of Israel. The king was to rule from its instruction. Deut. 17:14-20.

The Torah was to be the source for the wisdom of Israel in the presence of the surrounding nations. Deut. 4:1-10.

If the children of Israel chose to obey and live by the statutes and judgments, then they were to receive blessings. If not they would be cursed and go into captivity to other nations.

One of the requirements of the Torah is to give the land a Sabbath when no crop was to be planted. This is a very simple law in the writings of Moses but does your church teach this? Israel went into captivity because they ignored this instruction. Are we any better?

Most churches teach tithing which is a part of the Torah, but not written on the tables of stone. With the hierarchy tithing is a popular law for obvious reasons. However, most of the other statutes and judgments are overlooked and actually taught against. Is it any wonder that the judgment of Ezekiel 9 is to begin with the ancient men before the sanctuary house. In the Almighty's eyes they are the most responsible for teaching the people the true knowledge for they have had easy access to the "Book of the Law" and have not fulfilled their duty in office.

Some are like King Josiah who did not know of the "Book of the Law" and when it was brought to his attention. . . there was a deep repentance and rending of hearts. Then he was compelled to bring this instruction to the people before it was too late.

One can do a Bible study on the word "wisdom" which means "enlightenment" and discover that there is a common thread running through Scripture which reveals that teaching, keeping, observing,

and practicing the statutes and judgments is considered "wisdom" in the eyes of our Creator.

The opposite of wisdom is foolishness which is to go against the plain instruction of the Almighty.

It is with clear understanding that we may read the plain message in the parable of the ten virgins, some wise, some foolish.

"A trimmed and burning lamp. —The very best credentials we can carry is love for one another. All strife, all dissension, is to cease. God will not accept the talents of the smartest, the most eloquent man if the inner lamp of the soul is not trimmed and burning. There must be a consecrated heart, and consecrated surrender of the soul."

SDA Bible Commentary Vol. 5 p. 1100
by Ellen G. White

As we read the words of the Torah, we need to read them with love in mind. It is the spirit in which they are given to mankind. As we read the words, let us check ourselves with the question, "How willing are we to carry out the idea or principle of the directives that flowed from the Wilderness Rock?"

If I find myself unwilling, resistant, hesitant, confused, troubled, and concerned in response to the instruction in the Torah, then I need to note it with a clear prayer of repentance.

As you may be aware, we are in a spiritual war and the stakes are eternal life and death. Which side of the battle do you stand on? Are you draft dodging? Have you read the Commander's orders? If we wish to be effective soldiers for the kingdom of heaven, then we must be in agreement with the requirements. Yes, loyal love is the main basic ingredient, but love is also spelled out in the many concepts and ideas conveyed through the Scriptures and the rich history of the children of the Almighty.

How often have our hearts thrilled to hear the story of Solomon, the wealth and wisdom of his kingdom. Solomon had many things to say about the Torah. Notice this thought:

"He that turneth away his ear from hearing the law (Torah) even his prayer shall be abomination." Prov.28:9

A little later the prophet Isaiah said:

"To the law (Torah) and to the testimony if they speak not according to this word it is because there is no light (dawn) in them." Isa. 8:20

Christ was a Hebrew child of the law (Torah) and He was clear about His relationship to the Torah.

"Think not that I am come to destroy the Nomos (Torah) or the prophets...till heaven and earth pass, one jot or one tittle shall in no wise pass from the Nomos (Torah), till all be fulfilled. Whosoever...shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:17-19

"The law. Gr. nomos here equivalent to the Heb. torah . . . The expression 'the law and the prophets' represents a twofold division of the OT Scriptures. However, the more common division among the Jews was the threefold division, the Law, the Prophets, and the Psalms, or, according to the title of the Hebrew Bible, 'Law, Prophets, and Writings.' The context indicates that Jesus here probably refers primarily to the moral law and the civil statutes contained in the books of Moses and confirmed by the prophets."

SDA Bible Commentary Vol. 5, p. 331

New Testament writers with the exception of Luke were Hebrew children of the law (Torah), which is to say that they were instructed and educated in the Torah. Paul was not studying Matthew, Mark, Luke, John, and Revelation and certainly not his own writing. In his letter to the Romans Paul states:

"Do we then make void the Nomos (Torah) through faith? God forbid: yea, we establish the Nomos (Torah)."

Romans 3:31

Christ told the disciples that the end would be "as in the days of Noah." As we view the condition of the world and the church, we must not stop looking until we have searched our own hearts. We have all sinned and come short of the glory!

Many have said much about relating honestly in conducting business, morality in marriage, healthful living, and tithing which are all doctrines described in the law ("Torah") of Moses.

In our church history there is a record of our rebellion against the health message among church leaders and members. We have often heard that history will be repeated. We also know we have had a problem for some time which is that we are "**rich, increased with goods, and have need of nothing.**" With this problem how can we possibly receive anything else from the mind of God? We must carefully consider our attitude toward any thought coming from Scripture! Just because it doesn't come from organizational headquarters or is not approved by the brethren doesn't mean it's darkness. History has shown us that we are not to trust our salvation to man. We should ask for

"a plain thus saith the Lord!"

◆ Consider words of Scripture in the **ORIGINAL LANGUAGES:**
Hebrew, Aramaic, Greek.

It is written!!!

"Come, and let us return unto YAHWEH: for He hath torn, and He will heal us; he hath smitten, and he will bind us up."
Hosea 6:1

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. Ezek. 20:12

To be a Sign

In the English language we have words that are borrowed from other languages and are often used to convey English thoughts. Amen and Hallelujah are Hebrew words that are often used in daily conversation.

The Hebrew word for "sign" is as follows:

226. 'owth, oth; prob. from H225 (in the sense of appearing); a signal (lit. or fig.), as a flag, beacon, monument, omen, prodigy, evidence, etc.:--mark, miracle, (en-) sign, token.

To give a fitting example of how this word is used think of the United States flag and ask yourself what is it supposed to represent. Thoughts like liberty, freedom, justice, etc. come to mind. The flag becomes a fitting representation of those characteristics. Have you ever witnessed or participated when with hand over heart the pledge of allegiance was recited? That pledge is an "oath."

In reciting the oath we actually make a statement of unity with each other and with the purpose for which the flag stands. We become an extension to the flag representing what it represents.

In the rite of baptism, the Lord's supper, and in the keeping of the Sabbaths we become an extension to the concepts they represent.

Here in Ezekiel 20:12 the Almighty

states that of His statutes and judgments he has set aside the Sabbath days as signs or flags representing the standards of the Kingdom of Heaven. To take the position that this scripture is only speaking of the fourth commandment in the decalogue is misrepresenting the context of the scripture.

Ezekiel is Old Testament Scripture and the critics of the "feast days and their annual Sabbaths" state that they were done away with at the cross. When "Sabbaths" are mentioned in the Old Testament before the cross, then annual Sabbaths and Sabbaths of years must be included in the definition.

In performing an Englishman's search using the Strong's Hebrew #226 we come up with a surprisingly interesting array of scripture.

Gen. 1:14 "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:"

Gen. 4:15 "And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him."

Gen. 9:13 "I do set my bow in the cloud,

and it shall be for a token of a covenant between me and the earth."

Gen. 17:11 "And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you."

Exo. 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 (Torah) may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt."

Exo. 31:13 "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."

Isa. 8:18 "Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion."

Ezek. 20:12 "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."

Ezek. 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."

How do you feel in your heart of hearts about the Sabbath? How important is the Sabbath to you? How do you relate to the Sabbath? What kind of things do you do on the Sabbath? What kind of things will you not do on the Sabbath? Have you ever kept the Sabbath?

The Sabbath is not just Saturday the 7th day of the week. The Sabbath begins when we meet our Saviour. One of the times He has asked us to meet with

Him is from sundown Friday to sundown Saturday. As our Creator, Best Friend, and Counselor, He has the option to tell us when to meet with Him and each other.

He also has the option to tell us to regard certain periods of time as sacred, holy, and set apart. He has the right to tell us what we can and cannot do during this set-apart time. Are we listening?

He has the right to take any day of the year He so chooses and declare it set apart for holy use. This same Creator made the flowers, animals, trees, water, you, and me.

Have you ever seen a human speak these things into existence?

When a Creator with this much power merely shifts position, we should take careful notice.

We live in a three-dimensional world by faith believing that we have unseen angels attending everyone —some with demons.

Our Creator has given us the weekly and annual Sabbaths and other appointments in time to give us the opportunity to see into the fourth dimension. It is our privilege to develop spiritual eyesight so we may discern the activity of heaven on our bloodstained doorstep.

Let us with eagerness take hold of every opportunity to get to know our Lord and Master. Let us not shun the invitation to attend His appointed times for gathering. If we resist His gentle embrace, we are resisting life itself.

We are talking about a relationship, a fellowship, a partnership, about true social security.

Hubble telescope is suspended out there in space gazing into the distance of the stars hoping to see the face of the Almighty and His throne.

They're looking in the wrong place!

He gathered them together
into a place called
in the Hebrew tongue

AR-MA-GED'DON

Rev. 16:16

There are a lot of passages in Scripture that stand out in the memory. This one about Armageddon, in Rev. 16:16 touches chords of intense terror as we look forward to the day described as a final fierce war.

I have often wondered if we could gain some insight into this battle. I hope this information will prove to be a blessing.

Notice that the Scripture states that name of the gathering place in the Hebrew language is Armageddon. There isn't any place in Israel by that name and Armageddon is not a word in the Hebrew language. It was providential that my attention was drawn to this information.

SDA Bible Commentary

"For the second part of the name, -*ageddon*, two different derivations have been suggested: (1) That -*ageddon* is from Heb. *megiddo* or *megiddon*, the ancient city of Megiddo, which gave its name to the important pass through the mountains to the southwest, to the valley of Jezreel to the north and northeast and to the Kishon which flows through the valley. (2) That -*ageddon* is from *mow'ed*, the Hebrew word commonly used throughout the OT for "congregation," for an appointed "feast," and for an "assembly and the "places of assembly" The first derivation links the composite name Armageddon with the geographical and historical environment of ancient Megiddo, while the second suggests a possible connection with the great controversy between Christ and Satan.

In Isa. 14:13, where *har-mow'ed* is translated "mount of the congregation," or "mount of assembly," and designates the

mountain on which Solomon's Temple stood, to the north of ancient Jerusalem, Lucifer is represented as aspiring to replace God as Israel's sovereign ruler."

SDA Bible Commentary Vol. 7 p. 846

Strong's Concordance

2022. har, har, a short form of H2042; a mountain or range of hills (sometimes used fig.);--hill (country), mount (-ain), X promotion.

4150. mow'ed, mo-ade', or mo'ed mo-ade'; or (fem.) mowadah (H2 Chron. 8 : 13), mo-aw-daw'; from H13259; prop. an appointment, i.e. a fixed time or season; spec. a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand);--appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

These two words together make an interesting combination "har mow'ed." It is this combination that is seen in the following verse.

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." Isa. 14:12-15

"Mount of the congregation," here is "har mow'ed" in Hebrew. To more directly interpret this it would be "mount" or possibly "kingdom of the appointments in time."

Before jumping to conclusive thoughts let us examine the thought that the "appointments in time" are not only referring to the Sabbaths, weekly and annual, but to a much larger system of "appointments in time" the system of stars and planets and all the laws that govern their movement. This is the vast system and territory that our Creator is Lord over. It is this system that Lucifer wants control over, and he is playing his hand till the end.

We are part of this war and these appointments in time we also have a part in. Our Creator has made us aware of some of His appointments in time and we are just as surely aware of Lucifer's times for meetings and worship.

Now to continue in the thought there is another study tool that sheds some light on the word Armageddon. It's found in the book by George Wigram known as the "Englishman's Hebrew and Chaldee Concordance of the Old Testament. George Wigram takes the Strong's #4150 "mow'ed" and spells and pronounces it in the following way;

möh-gêhd'

When we put "har" in front we now have "har möh-gêhd'." We do not fully understand the original Hebrew sounds or the sounds in Greek since languages and their sounds change over the years.

Let's look again at the Scripture and notice the way it says it and consider.

"And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:16

In our English Bibles Revelation is a translation from Greek. John here is translating a Hebrew word and concept into Greek. So we have a word that has almost lost touch with the original phonics translation through the dust of time.

So "har - möh-gêhd'" could possibly have the sounds that are translated "Armageddon."

To wrap up the thought, some of us believe that the battle of Armageddon is a spiritual battle in a literal world. That the issue is over who we will worship and the times appointed for that worship. The Sabbath - Sunday issue is not the only issue involved, it comes with a complete larger package namely holidays versus holy days.

We are individually responsible to become familiar with this subject and its far-reaching comprehension. Knowledge, teaching, law, and doctrine are not our saviour, but these things do tell us about our Saviour and the character of His kingdom. When one thinks of the many alternative and diverse concepts at large in our world, there is nothing like the gospel story. The gospel gives reason and purpose to life and an opportunity to be an active participant in a positive way in the final scenes of the great controversy.

We must not faint at the size of the task before us. Take courage!

WHAT'S IMPORTANT?
It's not the few minutes
we spend talking,
but the many hours
we spend thinking
about what was said!

In Conclusion

In this booklet is shown the Scriptural and historical evidence for Paul as a 7th-Day Sabbath-keeper as well as an annual Sabbath-keeper many years after the cross.

It is also shown how the early church divided upon not whether the feasts were finished at the cross, but upon the timing of them. This division became known as the Roman Catholic or Western church as opposed to the Greek Orthodox or Eastern Church. The seven churches of Revelation were part of the Eastern Church as well as those precious souls who stood by the teaching of John the Revelator and Paul the Apostle. This study has proven the claim, "The feast days (appointments in time for a meeting) met their antitype at the cross," to be **FALSE!!!** The system of animal sacrifices and rituals connected with the sacrificial service met their antitype in "Yahshua," the salvation of "YAHWEH," the Almighty!

This booklet has pointed out that the tradition of worship on Sunday in the Christian era is based on the Easter issue which is the counterfeit day of the wave-sheaf. The Roman Catholic Church officially takes credit for having changed the plain instruction of Scripture concerning all the "now'ed" appointments in time.

Here is evidence showing from several credible sources just what day is the day of the wave-sheaf. The term "weck" to the ancient Hebrew is referring to a period of seven days which could begin on Tuesday and end on Monday.

We have presented the Scriptural evidence showing that Christ rose on the morning of the "third day" and that this was a fulfillment of the sacrificial system of types and symbols that pointed to the Saviour's death.

Several questions have been answered showing the "Book of the Law" is still binding today and will be for eternity since the One who gave it is Eternal Himself.

The issue of STONING as capital punishment has been presented to show its proper relevance for Americans today and that the cross was not the vanishing point.

One of the most important tests of inspiration has been explained, and it has been shown that to obey and live by the statutes and judgments in the sight of the Almighty is considered wisdom.

It has been shown that all of our Creator's Sabbaths are included in the plural "Sabbaths" of Ezekiel 20:12, and that they are a sign, flag, mark, and token representing the Kingdom of Heaven.

The term "Armageddon" has been explained from the perspective of definition as well as the phonic Hebrew - Greek, transliteration challenges.

How will you relate to this information? Will you cast it aside as meaningless, hoping this will diminish your responsibility? We are responsible to share truth and righteous thoughts. How will the world become enlightened if we do not participate and co-operate with heaven's mercy. Personally I feel a responsibility to share what I have discovered, **the reason for the booklet you now hold in your hand!**

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: (more than 2, 10, or 12) for this is the whole duty of man." Eccl. 12:13

I pray that you may discover the blessings and share them with others! —Merwin

Consider for a moment what Daniel and his three friends must have been thinking as they watched all their other Hebrew friends and relatives bow to the image as the testing fires were fueled. Daniel's faith in the integrity and purpose of his Creator's character and design was rewarded.

How is the strength of your faith. **Will you take an active stand on the truth that you have discovered in this booklet?**

Discover the Blessings!!!

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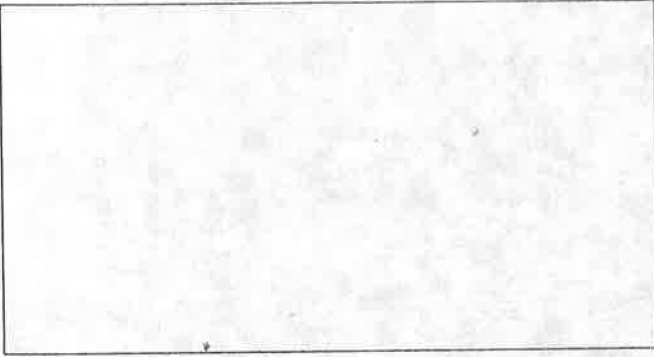
We would be happy to send this booklet to your friends and community.

Drop us a line and let us know what you think of this booklet and how we might be able to make it better.

May Our Creator Bless You Today!!!

POSTAGE

TO:



Don't Just Tell Me I'm Wrong! Present Me With the Facts!

A GEM SHINES BRIGHTER THE MORE IT IS POLISHED!

"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, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. **Come now, and let us reason together, saith the LORD:** though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it. How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers."

Isa. 1:14-21