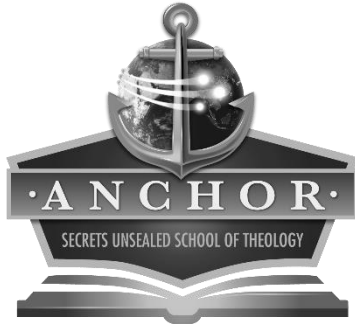


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## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #1 - A Tour of Messiah’s House

The SDA world-view: There is a cosmic problem that Jesus solves step-by step in his movements through the sanctuary. If I were to ask which of the steps is the most important the majority of Christians would probably answer, the cross! The cross is vitally important, but just as important in solving the sin problem are all the other steps.

#### Tour of Messiah’s House

- The Camp: Jesus wove a perfect robe of righteousness.
- The Altar of Sacrifice: Jesus paid the penalty for sin.
- The Laver: Jesus resurrected to fulfill His next function.
- The Holy Place: Jesus intercedes for individuals—applies the benefits of the atonement.
- The Most Holy Place: Examines the sincerity of repentance.
- The outer Court: Jesus disposes of sin by putting it on de originator and perpetrator.
- The Camp: Jesus returns to the camp to live with his people forever (Revelation 20 calls it the camp of the saints).

#### Camp

**John 1:14**: Jesus came to ‘tabernacle’ with us in the camp: *“And the Word became flesh and dwelt [same word for ‘tabernacle’] among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”*

**Nakedness** was the first consequence of sin (Genesis 3:8). We cannot offer the law perfect righteousness so Jesus came to weave a perfect robe of righteousness to cover the shame of our nakedness.

The slain victim and the officiating priest had to be without blemish:

**Leviticus 22:20-22**: Unblemished sacrifice: *“Whatever has a defect, you shall not offer, for it shall not be acceptable on your behalf. <sup>21</sup> And whoever offers a sacrifice of a peace offering to*

the Lord, to fulfill his vow, or a freewill offering from the cattle or the sheep, it must be **perfect to be accepted**; there shall be **no defect** in it. <sup>22</sup> Those that are blind or broken or maimed, or have an ulcer or eczema or scabs, you shall **not offer** to the Lord, nor make an offering by fire of them on the altar to the Lord.”

**Leviticus 21:17-21**: Unblemished **priest**: “Speak to Aaron, saying: ‘No man of your descendants in succeeding generations, who has **any defect**, may approach to offer the bread of his God. <sup>18</sup> For any man who has **a defect** shall not approach: a man blind or lame, who has a marred face or any limb too long, <sup>19</sup> a man who has a broken foot or broken hand, <sup>20</sup> or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch. <sup>21</sup> No man of the descendants of Aaron the priest, who has **a defect**, shall come near to offer the offerings made by fire to the Lord. He has **a defect**; he shall not come near to offer the bread of his God.”

**Exodus 12:5**: Passover **lamb** without blemish: “Your lamb shall be **without blemish**, a male of the first year. You may take it from the sheep or from the goats.”

**1 Peter 1:18-20**: **Jesus** is the Lamb without blemish: “. . . knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, <sup>19</sup> but with the precious blood of Christ, as of **a lamb without blemish and without spot**. <sup>20</sup> He indeed was foreordained before the foundation of the world, but was manifest in these last times for you. . .”

**Hebrews 4:15**: Jesus is the **Priest** without blemish: “Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. <sup>15</sup> For we do not have a High Priest who cannot sympathize with our weaknesses, but was **in all points tempted as we are, yet without sin**. <sup>16</sup> Let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need.”

**Hebrews 7:25**: Jesus is the **unblemished Priest**: “For such a High Priest was fitting for us, who is **holy, harmless, undefiled, separate from sinners**, and has become higher than the heavens.”

**John 19:6**: Pilate found **no fault** in him: “Therefore, when the chief priests and officers saw Him, they cried out, saying, “Crucify Him, crucify Him!” Pilate said to them, “You take Him and crucify Him, for I find **no fault in Him**.”

The work of Jesus in the camp was **objective**; the robe he wove is available for every human being who has ever lived.



## **The Court: The Altar of Sacrifice**

Jesus not only had to weave a robe of perfect righteousness but He also had to **resolve the problem of sin**, for the **wages** is death. In Gethsemane and on the cross **every sin** that has ever been committed pressed upon His soul. The events at Gethsemane and the Cross, show us that sin in is a **terrible monster**. If you want to **stop sinning**, just look at what it did to Jesus!

**John 3:16:** What Jesus did, He did for the **whole world**: *“For God so loved **the world**, that He gave His Only Begotten Son. . .”*

**2 Corinthians 5:21:** Jesus was **made sin** so that we could be righteous in Him: *“For He made Him who knew no sin **to be sin for us**, that we might become the righteousness of God in Him.”*

**Galatians 3:13:** He **took the curse** that belonged to humanity: *“Christ has redeemed us from the curse of the law, having **become a curse for us** (for it is written, “Cursed is everyone who hangs on a tree”).”*

**Hebrews 2:9:** Tasted death **for all**: *“But, we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might **taste death for everyone**.”*

**1 John 2:1, 2:** *“My little children, these things I write to you, so that you may not sin and if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. <sup>2</sup>And He Himself is the propitiation for our sins, and not for ours only but also for the **whole world**.”*

**Isaiah 53:5, 6:** *“But He was wounded for **our** transgressions, He was bruised for **our** iniquities; the chastisement for **our** peace was upon Him, and by **His stripes** we are healed. <sup>6</sup> All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has **laid on Him** the iniquity **of us all**.”*

**Selected Messages, volume 1, p. 321:** *“The guilt of **every sin** pressed its weight upon the divine soul of the world's Redeemer. The evil **thoughts**, the evil **words**, the evil **deeds** of **every son and daughter of Adam**, called for retribution upon Himself; for He had become **man's substitute**. Though the guilt of sin was not His, His spirit was torn and bruised by the transgressions of men, and He who knew no sin **became sin for us**, that we might be made the righteousness of God in Him.”*

What Jesus did in the **camp and in the court** was **for all human beings** who have ever lived. His perfect life and death for sin are the **benefits** or **gift** of his atonement but the **individual sinner** must claim the gift.

## The Court: The Laver

**Titus 3:4, 5:** The laver of **regeneration** represents the **resurrection** of Jesus in the court: *“But when the kindness and the love of God our Savior toward man appeared, <sup>5</sup> not by works of righteousness which we have done, but according to His mercy He saved us, through the **washing of regeneration** and **renewing** of the Holy Spirit.”*

**Romans 6:9, 10:** The priest had to **cleans himself from every vestige of death** before He could move on to **the next phase** of his work—intercession. The resurrection of Jesus was **for all:**

*“ . . . knowing that Christ, having been **raised from the dead, dies no more.** Death no longer has dominion over Him. <sup>10</sup> For the death that He died, He died to sin **once for all;** but the life that **He lives,** He lives to God.”*

**Romans 4:25:** Jesus resurrected **for** our **justification:** *“Now it [the story of Abraham’s justification when he believed God] was not written for his sake alone that it was **imputed** to him, <sup>24</sup> but also for us. It shall be **imputed to us** who **believe in Him** who **raised up Jesus** our Lord from the dead, <sup>25</sup> who was delivered up because of our offenses, and was **raised for our justification.**”*

**I Corinthians 15:3-7, 17-19:** People usually think that the death of Jesus forgave our sins, but **without the resurrection,** there could be no forgiveness for sin: *“For I delivered to you first of all that which I also received: that Christ **died** for our sins [**Passover**] according to the Scriptures, <sup>4</sup> and that He was **buried** [**Unleavened Bread**], and that He rose again [**First-Fruits**] the third day according to the Scriptures, <sup>5</sup> and that He was seen by Cephas, then by the twelve. <sup>6</sup> After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep and after that He was seen by James, then by all the apostles. <sup>8</sup> Then last of all He was seen by me also, as by one born out of due time. <sup>17</sup> And if Christ is not risen, your faith is futile; **you are still in your sins!** <sup>18</sup> Then also, those who have fallen asleep in Christ **have perished.** <sup>19</sup> If in this life only we have hope in Christ, we are of all men the most pitiable. “*

The work of Jesus in the camp and in the court are the **objective benefits** of his atonement and are **accessible** to all those who **claim them individually.**

## The Holy Place

**John 3:16** (second half of the verse) *“ . . . that whoever **believes in Him** should not perish but have everlasting life.”*

Jesus, by His life and death, bought **the gift** of salvation for every person who has ever drawn breath, but only those who **receive it** through faith will benefit.

### **Illustration:**

The owner of a bank out of **mercy and grace** decides to set up a special account and deposit **sufficient capital** to pay **all the debts** of **every person** who has ever lived on planet earth. There is enough capital in the bank to pay **mortgage, credit cards, department stores, educational bills, auto loans**, etc. The owner of the bank **announces to everyone** on the planet that there is enough capital in the bank to pay for all of their debts. However, there is a **catch**; each individual must **personally** come to the bank and **make the withdrawal**. Whoever does not come to the bank will remain in debt!

I cannot repeat enough that the work that Jesus did in the **camp** and in the **court** is **corporate** but the work that He does in the heavenly sanctuary is **individual and personal**. **What has Jesus been doing** in heaven for the last **two thousand years**? The answer is that He has been **crediting** His life and death to the account of those who come to Him in **repentance and faith** thus cancelling their personal debt.

After Jesus lived, died and resurrected on earth, we went to the **holy place** to apply to repentant individuals the benefits of His earthly work.

**1 John 2:1, 2:** Jesus Christ, **the righteous**: *"My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an **Advocate** with the Father, Jesus Christ **the righteous**."*

**Hebrews 7:25:** Jesus **intercedes only** for those who come to God through Him: *"Therefore He is also able to save to the uttermost **those who come to God through Him**, since He always lives to make **intercession** for **them**."*

**Romans 8:31-34:** Jesus intercedes only **for the elect**: *"Who shall bring a charge against God's **elect**? God **justifies**.<sup>34</sup> Who is he who condemns? It is Christ who **died**, and furthermore is also **risen**, who is even at the right hand of God, who also **makes intercession** for **us**."*

The Bible does not teach that Jesus **forgave** all sins at the cross:

**Acts 2:38:** The sins of **individuals are forgiven** when they repent and are baptized: *"Then Peter said to them: **Repent**, and let every one of you be **baptized** in the name of Jesus Christ **for the remission of sins**; and you shall receive the gift of the Holy Spirit."*

**Acts 5:31:** Jesus **went to heaven** to give repentance to Israel: *"Him God has **exalted** to His right hand to be Prince and Savior, **to give repentance** to Israel and **forgiveness** of sins."*

**Acts 10:43:** When individuals **believe** in Jesus, God forgives their sins: “*To Him all the prophets witness that, through His name, whoever **believes** in Him **will receive remission** of sins.*”

**I John 1: 9:** The sins of individuals are forgiven when they **confess** them: “*If we confess our sins, He is **faithful and just** to **forgive us our sins** and to **cleanse us** from all unrighteousness.*”

**Proverbs 28:13:** Mercy comes when individuals **confess and forsake** sin: “*He who covers his sins will not prosper but whoever **confesses** and **forsakes** them will have **mercy**.*”

**Christ’s Object Lessons, p. 311:** “*Only the covering which Christ Himself has provided can make us meet to appear in God’s presence. This covering, the robe of His own righteousness, Christ will put upon every **repenting, believing** soul.*”

**The Faith I Live By, p. 107:** “*The grace of Christ is freely to justify the sinner **without merit or claim on his part**. Justification is a **full, complete pardon of sin**. The moment a sinner **accepts Christ by faith**, that **moment** he is pardoned. The **righteousness of Christ is imputed** to him, and he is no more to doubt God’s forgiving grace.*”

When did the **prodigal son** receive the robe of righteousness from his Father? When he repented, confessed his sin and trusted in the goodness of His Father.

Not all repentance and confession are **genuine**—during the holy place ministry of Jesus, the sincerity of repentance is **not tested**. When a person **claims** to repent and confess his sin, Jesus takes that person at his word and **pours out the benefits** of his atonement, but the judgment will reveal if the person was sincere and is really **entitled to the benefits**.

**The Story of Redemption, p. 386:** Jesus went to heaven to pour out **the benefits** of His atonement:

*“The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been **offered** and had been **accepted**, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered **by His own blood**, to shed upon **His disciples [not the whole world]** the **benefits** of His atonement.”*

The judgment will reveal whether the person was **entitled to the benefits**: “*As the sins of the people were anciently transferred, in figure, to the earthly sanctuary by the blood of the sin offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ. Moreover, as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by*

*the removal, or blotting out, of the sins which are there recorded. This necessitates an examination of the books of record to determine who, through repentance of sin and faith in Christ, are **entitled to the benefits of His atonement.**" *The Faith I Live By*, p. 206*

## **The Most Holy Place**

**The sinner** was forgiven and cleansed in the holy place ministration but the **sanctuary was defiled**. At some point it was necessary for the sanctuary to be cleansed and this happened in the most holy place on the Day of Atonement (**Hebrews 9:23; Daniel 8:14**).

How we know if **a person was truly sorry for sin**? The change in the life reveals the genuineness of repentance. For this reason, the judgment is according to our works. We are saved by **grace through faith** (Ephesians 2:8-10) but we will be **judged by works** because works reveal whether faith is genuine (Revelation 22:12; Matthew 16:27; Matthew 12:36, 37; Ecclesiastes 12:13, 14; the **parables of Jesus** in Matthew 24, 25).

Only those who **have claimed Jesus** come in review in the pre-Advent investigative judgment (1Peter 4:17; 1Timothy 3:15). At the second coming, Jesus will **take the faithful to heaven** so their judgment must have taken place before He came. There is **no urgency** to judge the wicked before the second coming because they will remain on earth, to be judged during the millennium.

**Christ's Object Lessons**, p. 310: *"It is while men are still dwelling upon the **earth** that the work of investigative judgment takes place in the courts of **heaven**. The lives of **all** ['guests' (plural) were examined] His **professed followers** pass in review before God. **All** are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed."*

**New Jersey transit**: As long as we have the ticket, we have nothing to fear.

## **Does God Really Need a Judgment?**

The answer to this question is no! God knows the true condition of all and does not need to be informed about who was truly repentant and who was not. The judgment is for the benefit of the universe. There are **true** and **counterfeit** believers and the universe must clearly see that God dealt faithfully with every case:

- There is **wheat** and there are **tares** in the church.
- The casting of the **gospel net** gathers both good and bad **fish** into the church.
- The church is composed of wise and foolish **virgins**.
- In the **wedding hall** are guests who have the wedding garment and those who do not.

- Among those who claim to follow the Lord are those who say “**Lord, Lord**” but do not do His will.
- Even among the **clergy**, there are those who disguise themselves as **ministers of righteousness**.
- There are people who have a **form of godliness** without the power.

The Bible does not teach ‘once forgiven always forgiven’. According to **Ezekiel 33** and the story of the **two debtors**, if repentance is not genuine, it is possible that the judgment will revoke forgiveness.

## **The Court**

**Leviticus 16:7**: The **scapegoat** ceremony took place in the court **at the entrance** to the holy place.

**Leviticus 16** provides the description of the scapegoat ceremony. People often ask the question: How can **something as pure as heaven** have a record of sin? The best way to answer this question is by asking another: How could **Jesus bear the sins of the world on His body if He was holy**? Sin does not belong to Jesus or to the sanctuary—sin was imputed to them until it could be imputed to the one who is truly responsible for it!

It is vitally important to realize that Jesus **only placed forgiven sins** on the scapegoat. The scapegoat **did not forgive** the sins of Israel. **Desmond Ford** claimed that the Day of Atonement took place at the cross because sacrifices were offered on the Day of Atonement. It is true that the **sacrificial aspect** of the Day of Atonement took place at the cross but this does not mean that the **entire** Day of Atonement ritual was fulfilled at the cross. Sacrifices were also offered on the Day of Pentecost. Does this mean that the Day of Pentecost was fulfilled at the cross? The scapegoat did not forgive sin because without the shedding of blood there can be no remission of sin (Hebrews 9:22).

After the forgiven sins were placed on the Scapegoat, it was sent to a non-inhabited wilderness just as Satan will be exiled for one thousand years to a desolate world devoid of inhabitants.

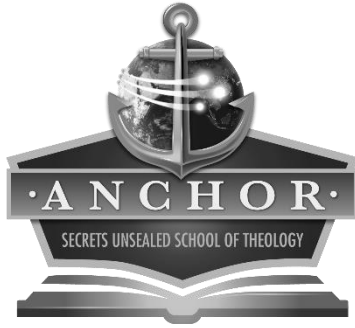
## **The Camp**

After the millennium the wicked will surround the camp of the saints, they will be destroyed and **sin will be eradicated** forever. The tabernacle of God will then be with men, he will dwell with them, He shall be their God, and they shall be his people.

**Revelation 21:2-4:** *"Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband and I heard a loud voice from heaven saying, "Behold, **the tabernacle of God is with men**, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God and God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."*







## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #2 - The Sanctuary Sequence in Revelation

#### Tour of Messiah’s House

- The **Camp**: Jesus wove a perfect robe of righteousness
- The **Altar of Sacrifice**: Jesus paid the penalty for sin
- The **Laver**: Jesus resurrected to fulfill His next function
- The **Holy Place**: Jesus intercedes for individuals—applies the benefits of the atonement
- The **Most Holy Place**: Examines the sincerity of repentance
- The outer **Court**: Jesus Disposes of sin by putting it on the originator and perpetrator
- The **Camp**: Jesus returns to the camp to live with his people forever (Revelation 20 calls it the camp of the saints)

#### The Desire of Ages and Acts of the Apostles

**The Desire of Ages** describes the first three steps of Jesus in the **camp and in the court**. The four Gospels also describe these **three steps** of the sanctuary ministrations and only **briefly touch upon** the fourth (at the end of the Gospels, Jesus promised to send the Holy Spirit—John 14:17; Matthew 28:18-20; Mark 16: 15-18; Luke 24:45-49).

- **His Life** (*The Desire of Ages* 19-758)
- **His Death** (*The Desire of Ages* 758-768: “It is Finished”)
- **His Burial** (*The Desire of Ages* 769-778: “In Joseph’ Tomb”)
- **His Resurrection** (*The Desire of Ages* 779-787: “The Lord is Risen”)
- **40 Days** on Earth (*The Desire of Ages* 788-828; Acts 1:3)
- **His ascension** of Jesus (*The Desire of Ages* 829-836: “To My Father, and Your Father”)
- Installation of Jesus as the **High Priest** in the **holy place** (*Acts of the Apostles* 35-56: “Pentecost”, “*The Gift of the Spirit*”; Acts 1, 2; the sacrifice and the fire)

## **The Camp and the Court: The Life, Death and Resurrection**

In the book of Revelation, the work of Christ in the camp and in the court has **faded from view** because the purpose of Revelation is to **highlight the heavenly ministry** of Jesus in the holy and most holy places, and yet, in chapter 1, there is **a brief allusion** to Christ's earthly work:

**Revelation 1:5:** Jesus **loved** us and **washed** us in His **blood** (the verbs are in the **past** tense): *"John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, <sup>5</sup> and from Jesus Christ, the faithful witness, the **firstborn from the dead** and the ruler over the kings of the earth. To Him who **loved us and washed us from our sins in His own blood**, <sup>6</sup> and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen."*

**Revelation 1:17, 18:** A clear reference to the **death and resurrection** of Jesus: *"And when I saw Him, I fell at His feet as dead but He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. <sup>18</sup> I am He who **lives, and was dead, and behold, I am alive forevermore**. Amen. And I have the keys of Hades and of Death."*

**Each section** of the book of Revelation has an **introductory heavenly sanctuary vision**. If we do not understand the sanctuary, we will not be able to follow Jesus in his work there.

### **The Ministration in the Holy Place (the Churches, Seals and Trumpets)**

The Seven **Candlesticks** (**the Seven Churches**: Revelation 1:10-3:22):

When Jesus ascended to heaven, He did **not go directly** into the Most Holy Place of the heavenly sanctuary. The evidence from the **first half** of the book clearly indicates that during most of the Christian era, Jesus ministered in the holy place:

*"The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there **"seven lamps of fire** burning before the throne." Revelation 4:5. He saw an angel **"having a golden censer**; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Revelation 8:3. Here the **prophet was permitted to behold the first apartment of the sanctuary in heaven**; and he saw there the **"seven lamps of fire"** and the **"golden altar"** represented by the **golden candlestick** and the **altar of incense** in the sanctuary on earth." *The Faith I Live By, p. 202**

- **Revelation 2 and 3:** The seven candlesticks symbolize the seven churches and the seven churches represent **seven consecutive historical stages** of the global church.

- **Revelation 1:12, 13:** As the High Priest, Jesus **walks** in the midst of the seven candlesticks: *“Then I turned to see the voice that spoke with me and having turned I saw seven golden lampstands, <sup>13</sup> and **in the midst** of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.”*
- **Leviticus 24:1-4:** The high priest was to **trim the lamps** and make sure that there was a constant **supply of oil**: *“Then the Lord spoke to Moses, saying: <sup>2</sup> “Command the children of Israel that they bring to you pure oil of pressed olives **for the light**, to make the lamps burn **continually**. <sup>3</sup> Outside the veil of the Testimony, in the tabernacle of meeting, Aaron shall be in charge of it from evening until morning before the Lord **continually**; it shall be a statute forever in your generations. <sup>4</sup> He shall be in **charge of the lamps** on the pure gold lampstand before the Lord **continually**.”*
- The **oil** represents the **Holy Spirit** (Zechariah 4:6; Matthew 25:1-10) and the light represents the **witness of the church** to the world through the agency of the Holy Spirit (Matthew 5:14-16). Jesus makes sure that the **oil supply never runs out** so that His church can reflect His light to the world.
- During the **Dark Ages**, the light of the church flickered and was on the brink of going out but Jesus did not leave Himself without witnesses. Groups such as the Waldensians kept the light burning.
- Ellen White beautifully explained the symbolism of Christ walking in the midst of the seven candlesticks: *“Christ is spoken of as **walking** in the midst of the golden candlesticks. Thus is symbolized **His relation to the churches**. He is in constant communication with His people. He knows their true state. He observes their order, their piety and their devotion. Although He is high priest and mediator in the **sanctuary above**, yet He is represented as walking up and down in the midst of His churches **on the earth**. With untiring wakefulness and unremitting vigilance, He watches to see whether the light of any of His sentinels is **burning dim or going out**. If the candlesticks were left to mere human care, the flickering flame would languish and die; but He is the true watchman in the Lord's house, the true warden of the temple courts. His continued care and sustaining grace are the **source of life and light**.” *Acts of the Apostles*, p. 586*
- It will be noticed that Ellen White wrote about the seven candlesticks as proof that Jesus is **in the holy place** in heaven and is also walking in the midst of **His church on earth**. How can He be in two places at the same time?

The answer is that Jesus is **literally and personally** in the heavenly sanctuary but He is present with His church on earth through the Holy Spirit. Jesus clearly told His disciples that He was **going to heaven** (to a literal temple) but He also promised that **He would be with His church** (the spiritual temple) until the end of the world.

The Table of the **Showbread (The Seven Seals:** Revelation 4:1-8:1)

- The bread on the table represents the **Word of God** (Deuteronomy 8:3, 4; Matthew 4:3, 4; John 6:63).
- Both Jesus and the Father guarantee that the bread is **never lacking** in His church. The Father and the Son are involved in giving bread to the church. The Father **sends** the bread and Jesus **is** the bread (John 6:32, 35).
- During the period of **Papal supremacy** the Word of God was **scarce**, but it never totally disappeared from the table because Jesus made sure that there was a constant supply.
- The Table of Showbread represents the **throne of God** in the Holy Place for the following reasons:
  1. The throne of God is in the sides of the **north** (Isaiah 14:12-14) and the Table of the Showbread was on the north end of the holy place.
  2. The Hebrew expression *lahem panim* is better translated the “Bread of the Presence”. The Word *panim* means “**person, face or presence**” (Lamentations 4:16; Proverbs 7:15; II Samuel 17:11).
  3. The Table of Showbread was the only item of furniture in the sanctuary that had **two crowns** (Exodus 37:10-12). Notably, the Altar of Incense and the Ark of the Covenant had **only one** crown.
  4. There were **two stacks** of bread on the table. This reflects the fact that when Jesus ascended to His Father He sat with Him on His throne (**Revelation 3:21**).
  5. During the period of the **third Seal**, there was **famine for sanctuary bread**, which led to death during the period of the fourth Seal (Revelation 6:5, 6).
  6. Ellen White and **Daniel 7** make it crystal-clear that the Father and the Son sat together **on a throne in the holy place** until 1844. The only item of furniture in the holy place that could represent the throne is the table of the showbread (Early Writings, pp. 54-56; Daniel 7:9, 10, 13, 14, 22, 26). Ellen White’s vision and Daniel 7 are corroborated by **Revelation 3:21 and 12:5**:

**Revelation 3:21**: *“To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on **His throne**.”*

**Revelation 12:5**: *“She bore a male Child who was to rule all nations with a rod of iron and her Child was caught up to God and **His throne**.”*

*“I saw a throne, and on it sat the **Father and the Son**. I gazed on Jesus’ countenance and admired His lovely person. The Father’s person I could not behold, for a cloud of glorious light covered Him. . . I saw the **Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down**. Then*

***Jesus rose up from the throne**, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and **was borne to the holiest, where the Father sat.**" *Early Writings*, p. 54*

**The Altar of Incense (The Seven Trumpets: Revelation 8:2-11:18).** During most of the period of the Seven Trumpets Jesus was in the **holy place**.

- In the holy place, Jesus received **the prayers** of His people (Luke 1:8-10; Revelation 8:3, 4).

**God's people draw near** to the throne of grace through **prayer**.

**Luke 1:8-10:** As the incense was burning in the holy place, the people were praying outside:

*"So it was, that while he [Zechariah] was serving as priest before God in the order of his division, <sup>9</sup> according to the custom of the priesthood, his lot fell to **burn incense** when he went **into the temple** of the Lord. <sup>10</sup> And the whole multitude of the **people was praying** outside at the **hour of incense.**"*

**Psalm 141:2:** The incense bears a relationship with prayer: "Let my **prayer** be set before You as **incense**, the lifting up of my hands as the evening sacrifice."

**Revelation 8:3, 4:** The incense actually represents the merits of Christ's **perfect righteousness** that makes the prayers of His people acceptable before God: "Then another angel, having a golden censer, came and stood **at the altar**. He was given **much incense**, that he should offer it **with** the prayers of all the saints upon the golden altar, which was before the throne. <sup>4</sup> And the smoke of the incense, **with the prayers** of the saints, ascended before God from the angel's hand."

Ellen White explained beautifully what the incense represents: "Christ has pledged Himself to be our substitute and surety, and He neglects no one. There is an inexhaustible fund of perfect obedience accruing from His obedience. In heaven His merits, His self-denial and self-sacrifice, are treasured up as incense to be **offered up with the prayers** of His people. As the sinner's **sincere, humble prayers** ascend to the throne of God, Christ **mingles with them** the merits of His life of perfect obedience. Our **prayers are made fragrant** by this incense." *In Heavenly Places*, p. 69

- During the period of **Papal dominion** people prayed to Mary and the saints and went to a human priest to receive absolution for their sins.
- The people of God **lost sight of Jesus** as the intercessor (Daniel 8 calls this the “daily” that the little horn took away from Jesus).

### **The Ministration in the Most Holy Place (Revelation 11:19-14:20)**

The **Most Holy Place opens** (this apartment opened only **once a year at the end of the year** for the beginning of the judgment and the Ark of the Covenant was in the Most Holy Place (Revelation 11:19). The book of Revelation uses the word *naos* 16 times and in every instance, it refers to the Most Holy Place).

- The Ark of the Covenant contained the **Law of God and the Sabbath**.
- The **Day of Atonement** transpired in the Most Holy Place.
- Revelation 14:6, 7 and chapter 10 are the **earthly announcement** of the beginning of the judgment in heaven.
- Revelation 11:19 and Daniel 7:9, 10, 13, 14, 17, 18, 21, 22, 26, 27 picture the **heavenly event**.
- Daniel 8:14 along with Daniel 9 provide us with the **timing** of the heavenly event.

### **The Most Holy Place Ministration Ceases (Revelation 15:5-8)**

The ministration in the Sanctuary **closes** and **no one can enter** the temple until the seven last plagues are finished (Revelation 15:5-8):

- The door to the Most Holy Place opens, not to let people in, but rather for **the plague angels to come out**.
- **No one can enter** the temple by faith until the seven last plagues have been poured out, because intercession has ceased.
- During this period, God’s people just live in the sight of a holy God **without an intercessor**.
- The parallel with **Noah’s day**: He preached with the power of the Holy Spirit, when he finished preaching the door closed, a time of trouble and testing ensued, destruction fell upon the wicked and was Satan bound on a desolate and uninhabited planet.

### **Plagues from the Ark (Revelation 16:1-18:24)**

- In ancient Israel, the Ark of the Covenant **sent plagues** when it fell into the hands of the uncircumcised Philistines.

- The great tribulation and the outpouring of the plagues comes **from the Most Holy Place**. The wicked have trampled upon God's law.

### **The Azazel Ceremony in the outer Court (Leviticus 16:7; Revelation 20:1-3)**

- Revelation 20:1-3: The **scapegoat**, Satan, is bound by a mighty Angel and quarantined to a **desolate** and uninhabited earth for one thousand years (cf. Leviticus 16; Isaiah 24:21-23).
- God's people **will be in heaven** during the millennium and Satan and the wicked will remain on the earth.
- This will be **stage #2** of the judgment. The saints, along with Jesus, will judge Satan, his angels and the wicked (1 Corinthians 6:1-3; Revelation 20:4).

### **Back in the Camp: The Consummation (Revelation 21:2-4)**

- The tabernacle of God will be **with men** and will dwell with them forever.
- Revelation 21, 22 presents God's people in the New Jerusalem in the earth made new.

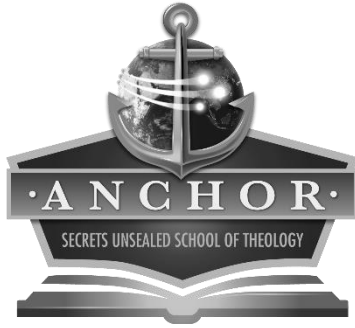
Revelation presents, in their **proper chronological order**, four functions of the ministration of Jesus in the sanctuary:

- **Lamb**: Sacrifice (1:5, 17, 18)
- **High Priest**: Intercessor (4:1-11:17)
- **Judge** (11:19-chapter 20)
- **King** (21-22)

It is important to link **John 14:1-3** (actually chapters 14-17) with the book of Revelation. In **John 14-17**, the emphasis falls upon the work that the Holy Spirit performs in the spiritual earthly Temple, while Hebrews and Revelation focus on Christ's heavenly work in the literal heavenly temple. While Jesus prepares the place for us, we should prepare to enter the place!







## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #3 – The Messiah’s Calendar

#### Tour of the Messiah’s House

Most Christians emphasize righteousness by faith in the cross of Christ, but the plan of salvation involves much more than just the cross. Messiah has a house and the name of that house is ‘the sanctuary’. What makes the Seventh-day Adventist Church unique is its sanctuary teaching.

The movements of Jesus through His house reveal the successive steps in the plan of salvation:

- **The Camp**: Jesus lives a perfect life as the spotless Lamb.  
**Announcement**: The Shepherd’s, the wise men and John the Baptist.
- **The Altar of Sacrifice**: Jesus bears the penalty for our sins.  
**Announcement**: The Triumphal Entry.
- **The Laver**: Jesus washes Himself from every vestige of death.  
**Announcement**: Those who resurrected with Jesus plus many other witnesses (Acts 1:3).
- **The Holy Place**: Jesus feeds and enlightens His church and at the Altar of Incense intercedes for them, forgiving their sins and transferring them to the sanctuary.  
**Announcement**: Mighty rushing wind, tongues of fire, Peter’s sermon, preaching of the apostles.
- **The Most Holy Place**: In the judgment, Jesus cleanses from the sanctuary the confessed and forgiven sins of the penitent.  
**Announcement**: The cleansing has two stages: The judgment of the dead and the judgment of the living. The Millerite movement announced the beginning of the judgment of the dead and the Loud Cry of Revelation 18 will announce the beginning of the judgment of the living (the parallel is found in the fact that Jesus cleansed the temple at the beginning and ending of His ministry).
- **The Court**: The final disposal of sin on the head of the scapegoat.
- **The Camp**: New heavens and new earth.

## **The Messiah's Calendar**

The Messiah **not only has a house**; He also has a **calendar of events** that give specific dates for his movements through His house. As we shall see, **every single move** that Jesus makes through **His house** was already on His **calendar** before He came to the earth.

In short, His **house** describes **the successive steps** of His ministration and the **calendar** describes **the dates** for those steps. The **specific time** for His. . .

[1] **Birth**

[2] **Baptism**

[3] **Death**

[4] **Burial**

[5] **Resurrection**

[6] **Priesthood**

[7] **Judgment**

. . . were found in the **prophecies of the Old Testament**

Regarding this, **Ellen White** remarks: *"The Savior's coming was foretold in Eden. When Adam and Eve first heard the promise, they looked for its **speedy fulfillment**. They joyfully welcomed their first-born son, hoping that he might be the Deliverer. However, the fulfillment of the promise **tarried**. Those who first received it died without the sight. From the days of Enoch, the promise was **repeated** through patriarchs and prophets, keeping alive the hope of His appearing, and yet **He came not**. The prophecy of Daniel revealed the time of His advent, but not all rightly interpreted the message. **Century after century** passed away; the voices of the prophets ceased. The hand of the oppressor was heavy upon Israel, and many were ready to exclaim, "The days are prolonged, and every vision faileth." Ezek. 12:22. But like the stars in the vast circuit of their appointed path, **God's purposes** know **no haste and no delay**." *The Desire of Ages*, pp. 31, 32*

## **The Incarnation: Messiah comes to the camp**

**Galatians 4:4**: We do not have a precise date for the incarnation of Jesus but God did have a specific time on His calendar when this event would occur. We shall see toward the end of our class that we can know the season of the year when Jesus was born, and it was not December 25.

*"But when the **fullness of the time** had come, God sent forth His Son, born of a woman, born under the law, <sup>5</sup> **to redeem** those who were under the law, that we might receive the adoption as sons."*

**Earthly Announcement**: The **wise men** and the **shepherds**

## **Messiah's Baptism in the camp: The life and death battle of Jesus with Satan to weave the robe of perfect righteousness**

**Daniel 9:24, 25**: Old Testament **time prophecy**: *"Seventy weeks are determined for your people and for your holy city . . . <sup>25</sup> "Know therefore and understand, that from the **going forth of the command** to restore and build Jerusalem until **Messiah [anointed]** the Prince, there shall be seven weeks and sixty-two weeks . . ."*

Artaxerxes gave his decree in the fall of the year **457 BC**. If we move forward 483 years in time from 457 BC (allowing for no year-zero) it brings us to the year **27 AD**.

**Earthly Announcement**: God called **John the Baptist** to prepare a people for the arrival of the Messiah. His preaching attracted the attention of the multitudes and he even introduced Jesus as the promised Messiah (Matthew 3:5, 6; John 1:29)

**John 1:40, 41**: Immediately after the baptism of Jesus **Andrew told to Peter** that he had found the **Messiah**, a word that means, '**the anointed one**': *"One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. <sup>41</sup> He first found his own brother Simon, and said to him, "We have found the **Messiah**" (which is translated, the **Christ**)."*

**Acts 10:36-38**: The anointing of Jesus took place when the Holy Spirit descended upon Him at His baptism: *"The word which God sent to the children of Israel, preaching peace through Jesus Christ — He is Lord of all—<sup>37</sup> that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached: how **God anointed Jesus of Nazareth** with the **Holy Spirit** and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him."*

## **Messiah's Death on the cross: Altar of Sacrifice—Passover.**

**Earthly Announcement**: The **triumphal entry** of Jesus into Jerusalem on **Palm Sunday**. During His ministry on earth, Jesus repeatedly referred to His **time and His hour** because there was a **specific time and hour** for Jesus to **die on the cross**. Notice the following examples:

**John 2:4**: When the **mother of Jesus** informed Him that the **wine** had run out: *"Jesus said to her, "Woman, what does your concern have to do with Me? **My hour** has not yet come."*

**John 7:6, 8**: The **unbelieving brothers** of Jesus **goaded Him** to go to the **Feast of Tabernacles** in Jerusalem to which Jesus replied: *"Then Jesus said to them, "**My time** has not yet come, but your time is always ready. . . You go up to this feast. I am not yet going up to this feast, for **My time** has not yet fully come."*

**John 7:30:** When Jesus told the Jews that **His Father had sent Him** into the world: *“Then they sought to take Him; but no one laid a hand on Him, because **His hour had not yet come.**”*

**John 8:20:** When Jesus said: *“You **don’t know Me or My Father**”, they could not arrest Him: “These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for **His hour had not yet come.**”*

**John 12:23, 27:** When some **Greeks** came seeking an interview with Jesus told **Phillip and Andrew:** *“The **hour has come** that the Son of Man should be glorified . . . “Now My soul is troubled, and what shall I say? ‘Father, **save Me from this hour**’? But for this purpose I **came to this hour.**”*

**John 13:1:** When Jesus gathered with His disciples for the final meal, the hour had come for Jesus to **leave the world** and go to His Father: *“Now before the feast of the Passover, when Jesus knew that **His hour had come** that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.”*

**John 17:1:** When Jesus began His **intercessory prayer** he indicated that His hour had come: *“Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, **the hour has come.** Glorify Your Son, that Your Son also may glorify You.”*

Notice this **remarkable statement** from *The Desire of Ages*: *“The words, ‘Mine hour is not yet come,’ point to the fact that every act of Christ’s life on earth was in fulfillment of the plan that had **existed from the days of eternity. Before He came** to earth, the plan lay out before Him, **perfect in all its details. But** as He walked among men, He was guided, step-by-step, by the **Father’s will.** He did not hesitate to act at the **appointed time.** With the same submission He **waited until the time** had come.” *The Desire of Ages*, p. 147*

In the magnificent book, **The Ministry of Healing, p. 479** we are told that Jesus made **no daily plans for Himself:** *“Christ in His life on earth made **no plans for Himself.** He accepted **God’s plans** for Him, and day by day the **Father unfolded** His plans.”*

Jesus could have chosen **not to follow** the Father’s plan. He could have chosen his **own plan** but then the salvation of man **would have failed.**

**Daniel 9:26, 27:** God announced **the year** of the crucifixion in the prophecy of the seventy weeks: *“And after the sixty-two weeks Messiah shall be cut off, but not for Himself; <sup>27</sup> then he shall confirm a covenant with many for **one week;** but in the **middle of the week** He shall bring an end to **sacrifice and offering.**”*

**Note:** The end of the **69<sup>th</sup> week** takes us to the fall of the year **27 AD** so the middle of week #70 would take us to the spring of the year **31 AD.** The baptism of Jesus took place in the **fall**

and His crucifixion was in the spring during the Passover season.

**Exodus 12:5, 6:** This text give us the **month, the day and the hour** for slaying the Passover lamb: *“Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. <sup>6</sup> Now you shall keep it until the **fourteenth day** of the same **month**. Then the whole assembly of the congregation of Israel shall kill it at **twilight**.”*

**1 Corinthians 5:7:** **Christ** is the **Passover lamb**: *“Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed **Christ, our Passover** was sacrificed for us.”*

**Matthew 27:45-46:** Jesus cried out at **about** the **ninth hour**: *“Now from the sixth hour until the **ninth hour** there was darkness over all the land. <sup>46</sup> And **about** the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?”*

**Matthew 27:50-53:** At the **ninth hour** Jesus died: *“And Jesus cried out **again with a loud voice [‘it is finished’ and ‘Father, into your hands I commend my spirit], and yielded up His spirit**.<sup>51</sup> Then, behold, the **veil of the temple was torn in two** from top to bottom; and the earth quaked, and the rocks were split.”*

The sacrifice and offering ceased because the sacrificial **lamb escaped**: *“When the loud cry, ‘It is finished,’ came from the lips of Christ, the priests were officiating in the temple. It was the hour of the **evening sacrifice**. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the **inner veil** of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and **the lamb escapes**. **Type has met antitype** in the death of God’s Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Savior was to officiate as priest and advocate in the **heaven of heavens**. It was as if a living voice had spoken to the worshipers: There is now an **end to all sacrifices and offerings for sin**” [*allusion to Daniel 9:27*]” *The Desire of Ages*, pp. 756, 757*

## **Messiah’s Burial: The Feast of the Unleavened Bread**

The Feast of Unleavened Bread took place the **day after** the sacrifice of the Passover lamb (this feast was actually part of the Passover celebration). The Feast of Unleavened Bread

represents the **burial of Jesus** where His body rested in the tomb and saw no corruption because He had no sin.

**Leviticus 23:6-7:** *“And on the **fifteenth day [the Passover was on the fourteenth]** of the same month is the Feast of **Unleavened Bread** to the LORD . . .”*

When the Israelites gathered the **Manna** on Friday, it was just as fresh on the Sabbath. The Manna represented the flesh of Jesus (John 6:51) and His flesh did not decompose because He was what the Manna represented.

### **The Messiah’s Resurrection: The Laver—First Fruits**

**Earthly Announcement:** Those who **resurrected with Jesus** proclaimed His resurrection in Jerusalem (Matthew 27:51-53)

**Leviticus 23:9-11:** *“And the LORD spoke to Moses, saying, <sup>10</sup> “Speak to the children of Israel, and say to them: ‘When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest. <sup>11</sup> He shall wave the sheaf **before the LORD**, to be accepted on your behalf; on **the day after the Sabbath** the priest shall wave it.”*

The year of the resurrection was **31 AD** and the **month, day** and **hour** of the First fruits was the 16<sup>th</sup> of Nisan at **9:00 AM**. The Feast of the First fruits always fell on the **day after the first Sabbath after the Passover**. There is some debate on whether the Feast fell after the weekly Sabbath or the ceremonial Sabbath of Unleavened Bread. Actually, it makes no difference because in 31 AD the ceremonial and weekly Sabbaths fell on the same day. In the days of Christ, it worked out like this:

Passover (Friday 14<sup>th</sup> of Nisan) ➡ Unleavened Bread (Sabbath 15<sup>th</sup> of Nisan) ➡ First fruits (Sunday 16<sup>th</sup> of Nisan).

**1 Corinthians 15:20-21:** *“But now Christ is risen from the dead, and has become the **first-fruits** of those who have fallen asleep.”*

At 9:00 AM on the morning of the resurrection (see Acts 2:15), Jesus presented Himself before His Father at the entrance of the heavenly sanctuary as the First fruits. We know this because He did not allow Mary to touch Him on resurrection morning because He had not yet ascended to His Father, but in the evening, He encouraged His disciples to touch His wounds. Somewhere in between these two events, he must have ascended to His Father.

The first fruits were the down payment or evidence of the **great harvest to come** at the second coming of Jesus:

**1 Corinthians 15:22, 23:** *“For as in Adam all die, even so in Christ all shall be made alive. <sup>23</sup> But each one in his own order: Christ the first fruits, afterward those who are Christ's at His coming.”*

**John 12:20-24:** Because of the First fruits, there will be many **last fruits**: *“Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.”*

## **Messiah's Intercession Holy Place—Pentecost**

**Leviticus 23:15-17:** *“And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. <sup>16</sup> Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD.”*

**Earthly Announcement:** A mighty rushing wind, tongues of fire, an earthquake and the gift of tongues:

**Acts 2:1-4:** The purpose of the gift of tongues was to give the apostles **the ability** to proclaim the gospel in the languages of those who had gathered in Jerusalem for the Feast of Pentecost. These people would then return home to announce the marvelous works of God:

*“When the Day of Pentecost had fully come, they were all with one accord in one place. <sup>2</sup> And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. <sup>3</sup> Then there appeared to them divided tongues, as of fire, and one sat upon each of them. <sup>4</sup> And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.”*

**Acts 2:15:** Jesus had appeared before his Father on resurrection morning exactly **50 days before** to the very hour! *“For these are not drunk, as you suppose, since it is only the third hour of the day.”*

In the Holy Place, Jesus began the work of accepting clients who would come to **claim the capital** (benefits) that Jesus had deposited in the heavenly bank.

**Long summer drought where there are no feasts**

**The Feast of Trumpets: Announcement that the Day of Atonement would soon begin in the Most Holy Place**

**Earthly Announcement:** From 1798 to 1844 many individuals announced that the hour of God's judgment was about to begin. **William Miller** and his associates are the best-known proclaimers. The fulfillment of this feast is found in **Isaiah 58, Revelation 14:6, 7** and **Revelation 10** (it is highly recommended that the student acquire a copy of the syllabus, 'Your Redemption Draweth Nigh' available from Secrets Unsealed). Up to this point, all of the Feasts were fulfilled within the period of the Biblical canon, but the fulfillment of the Feast of trumpets, the Day of Atonement and the Feast of Tabernacles are fulfilled in **post-biblical times**.

## **The Day of Atonement: The Judgment—the Most Holy Place**

**Leviticus 23:26, 27:** Provides the **month and the day** for the Day of Atonement: *"And the LORD SPOKE to Moses, saying: <sup>27</sup> "Also the **tenth day** of this **seventh month** shall be the **Day of Atonement**. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD."*

**Daniel 8:14:** Provides **the year** for the Day of Atonement: *"And he said to me, "For **two thousand three hundred days**; then the sanctuary shall be cleansed."*

**Note:** The year can only be determined by connecting Daniel 8 with Daniel 9. Daniel 8 gives us the period and Daniel 9 provides the **starting point**.

## **The Closing Events**

The date for the beginning of the judgment is **the last event** on Messiah's calendar that God has revealed to us. **Revelation 10:6** tells us that after the fulfillment of the 2300-day prophecy, prophetic **time will be no longer**. God **does have dates** on His calendar for the beginning of the **judgment of the living**, the **close of probation**, the **second coming**, and the celebration of the **Feast of Tabernacles**, but He has not revealed them to us, neither to Jesus Himself (Mark 13:32)

Ellen White has warned us about the **dangers** of setting dates for future prophetic events: *"The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it **must not be hung on time**. I saw that some were getting a **false excitement**, arising from **preaching time**; but the third angel's message is **stronger than time** can be. I saw that this message can stand on its own foundation and **needs not time** to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness." *EW, p. 75**



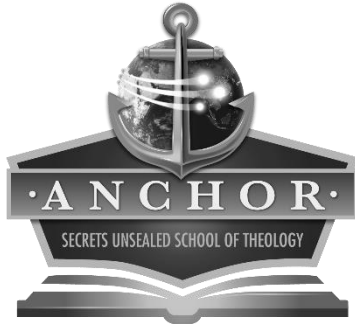
## **Conclusion and Call: God has a plan for each of us**

**Esther 4:13, 14:** God had a specific place and plan for Esther but she had to decide if she would follow the plan. We are important in fulfilling God's plan, but we are not indispensable!

*"And Mordecai told them to answer Esther: "Do not think in your heart that you will escape in the king's palace any more than all the other Jews for if you remain completely silent **at this time**, relief and deliverance will arise for the Jews from **another place**, but you and your father's house will perish. Yet who knows whether you have come to the kingdom **for such a time as this?**"*

*"Christ in His life on earth made **no plans for Himself**. He accepted God's plans for Him, and day by day the Father unfolded **His plans**. So should **we depend** upon God, that our lives may be the simple outworking of His will. As we commit our ways to Him, He will direct our steps. Too many, in planning for a brilliant future, make an utter failure. Let **God plan for you**. As a little child, trust to the guidance of Him who will "keep the feet of His saints." 1 Samuel 2:9. God never leads His children otherwise than they would choose to be led, if they could **see the end from the beginning** and discern the glory of the purpose which they are fulfilling as co-workers with Him." *The Ministry of Healing*, p. 479*





## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #4 – Introductory Remarks on the Feasts (from the Pictorial Aid)

#### The Jewish Agricultural Year

Because of its latitude, Palestine belongs to the sub-tropical zone, and has only **two climatic seasons**—a **dry season** in summer, and a **wet season** in winter. The **summer** season is so long, and dry, and hot, with no rain from **June to September**, that during that time, all vegetation withers, and the whole land takes on a dead and desert-like appearance. Most of the streams run dry until the **autumn rains** begin.

However, an almost magical transformation of the whole country takes place after the autumn rains start. The landscape suddenly comes to life; flowers spring up out of every crevice and the dead, brown grass turns lush with almost unbelievable speed.

The ‘**early rain**’ (autumn rain), so frequently mentioned in the Bible comes **late in October**, or in **November**, and softens the soil sufficiently for the farmer to plough and sow his fields. These rains are still comparatively light, but towards the **end of December** come heavier rains, with the greatest rainfall coming usually in **January**. This water penetrates the soil deeply, and causes the crops to grow, but a good harvest still depends critically upon the right amount and timing of the ‘**later rain**’, also frequently mentioned in the Bible (Deuteronomy 11:14). These last showers of the season—the ‘**spring rains**’—come in March and early April, and promote the ripening of the grain. If the last rainy months yield only meagre falls, a poor harvest may result, even though the earlier rainfall has been abundant.

One Godsend in Palestine is **the dew** that is particularly heavy in the summer. It is brought to Western Palestine by moisture-laden air from the Mediterranean, which at night strikes the mountains of that region, and leaves behind its **refreshing legacy** of life-saving liquid in a season when every drop of water is a precious boon.

Naturally, the ploughing, sowing, and reaping; the threshing and winnowing; the irrigating and general care of vines and fruit trees; the animal husbandry, etc., of the Hebrew farming year were all geared up to this **vitaly important climatic cycle**. The whole livelihood—their very national existence—depended upon it. Inevitably, their annual religious festivals

were geared to the **same seasonal cycle**, and the **barley harvest was the key** to the whole festival program.

From **May to October**, there was practically **no rain**, so ploughing and sowing for the main crops (barley and wheat) began about November. The first grain harvest—barley—came in **Nisan** (March-April) coinciding with the Passover, and paralleling the two related feasts (Unleavened Bread and First fruits). The **wheat harvest** came a few weeks later, coinciding with **Pentecost**. Finally, in late **October**, after the long, hot months of summer, the **Feast of Ingathering**, or Tabernacles, celebrated the ending of the fruit-harvest (grapes, olives, dates, figs, etc.)

## **The Difference between the ‘Religious’ and ‘Civil’ Year**

The Hebrews always numbered the months of their **religious calendar** with Nisan (or Abib) as the starting point, in harmony with the system of festivals outlined in the Levitical law, but for **civil purposes**, they began the year in the autumn, with the seventh month, or **Tishri** (Ethanim). The blowing of **Trumpets** on the first day of the Seventh month was the **civil New Year’s Day**—celebrated by modern Jews as **‘Rosh Hashanah’**. Thus it is necessary to distinguish carefully between their ‘religious’ year, on the one hand, and their ‘civil’ year on the other. A measurement of the actual time—span covered by the yearly cycle of sacred festivals shows that they occupied **only seven** of the full twelve months. Therefore, their religious ‘year’ was only seven months long!

## **The Program of the Feasts**

As already noted, a yearly cycle of seven feasts was involved, and the pattern of observance is spelled out in passages such as Leviticus 23. **Three of these** were ‘Harvest Festivals,’ or ‘Pilgrimage Festivals,’ requiring the presence of all Hebrew males of **twelve years and over** at the tabernacle, and having stipulated ‘Festival Sabbaths,’ or days of complete cessation from secular work. The ‘Harvest Festivals’ were: (1) The Feast of **Unleavened Bread**, which lasted for seven days and immediately followed the Passover Supper (held the previous night), in the middle of the first month (Nisan), at the beginning of the **barley harvest** (Leviticus 23:5-14); (2) The **Feast of Weeks**, or Pentecost, fifty days later, celebrating the season of the **wheat Harvest** (Leviticus 23:15-21; Exodus 34:22); (3) The Feast of **Ingathering** (or Booths, Shelters, or Tabernacles), in the middle of the seventh month (Tishri), at the close of the Olive and Fruit Harvest (Leviticus 23:34-44; Deuteronomy 16:13).

*“This feast acknowledged God's bounty in the products of the orchard, the olive grove, and the vineyard. It was the crowning festal gathering of the year. The land had yielded its increase, the harvests had been gathered into the granaries, the fruits, the oil, and the wine had been stored, the first fruits had been reserved, and now the people came with their tributes of thanksgiving to God, who had thus richly blessed them.*

*This feast was to be pre-eminently an occasion of rejoicing. It occurred just after the great Day of Atonement, when the assurance had been given that their iniquity should be remembered no*

more. At peace with God, they now came before Him to acknowledge His goodness and to praise Him for His mercy. The labors of the harvest being ended, and the toils of the New Year not yet begun, the people were free from care, and could give themselves up to the sacred, joyous influences of the hour. Though only the fathers and sons were commanded to appear at the feasts, yet, so far as possible, the entire household were to attend them, and to their hospitality the servants, the Levites, the stranger, and the poor were made welcome.

*Like the Passover, the Feast of Tabernacles was commemorative. In memory of their pilgrim life in the wilderness, the people were now to leave their houses and dwell in booths, or arbors, formed from the green branches "of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook." Leviticus 23:40, 42, 43" Patriarchs and Prophets, p. 540*

The four other annual observances, not requiring full male assembly, included two in the spring, and two in the autumn. The Spring Feasts were the Passover, celebrated on the 14<sup>th</sup> day of Nisan (Exodus 12:6-12, 29-33; Leviticus 23:5-8; Numbers 33:3; Deuteronomy 16:1), and the Feast of First-Fruits, observed on the 16<sup>th</sup> of Nisan—the day after the yearly Passover Sabbath (Leviticus 23:12; 23:10, 11). The two additional autumn feasts were the Blowing of Trumpets, on the first day of the seventh month (Leviticus 23:24, 25) and the Day of Atonement, on the tenth day of the seventh month (Leviticus 23:27-32).

## **The Purpose of the Feasts**

While they obviously provided for reunion and fellowship, the yearly festivals were not primarily social occasions—they were essentially **worship services**. All the elements of true worship were present. As such, they embodied commemorative, educative and predictive elements:

- (1) **Commemorative.** For example, the Passover recalled the night of deliverance from Egypt, and the Feast of Tabernacles revived memories of the forty years of 'tent life' in the wilderness wandering.
- (2) **Educative.** Geared as they were to the orderly march of the seasons, and to the main harvests, the feasts were an integral part of the Divine education of Israel. They helped to develop and preserve an attitude of awed dependence upon God, as well as a spirit of gratitude and praise. The nature, resources, and claims of the Covenant-relationship were repeatedly and lovingly spelled out, and the counsel was systematically given on the safe ordering of priorities.
- (3) **Predictive.** However, their purpose was obviously predictive, or typical, also, for each feast anticipated some significant aspect of the future work of Christ. This is demonstrated by the fact that sacrifice for sin—the element of substitution, in one form or another—was intimately associated with each feast. Of course, none of these 'shadowy' animal sacrifices had actual saving virtue in itself. They were merely pictures of, and pointers to, the Final Reality to Come. Like a telescope, they were not meant to be looked at, but to be looked through. Their object was

the coming, Supreme Sacrifice, when the countless thousands of anticipatory sacrifices would coalesce in Christ's final, all-sufficient offering.

### **The Predictive Element in the Feasts**

The fact that there was such a predictive element is placed beyond dispute by Jesus and the apostles. At least three of the ancient festivals are specifically named in the New Testament, and expressly declared to have met their fulfillment in some key-phase of Christ's redemptive work. These are (please read carefully **Patriarchs and Prophets**, pp. 537-542):

- (1) The **Passover** (1 Corinthians 5:7; 1 Peter 1:19, 20). Met its antitype in Christ's sacrifice. Fulfilled to the precise month, day and hour! (14<sup>th</sup> Nisan).
- (2) **Unleavened Bread**. Though not expressly named in the New Testament, this feast was part-and-parcel of the Passover-type. The two terms 'Passover' and 'Unleavened Bread' were used interchangeably for the one feast. Leaven was a symbol of sin (1 Corinthians 5:7, 8) and the bread—devoid of leaven—was a symbol of the sinless Savior, who rested in the tomb on the Sabbath of Passover weekend. Fulfilled to the precise day (15<sup>th</sup> of Nisan).
- (3) **First fruits**. (1 Corinthians 15:20-23). Answered to the Old Testament type, and applied specifically to Christ's Resurrection, as its antitype. Fulfilled to the precise day (16<sup>th</sup> Nisan).
- (4) **Pentecost**. (Acts 2:1-4). Coming exactly 50 days after the offering of the wave-sheaf of first-ripe barley (16<sup>th</sup> Nisan), the outpouring of the Holy Spirit is expressly linked with the historical fulfillment of the ancient festival type. In addition, the Old Testament, typical Pentecost was a 'harvest' festival, and this element is markedly present in the antitypical Pentecost—as seen in the marvelous harvest of 3,000 souls (v 41) that resulted from the Holy Spirit's work. Fulfilled to the precise day (6<sup>th</sup> of Sivan).

If we liken the 'type-antitype' correspondence to the links in two parallel chains, we have now come to the place where the first four links of the fulfillment have fallen into place. The four early, springtime feasts have met their historical counterparts in the series of key-events that were associated with Christ's **first Advent** (that is, His Death, Burial, Resurrection, and the outpouring of the Holy Spirit). However, can we locate the last three antitypes with equal assurance? Can we discover a series of three **latter-day** events, in sequence that will match the three autumn feasts of the Hebrew cycle?

Obviously, to do this, we must move **out of Bible times**, past the 1260 years of the great Papal apostasy, onto modern Christian history.

- (5) **Trumpets**. (Revelation 14:6, 7; Revelation 10:1-11). Met its counterpart in the Great Second Advent Awakening of the 1830's and 1840's, announcing the

approach of the antitypical ‘cleansing of the sanctuary,’ which, commencing in 1844, marked the terminal point of the 2300-days prophecy of Daniel 8:14.

- (6) **Day of Atonement.** (Daniel 7:9, 10; 8:14; Revelation 11:18, 19). Fulfilled in the Pre-Advent Judgment—the opening phase of the final judgment—which began, as predicted, in 1844, and answers to the annual ‘cleansing of the sanctuary’ ritual of the earthly sanctuary service.
- (7) **Tabernacles.** (Isaiah 35; Matthew 8:11; 13:39, 43; 24:31; Luke 13:28, 29; Revelation 7:9-17; 14:14-16; 19:6-9). Yet to be fulfilled in the final ‘Ingathering,’ or ‘Harvest Home-coming’ of God’s redeemed, at the Second Coming of Christ. This will be the climactic ‘Harvest of Harvests,’ projected in the ‘harvest motif’ of a score of parables and prophecies (see Matthew 13:39-41; James 5:7, 8; Matthew 3:12; Revelation 14:14-16).

### **The Timeline for the Feasts**

#### **Leviticus 23 (Spring Feasts)**

<u>Verse 5</u>	<u>Verses 6-8</u>	<u>Verses 9-14</u>	(49 days)	<u>Verses 15-22</u>
Passover	Unleavened Bread	First Fruits		Pentecost
1/14	1/15-1/21	1/16		3/6
Nisan	Nisan	Nisan		Sivan
No sabbath	Two sabbaths	No sabbath		sabbath

#### **Three+ Months of Summer Drought: No Feasts**

#### **Leviticus 23 (Fall Feasts)**

<u>Verses 23-25</u>	<u>Verses 26-32</u>	<u>Verses 33-36, 39</u>
Trumpets	Day of Atonement	Feast of Tabernacles
7/1	7/10	7/15-7/21
Tishri	Tishri	Tishri
sabbath	sabbath	Two sabbaths

The Feasts could fall on **any day of the week** (like your birthday). If any of the Feasts fell on the weekly Sabbath it was called a ‘high day’ (see John 19:31)

#### **The Feasts follow the same order as the sanctuary service**

**Sacrifice:** Death, Burial and Resurrection: Passover—Unleavened Bread—First fruits: The **Court.**

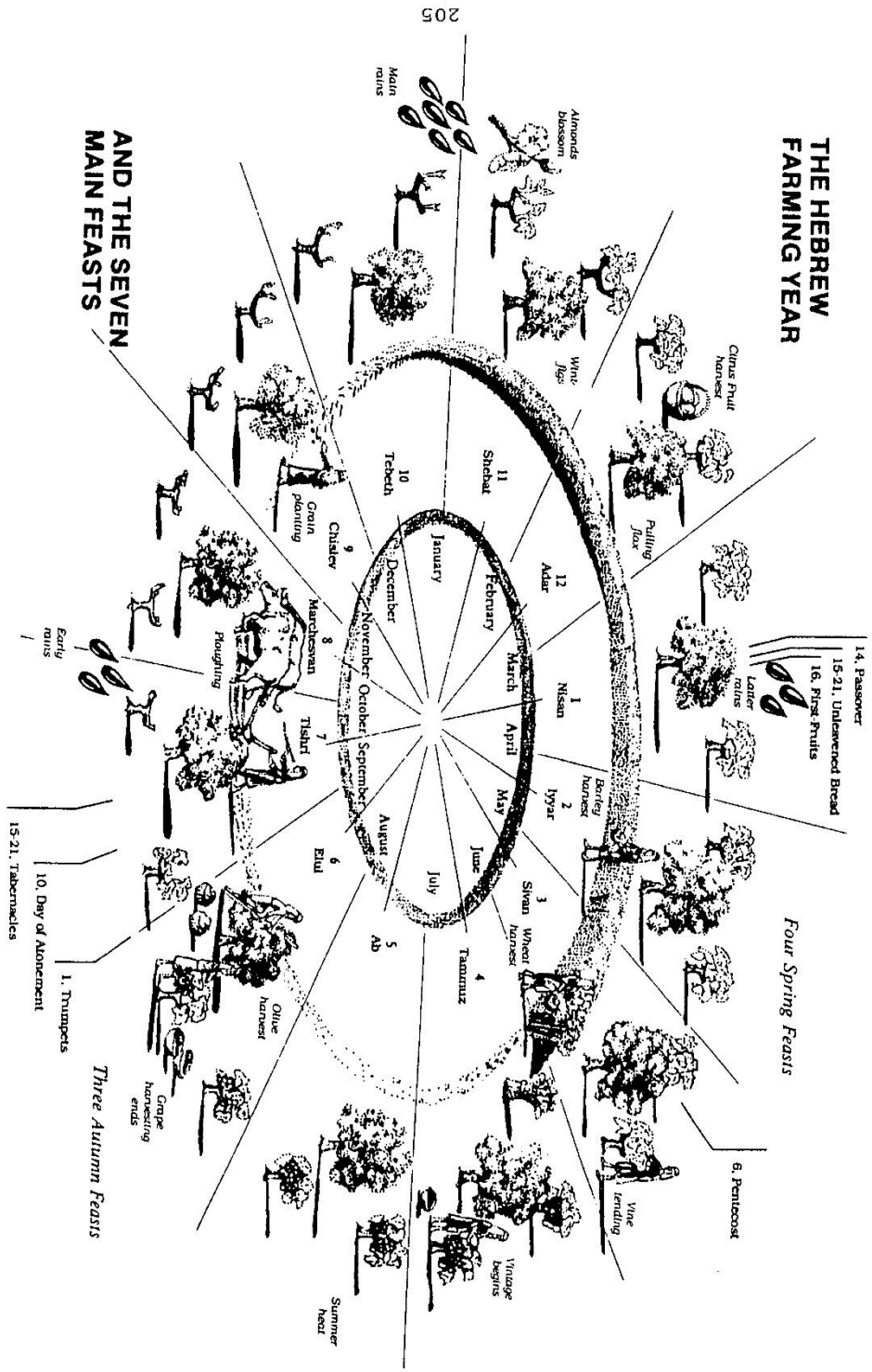
**Intercession:** Beginning of High Priestly ministry: Pentecost: The **Holy Place.**

**Judgment** and its end: Trumpets, Day of Atonement, Feast of Tabernacles: The **Most Holy Place**.

The sanctuary furniture was arranged in the form of a cross; in this way, God wanted to show that the sacrifice is the foundation of all the functions of Jesus in the sanctuary.

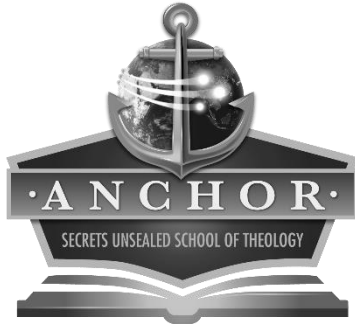


# THE HEBREW FARMING YEAR



# The Feast Days—Type and Antitype

Type	Antitype	Type	Antitype
<b>The Passover</b>		<b>Pentecost</b>	
Exodus 12:6—The Passover lamb was slain on the fourteenth day of Abib, or Nisan.	John 18:28; 19:14, 31; Luke 23:54–56—Jesus was crucified on the day the Jews were preparing to eat the Passover; the fourteenth day of the month Abib, or Nisan.	Deuteronomy 16:16—All the men of the children of Israel were to appear before the Lord at Jerusalem at the time of this feast.	Acts 2:7–11—Men from all parts of the then-known world were gathered at Jerusalem at the time of Pentecost.
Exodus 12:46—Not a bone of the lamb was broken.	John 19:33–36—Not a bone of the Savior was broken.	Exodus 23:16—The Feast of Harvest indicated “the firstfruits of thy labours, which thou hast sown in the field.”	Acts 2:41—The antitype of the firstfruits was three thousand souls, the spiritual harvest gathered as the result of Christ’s personal work.
Exodus 12:7—Blood was placed on the two posts and lintel of the door.	1 John 1:7—The blood of Jesus Christ His Son cleanseth us from all sin.	<b>The Feast of Trumpets</b>	
<b>The Feast of Unleavened Bread</b>		Leviticus 23:24–27—Trumpets were blown, announcing that the Day of Atonement was drawing near.	Revelation 14:6–7—The first angel’s message announced that the real day of atonement, the judgment, was at hand.
Leviticus 23:6–7—The day following the Passover, the fifteenth day of Abib, was a ceremonial sabbath.	Luke 23:54–56; John 19:31—The fifteenth day of Abib, in the year the Saviour was crucified, was the seventh-day Sabbath of the Lord.	Numbers 10:3–10—The sound of the trumpet assembled Israel to appear before the Lord.	1 Corinthians 15:51–53—The trumpet of God will summon the saints to meet the Lord when He appears.
Deuteronomy 16:4—“There shall be no leavened bread seen with thee in all thy coast seven days.”	1 Corinthians 5:7—“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.”	<b>The Day of Atonement</b>	
<b>The Offering of the First Fruits</b>		Leviticus 16:20—When the high priest came out of the sanctuary, he had “made an end of reconciling.”	Revelation 22:11–12—When Christ comes out from the heavenly sanctuary, He announces the eternal destiny of every soul.
Leviticus 23:5–11—The firstfruits were offered the third day after the Passover.	1 Corinthians 15:20; Luke 24:21–23—Christ arose on the third day, and became the firstfruits.	Leviticus 16:21—The sins were all laid upon the scapegoat.	Psalms 7:16—Sin will return upon the head of the originator of sin.
Leviticus 23:10, margin—The priest waved a handful of grain in the head or an omer of kernels.	Romans 8:29; Matthew 27:52–53—Many saints arose with Christ. He was the first-born among many brethren.	<p>These comparisons of the type and antitype of each of the feast days were adapted from a much longer list in S. N. Haskell’s book <i>The Cross and Its Shadow</i>.</p>	



## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #5 – Moses and Christ: Parallels

**Historical Root:** Israel was God’s Old Testament bride (Jeremiah 6:2).

**Prophetic Fulfillment:** The Christian Church is God’s bride (Revelation 12:1).

**Historical Root:** Israel was in bitter bondage to the Egyptians (Exodus 1:13-14; 2:7, 12-14).

**Prophetic Fulfillment:** God’s people were in spiritual bondage to sin (Hebrews 2:14-15; John 8:32-34).

**Historical Root:** The children of Israel were slaves of the great dragon (Ezekiel 29:3).

**Prophetic Fulfillment:** The enemy of God’s people was a fiery red dragon (Revelation 12:3).

**Historical Root:** God’s people were crying out in pain for deliverance (Exodus 2:23-25).

**Prophetic Fulfillment:** The woman was in travail crying out to bring to the world the Deliverer (Revelation 12:2).

**Historical Root:** A deliverer was born to a woman named Jochebed (Exodus 2:1-2).

**Prophetic Fulfillment:** Mary had a male child (Revelation 12:5; Matthew 2).

**Historical Root:** Pharaoh feared that he would lose his throne (Exodus 1:22).

**Prophetic Fulfillment:** Herod feared that he would lose his throne (Matthew 2:13).

**Historical Root:** When Pharaoh killed the male infants, Moses was protected in Egypt.

**Prophetic Fulfillment:** Herod killed the male infants but Jesus was protected in Egypt (Matthew 2:16).

**Historical Root:** God called Moses and Israel out of Egypt (Hosea 11:1).

**Prophetic Fulfillment:** After Herod died, Jesus was called out of Egypt (Matthew 2:15).

**Historical Root:** The death of the lamb was the sign of Israel’s deliverance from bondage (Exodus 12).

**Prophetic Fulfillment:** At his baptism, Jesus was introduced by John as the Passover Lamb (John 1:29; see also 1 Corinthians 5:7, 8).

**Historical Root:** Israel and Moses were baptized in the Red Sea (1 Corinthians 10:1-4).

**Prophetic Fulfillment:** Jesus was baptized in the Jordan River as a pattern for the baptism of His people (Matthew 3:16-17).

**Historical Root:** Moses fasted for 40 days on the mountain.

**Prophetic Fulfillment:** Jesus fasted in the wilderness for forty days and he was taken to a high mountain (Matthew 4).

**Historical Root:** God gave Moses and the people the law of the kingdom from a mountain (Exodus 19, 20).

**Prophetic Fulfillment:** Jesus gave the law of His kingdom in the Sermon on the Mount (Matthew 5-7).

**Historical Root:** The face of Moses shone on the mountain as God spoke with him (Exodus 34:29-34).

**Prophetic Fulfillment:** The face of Jesus shone upon the Mount of Transfiguration as he heard the voice of God (Matthew 17:1-3). Moses was actually present when the Father spoke to Jesus.

**Historical Root:** Moses interceded for his people offering his own life in place of theirs (Exodus 32).

**Prophetic Fulfillment:** Jesus is the great intercessor who was willing to forfeit His own life to save His people (1 Timothy 2:5; 1 John 2:1).

**Historical Root:** Moses brought water from a rock, manna from heaven, and raised up a serpent in the wilderness.

**Prophetic Fulfillment:** Jesus is the rock (John 4:13-14; 7:37-39; 1 Corinthians 10:4; Matthew 21:42-44); He is the living manna that fell from heaven (John 6:48-51) and the serpent that was raised in the wilderness (John 3:14-16).

**Historical Root:** Moses organized the 12 tribes (Exodus 24:4) and established 70 elders (Exodus 24:1) to help him bear the burden of the work in Israel.

**Prophetic Fulfillment:** Jesus established 12 and sent out 70 to help Him in His work (Revelation 12:1; Matthew 10:1; Luke 10:1, 17).

**Historical Root:** The Jewish leaders and people were in constant opposition to Moses.

**Prophetic Fulfillment:** The Jewish leaders and the people were in constant opposition to Jesus.

**Historical Root:** Moses died, was buried by God, was resurrected by Christ and ascended to heaven (Deuteronomy 34:6).

**Prophetic Fulfillment:** Jesus died, was buried, resurrected and ascended to heaven (Revelation 12: 5).

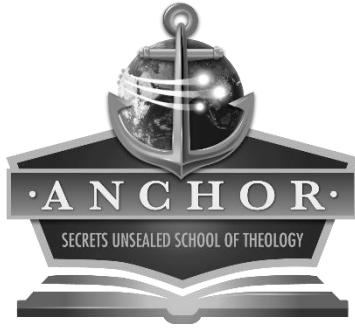
Deuteronomy 28 describes the blessings and curses of the covenant. The blessings would come if Israel obeyed and the curses would come if they disobeyed. Israel miserably failed the test so Jesus came to take the place of Israel and redeem its history.

As a second Moses, Jesus went over the same ground as Israel, but in contrast to them, he perfectly obeyed the covenant and thus gained the victory where Israel failed.

It is significant that Jesus quoted **three texts** to the devil on the Mount of temptation and all of them came from **Deuteronomy**. In spite of the fact that Jesus perfectly obeyed, He bore the curses of the covenant because He was bearing the guilt of Israel. Jesus lived and suffered in our place and thus exhausted the covenant curses but we must accept Him to personally receive the blessing (Galatians 3:13, 14).

For those who are in Christ, all the curses of the covenant have been exhausted (Romans 5:1; 8:1; Galatians 3:13). When a person is baptized, God reckons him dead, buried and resurrected **with** Christ. (Romans 6). All of that person's rebellious history is erased and Christ's victorious history is reckoned to him. With His history reckoned as ours, it will be our utmost desire to live a holy life like His.





## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #6 – Passover: The Announcement

*“The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Savior.” The Desire of Ages, p. 77*

#### **The Announcement: The Triumphal Entry**

Something great was about to happen in Jerusalem and such an important event needed the **widest possible publicity**. After all, what good would it have been for Jesus to die in Jerusalem if **nobody knew about it**? **All eyes** needed to be **riveted** upon Him as He went to the cross. The Triumphal Entry of Jesus into Jerusalem provided the publicity for the Passover event.

**Matthew 21:1-7:** “Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, saying to them, “**Go** into the village opposite you, and immediately you will find a donkey tied, and a colt with her. **Loose them** and **bring them** to Me. And if anyone says anything to you, you shall **say**, ‘The Lord has need of them,’ and immediately he will send them.” All this was done that it **might be fulfilled which was spoken by the prophet**, saying: “Tell the daughter of Zion, ‘Behold, your King is coming to you, lowly, and sitting on a donkey, a colt, the foal of a donkey.’ ” So the disciples went and **did as Jesus commanded them**. They brought the donkey and the colt, laid their clothes on them, and set Him on them.”

“Christ was following the Jewish custom for a **royal entry**. The animal on which He rode was that ridden by the **kings of Israel**, and **prophecy had foretold** that thus the Messiah should come to His kingdom.” **The Desire of Ages**, p. 570

“Never before in His earthly life had Jesus permitted such a demonstration. He **clearly foresaw the result [why, then, did He do it?]**. It would bring Him to the cross but it was **His purpose thus publicly to present Himself as the Redeemer**. He desired to **call attention** to the sacrifice that was to crown His mission to a fallen world.” **The Desire of Ages**, p. 571

Jesus Himself staged the Triumphal Entry and He would be **to blame** for the disappointment that followed, right? Jesus **knew that kings** sat on donkeys. He **told the disciples** to bring

the animal. He **sat on the animal** and **allowed the multitude** to acclaim Him as king **knowing** that He would be crucified and the people would be bitterly disappointed.

## **A Sweet Experience**

*“But **hope brightened** in their [the disciples’] hearts with the joyous thought that He was about to enter the capital, proclaim Himself King, and assert His royal power. While on their errand they communicated their **glowing expectations** to the friends of Jesus, and the **excitement** spread far and near, **raising the expectations** of the people to the highest pitch.” ***The Desire of Ages*, p. 570***

*“No sooner was He seated upon the colt than a **loud shout of triumph** rent the air. The multitude **hailed Him as Messiah, their King**. Jesus now **accepted the homage** which He had never before permitted, and the disciples received this as proof that their glad hopes were to be realized by seeing Him established on the throne. The multitude were convinced that the hour of their emancipation was at hand. In imagination they saw the Roman armies driven from Jerusalem, and Israel once more an independent nation. **All were happy and excited**; the people vied with one another in paying Him homage.” ***The Desire of Ages*, p. 570***

According to Ellen White, the procession began with the [1] **disciples**, then it was joined by [2] **those** who were **traveling to Jerusalem** for the Passover and finally by those who [3] **lived** in Jerusalem.

She explains that as He **neared the eastern gate** of the city the **crowd grew ever larger** until their voices of praise were heard **echoing in the hills**. Those from whom Jesus had cast out **demons** joined the procession as did the **blind** whose eyes He had opened, the **paralytics** whose legs He had restored, the **lepers** He had cleansed, the **widows** and the **orphans** He had encouraged, even the **dead** he had resurrected were among the throng. Matthew 21 describes the joyous scene:

### **Matthew 21:8-11**

*“And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road. Then the multitudes [**he had a great following in the good times**] who went before and those who followed **cried out**, saying: “Hosanna to the **Son of David!** ‘Blessed is He who comes in the name of the LORD!’ Hosanna in the highest!” [**quoting Psalm 118:26**] And when He had come into Jerusalem, **all the city was moved [great publicity]** saying, “Who is this?” So the multitudes said, “This is Jesus, the prophet from Nazareth of Galilee.”*

**Luke 19:37-39:** His disciples were the ones who were leading the hymn acclaiming Him as King. “Then, as He was now drawing near the descent of the Mount of Olives, the whole



multitude of **the disciples** began to **rejoice** and **praise** God [this was a sweet experience which later turned bitter] with a **loud voice [like the midnight cry in 1844]** for all the mighty works they had seen, saying: " 'Blessed is **the King [they were wrong about the kind of king]** who comes in the name of the LORD!' Peace in heaven and glory in the highest!" And some of the Pharisees called to Him from the crowd, "Teacher, rebuke **Your disciples.**"

The religious leaders were furious at the Triumphal Entry and rejected Jesus but the multitudes acclaimed Him. The religious leaders even told Jesus to rebuke the children who were acclaiming Him as king. We shall notice that the ministers in 1844 rejected the Millerite message but the people were on fire.

Although Jesus knew that His followers would be deeply disappointed, He strictly stuck to His calendar of events. Ellen White explained the purpose of the Triumphal Entry:

*"The events connected with this triumphal ride would be the **talk of every tongue**, and would **bring Jesus before every mind**. After His crucifixion, many would **recall these events** in their connection with His trial and death. They would be **led to search the prophecies**, and would be convinced that Jesus was the Messiah; and **in all lands converts to the faith would be multiplied.**" *The Desire of Ages*, p. 571*

Jesus could **not have chosen a better time** for the Triumphal Entry and His death than the Passover. The **city was bursting** with people from **all over the world** who had come celebrate the Feast. These people would **return to their native lands** and proclaim what had occurred in Jerusalem.

## **A Grave and Bitter Misunderstanding**

At Passover, Jesus was going to fulfill, to very year, month, day and hour (14<sup>th</sup> of Nisan at 3 in the afternoon in the year 31 AD), the prophecy about the middle of the **seventieth week** and yet His own disciples did not understand.

Jesus **was a king**, but not the kind they were expecting:

- Jesus predicted that He would **dethrone the present ruler** (John 12:31-33).
- He had his **triumphal inaugural procession** (John 12:12-15).
- His head was **anointed with oil** (Matthew 26:1-12).
- **A royal crown** was placed upon his head (John 19:2, 3).
- A **royal purple robe** was put over his shoulders (John 19:2, 3).
- The multitudes rendered Him **mock homage** as a king (Mark 15:17-19).
- **A reed** was placed in his hand as a **scepter** (Matthew 27:29).

- He was introduced **by Pilate** as a king (John 19:14, 15).
- There was a **mock procession** to His coronation (Matthew 27:31-33) and a **royal inscription** was placed above his cross/throne (John 19:19).
- Peter even quoted **David's coronation Psalm** and applied it to Jesus (Acts 4:25-27).

Jesus had **repeatedly tried to warn** his disciples that He was not the kind of King that they expected, but they failed to understand His words. Here is one example:

**Matthew 16:21-22:** *"From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day."*

The people totally **misunderstood the event** that was going to take place in Jerusalem. They expected Jesus to **occupy the literal throne** in Jerusalem, to **destroy the Romans** and place Israel at the apex of the world. They were correct with regard to **time** but wrong about the **event**. In other words, they misunderstood the **meaning of Bible prophecy**. John 12:16 explains they only understood Bible prophecy after the disappointment:

**John 12:16:** *"His disciples **did not understand** these things at first; but when Jesus was glorified then they remembered that these things were **written about Him** and that they had done these things to Him."*

## **A Bitter Disappointment**

**Luke 24:21:** We can sense the disappointment in the words of one of the disciples on the road to Emmaus: *"But we trusted that it had been he which should have redeemed Israel"*

**Mark 16:9, 10:** The women who loved Jesus wept: *"Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons. <sup>10</sup> She went and told those who had been with Him, as they **mourned and wept.**"*

## **Faithful Remnant**

**Less than a week** after the Triumphal Entry, there was a terrible shaking and most of those who had sung **Psalm 118:26** were **bitterly disappointed** and forsook the movement. After the **excitement** of the Triumphal Entry had passed and Jesus had failed to fulfill their expectations, **most forsook Jesus** and **participated in His crucifixion**.

**Mark 15:12-15:** *"So they cried out again, "Crucify Him!" Then Pilate said to them, "Why, what evil has He done?" But they cried out all the more, "Crucify Him!" So Pilate, wanting to gratify **the crowd**, released Barabbas to them; and he delivered Jesus, after he had scourged Him, to be crucified."*

However, not everyone gave up the faith. The **apostles** experienced **bitter disappointment** but did **not give up their faith**. After the shaking there was only a remnant of **120 left** (Acts 1:15).

## **The Disappointment Explained**

After the bitter disappointment, Jesus **explained the Scriptures** that his followers had misunderstood and their faith was rekindled. Interestingly, Jesus did not first explain the Scriptures **to the most prominent** disciples of His disciples but rather to two **previously unknown followers**, the two disciples on the road to Emmaus.

**Luke 24:25-27:** *"Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?" And beginning at Moses and all the Prophets, He expounded to them **in all the Scriptures** the things concerning Himself."*

We can sense the **excitement in the words** of these disciples when they were **returning to Jerusalem** to tell the other followers of Jesus about His resurrection:

**Luke 24:32:** *"Did not our heart burn within us, while he talked with us by the way, and while he **opened to us the scriptures?**"*

When they arrived in Jerusalem, they told the most **prominent leaders** of the movement about how the Bible prophecies predicted the death and resurrection of Jesus:

**Luke 24:33-35:** *"So they rose up that very hour and **returned to Jerusalem**, and found the eleven and those who were with them gathered together, saying, "The Lord is risen indeed, and has appeared to Simon!" And they told about the things that had happened on the road and how He was known to them in the breaking of bread."*

Jesus then appeared in their midst and **explained the Scriptures** concerning his death on cross and His resurrection. He also mentioned what He would soon do on the Day of Pentecost:

**Luke 24:44-49:** *"Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the **Law of Moses** and the **Prophets** and the **Psalms** concerning Me." And He opened their understanding, that they might **comprehend the Scriptures**. Then He said to them, "**Thus it is written**, and thus it was necessary for the Christ to **suffer** and to **rise from the dead** the third day, and that repentance and remission of sins **should be preached** in His name to all nations, beginning at Jerusalem and you are witnesses of these things. Behold, **I send the Promise** of My Father upon you; but tarry in the city of Jerusalem until you are **endued with power from on high**."*

Jesus then spent the next **40 days** Jesus explaining more fully the prophecies they had misunderstood (Acts 1:3).

At Pentecost, it became very clear that Peter had gained a **profound new understanding** of the Old Testament prophecies. In his sermon, he directed the eyes of those who were listening to the Holy Place of the heavenly sanctuary where Jesus had entered to begin a new phase of His ministry. When Peter finished his sermon, the listeners were cut to their hearts (Acts 2:37) and three thousand souls were baptized. I often wonder, did Peter explain the meaning of the **four spring feasts**?

## **Rejection by the Religious Establishment**

The disciples could now prophesy again but with new insight. However, the mainline churches of the day rejected the new insight. The new movement was the **only true remnant church** that remained after the disappointment. Would it be proper to say that the Pharisees, the Sadducees, the Essenes, the Zealots, the Scribes and the Herodians were all equal paths to the same God? The religious leaders hated the disciples and their message and turned their parishioners against them. The Jewish establishment refused to follow Jesus into the Holy Place so they were left in total darkness to continue their useless ceremonies in the court. The disciples were persecuted (Acts 4, 5) and cast out of the synagogues.

**Matthew 21:15, 16:** The establishment rebuked the uneducated **disciples, children and infants** that were acclaiming Jesus as the King: *"But when the **chief priests** and **scribes** saw the wonderful things that He did, and the **children** crying out in the temple and saying, 'Hosanna to the Son of David!' **they were indignant** <sup>16</sup> and said to Him, 'Do You hear what these are saying?' And Jesus said to them, 'Yes. Have you never read, 'Out of the mouth of **babes** and **nursing infants** you have perfected praise'?"*

*"Many Pharisees witnessed the scene, and, **burning with envy and malice**, sought to turn the current of popular feeling. With all their authority they **tried to silence the people**; but their appeals and threats only increased the enthusiasm." **The Desire of Ages**, p. 574*

It is significant that immediately after the Triumphal Entry, Jesus proclaimed the **fall of the Jewish nation** as His chosen people (the **fig tree**, the **vineyard workers**, the **great banquet**, the **rebuke** of the Scribes and Pharisees ending with the woes upon the Scribes and Pharisees in Matthew 23:29ff).

- Less than a week after the Triumphal Entry, the Jewish **Sanhedrin sentenced Jesus to death** (John 19:7).
- **On the cross**, the scribes, the chief priests and the elders mocked and reviled Him (Matthew 27:41).

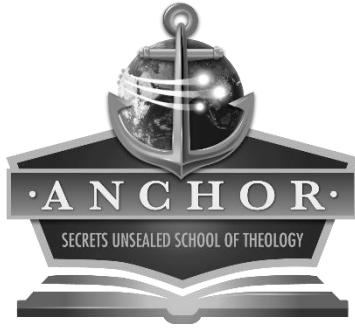
- The religious establishment in hardened rebellion even attempted to **hide the truth** about His resurrection (Matthew 28:11-13) saying that the disciples had **invented the story of the resurrection** to **save face!**
- Christ's faithful followers had to **hide from the wrath** of the Jews. They were gathered in the Upper Room for fear of the Jews (John 20:19).
- The **church** of that day **fell** and **became apostate** because it **did not follow Jesus** in His sanctuary work in the camp and in the court.

Something similar happened with **Protestantism** when it rejected the entrance of Jesus into the most holy place in **1844**. They fell into apostasy and the call was given for God's people to come out of her (Revelation 14:8; 18:4).

### **Moses and the Passover: The Historical Type**

In **Deuteronomy 18:15-18** God promised to send another prophet **like** Moses but **greater** than him. **Acts 3:22-26** and **Hebrews 3:1-5** (cf. 1 Corinthians 10:1-4) assure us that **Jesus** was that promised prophet. Deuteronomy 18 also tells us that God would cut off Israel if it did not listen to Moses. So today, spiritual Israel will be cut off if it does not listen to Jesus. The things of Moses now belong to Jesus. The Jewish nation in Christ's day did not understand this great truth. They trusted Moses but rejected Jesus (John 5:39, 45-47). Paul also deals with this theme in 2 Corinthians 3.





## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #7 – The Historical Passover

**Ezekiel 29:3, KIV:** Israel was in **severe bondage** to the great dragon: *“Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, **the great dragon** that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.”*

We are to understand the story of Moses as the continuation of the warfare between the serpent and the seed. Genesis 3:15 contains the same **five elements** that are present in the story of Moses and the Exodus:

- A **Woman** (Jocabed)
- The woman’s **Seed** (Moses)
- A **Dragon** (Pharaoh, Ezekiel 29:3)
- The **dragon’s seed**: Pharaoh
- **Enmity**: Satan through Pharaoh wants to kill the deliverer

The deliverer was **one with his brethren** but he was not a slave. He was one with his people, of their same blood and heritage but he was not born a slave. Moses did not need a Redeemer from slavery.

**Exodus 1:13, 14:** Israel was in **bitter bondage** to a cruel taskmaster: *“So the Egyptians made the children of Israel serve with rigor and they made their lives bitter with hard bondage — in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor.”*

**Exodus 2:23-25:** Israel could **not deliver themselves** so they **cried out** to the Lord for deliverance and he heard them because He loved them and wanted to keep his covenant:

*“Now it happened in the process of time that the king of Egypt died. Then the children of Israel **groaned** because of the bondage, and they **cried out**; and their **cry** came up to God because of the bondage. <sup>24</sup> So God heard their **groaning**, and God **remembered His covenant** with*

Abraham, with Isaac, and with Jacob. <sup>25</sup> And God looked upon the children of Israel, and God acknowledged them.”

**Exodus 12:40-41:** There was a specific **time prophecy** for their deliverance: “Now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years. <sup>41</sup> And it came to pass at the end of the four hundred and thirty years — on **that very same day** — it came to pass that all the armies of the Lord went out from the land of Egypt.”

**Exodus 12:3:** The lamb was chosen and set apart **four days** before it was offered in sacrifice: “Speak to all the congregation of Israel, saying: ‘On the **tenth of this month** every man shall take for himself a lamb, according to the house of his father, a lamb for a household.’”

**Exodus 12:5:** The lamb (ram) was **one year old**. A ram reaches maturity at between **6 and 12 months**: “Your lamb shall be without blemish, a male of the **first year**. You may take it from the sheep or from the goats.”

**Exodus 12:5:** The lamb was to be **without blemish**: “Your lamb shall be without blemish, a male of the **first year**. You may take it from the sheep or from the goats.”

**Exodus 12:46:** **No bones** of the sacrificial lamb were to be broken: “In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones.”

**Exodus 12:12, 13:** The blood of the lamb spared the lives of the first-born. The idea of **substitution** is present in these verses: “For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. <sup>13</sup> Now the **blood shall be a sign** for you on the houses where you are. And when I see the blood, I will **pass over you**; and the plague shall not be on you to destroy you when I strike the land of Egypt.”

**Exodus 12:6:** The Israelites sacrificed the lamb on the 14<sup>th</sup> of Nisan **between the two evenings**: “Now you shall keep it until the **fourteenth day** of the same month. Then the whole assembly of the congregation of Israel shall **kill it at twilight**.”

**Exodus 12:6:** The Israelites killed the lamb. This would represent **justification**. “Now you shall keep it until the **fourteenth day** of the same month. Then the whole assembly of the congregation of Israel shall **kill it at twilight**.”

**Exodus 12:7:** The death was not sufficient, the people had to apply the blood to each individual household or their first-born would die: This is **sanctification**. “And they shall take some of the blood and **put it** on the two doorposts and on the lintel of the houses where they eat it.”

“It was **not enough** that the paschal lamb be slain; its blood must be sprinkled upon the doorposts; so the merits of Christ's blood must be applied to the soul. We **must believe**, not only that He died for the world, but that He died for us **individually**. We must **appropriate to ourselves** the virtue of the atoning sacrifice.” *Patriarchs and Prophets*, p. 277



**Psalm 51:7:** Israel used **Hyssop** to apply the blood: *“Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.”*

*“The hyssop used in sprinkling the blood was the symbol of purification, being thus employed in the cleansing of the leper and of those defiled by contact with the dead. In the psalmist's prayer also its significance is seen: “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” Psalm 51:7.” Patriarchs and Prophets, p. 277*

**Exodus 12:9, 10:** Israel was to **eat the flesh**: *“Do not eat it raw, nor boiled at all with water, but roasted in fire — its head with its legs and its entrails. <sup>10</sup> You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire.”*

**Exodus 12:8:** They were to eat **bitter herbs** and **unleavened bread**: *“Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it.”*

*“The lamb was to be eaten with bitter herbs, as pointing back to the bitterness of the bondage in Egypt. So when we feed upon Christ, it should be with contrition of heart, because of our sins.” Patriarchs and Prophets, p. 278*

**Exodus 12:15-16:** For seven days, all leaven was to be removed from the house; it was to be searched out with a candle (Zechariah 1:12).

*“**Seven days** you shall eat unleavened bread. On the first day you shall **remove leaven** from your houses. For whoever eats **leavened bread** from the **first day until the seventh day**, that person shall be **cut off** from Israel.”*

*“Among the Jews leaven was sometimes used as an emblem of sin. At the time of the Passover, the people were directed to remove all the leaven from their houses, as they were to put away sin from their hearts. Christ warned His disciples, “Beware ye of the leaven of the Pharisees, which is hypocrisy.” Luke 12:1. In addition, the apostle Paul speaks of the “leaven of malice and wickedness.” 1 Corinthians 5:8.” Christ's Object Lessons, 95, 96*

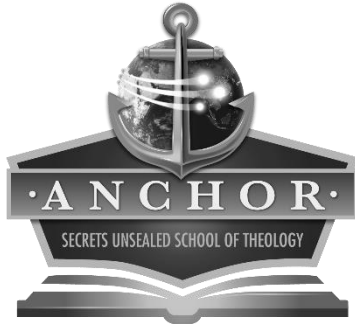
**Exodus 12:9, 10:** Israel was to burn the lamb **whole** in the fire (12:8, 9, 10). It was a **complete** sacrifice. *“Do not eat it raw, nor boiled at all with water, but roasted in fire — its head with its legs and its entrails. <sup>10</sup> You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire.”*

**Exodus 12:26-27:** Parents were required to **teach their children** the reason for the celebration of Passover:

*“And it shall be, when your children say to you, ‘What do you mean by this service?’ <sup>27</sup> that you shall say, ‘It is the Passover sacrifice of the Lord, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.’”*

**Exodus 12:14:** The Passover was an **everlasting ordinance**: *'So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations. You shall keep it as a feast by an **everlasting ordinance**.'*

**Note:** Some have taken the expression 'everlasting ordinance' to mean that we are to celebrate the Passover even today. Does that mean that we must kill a lamb, roast it, eat it, eat bitter herbs, take all leaven out of our houses, put the blood on the lintel and doorposts of our houses, and remind our children that we were slaves in Egypt?



## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #8 – The Fulfillment of the Passover

**Revelation 12:3, 4:** Satan, the great dragon, knew that the deliverer had been born and wanted to kill him:

- The **Woman** (The Old Testament Church)
- The Woman’s **Seed** (Jesus)
- The **Dragon** (Satan, Ezekiel 29:3)
- The **Dragon’s Seed**: Herod
- **Enmity**: Satan wanting to kill the deliverer

Jesus is **one with us**, our blood brother, (Hebrews 2:14) and yet He is called that **holy thing** (Luke 1:35). Jesus never needed to be freed from bondage to sin because He was not born a slave. Jesus never had to be converted or born again. He never had to get a heart transplant, because the law was in his heart when he came into the world (Psalm 40:6-8). Jesus was not born separated from His Father (John 8:29) yet at the end of His ministry in Gethsemane and on the cross he **felt** separated from His Father. Why? Because He was bearing the sins of the world and suffering the wrath of His Father against sin.

**John 8:34-36; Hebrews 2:14-15:** Every human being comes into the world in bondage to sin and needs Jesus as a deliverer: *“Jesus answered them, “Most assuredly, I say to you, whoever **commits sin** is **a slave of sin** and a slave does not abide in the house forever, but a son abides forever. <sup>36</sup> Therefore **if the Son makes you free**, you shall be free indeed.”*

*“Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, <sup>15</sup> and release those who through fear of death were **all their lifetime subject to bondage.**”*

**Ephesians 2:1-3; Psalm 51:5:** We are by **nature children** of wrath, conceived in sin: *“And you He made alive, who were dead in trespasses and sins, <sup>2</sup> in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, <sup>3</sup> among whom also we all once conducted ourselves in the*

lusts of our flesh, fulfilling the desires of the flesh and of the mind, and **were by nature** children of wrath, just as the others.”

“Behold, I was brought forth in iniquity, and in sin my mother conceived me.”

**Revelation 12:1, 2:** The woman of Revelation 12 **cried out** for the coming of the deliverer: “Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. <sup>2</sup> Then being with child, she cried out in labor and in pain to give birth.”

**Luke 1:67-75:** The Father and the Son decided to free man to be **faithful to the covenant** they had made in eternity: “Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying: <sup>68</sup> “Blessed is the Lord God of Israel for He **has visited and redeemed** His people, <sup>69</sup> and has **raised up a horn of salvation** for us in the house of His servant David, <sup>70</sup> As He spoke by the mouth of His holy prophets, who have been **since the world began**, <sup>71</sup> that we should be **saved from our enemies** and from the hand of all who hate us, <sup>72</sup> to perform the mercy promised to our fathers and to **remember His holy covenant**, <sup>73</sup> **the oath which He swore** to our father Abraham: <sup>74</sup> To grant us that we, being **delivered** from the hand of our enemies, **might serve Him without fear**, <sup>75</sup> In holiness and righteousness before Him all the days of our life.”

**Daniel 9:27:** There was a **specific time prophecy** that predicted the time of deliverance—the seventy weeks: “Then he shall confirm a covenant with many for one week; but in the **middle of the week** He shall bring an end to **sacrifice and offering**.”

**Luke 22:1-5:** Judas sold Jesus on the **Tuesday** before the Passion: “Now the Feast of Unleavened Bread drew near, which is called Passover and the chief priests and the scribes sought how they might kill Him, for they feared the people. <sup>3</sup> Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve <sup>4</sup> so he went his way and conferred with the chief priests and captains, how he might betray Him to them. <sup>5</sup> And they were glad, and **agreed to give him money**.”

**Mark 14:6-8:** **Mary anointed** Jesus for His death a few days before Passover: “But Jesus said, “Let her alone. Why do you trouble her? She has done a good work for Me. <sup>7</sup> For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always. <sup>8</sup> She has done what she could. She has come **beforehand to anoint My body for burial**.”

**Luke 3:23:** Jesus did not offer His life when he was **a child** nor an **old man**. Most ewe lambs reach maturity at between five months and twelve months: “Now Jesus Himself began His ministry at about **thirty years of age**.”

**1 Peter 1:18-20; Hebrews 7:26; Hebrews 4:15; Isaiah 53;** Jesus had no blemish of sin: “. . . knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, <sup>19</sup> but with the precious blood of Christ,

as of **a lamb without blemish and without spot.** <sup>20</sup> He indeed was foreordained before the foundation of the world, but was manifest in these last times for you.”

“For such a High Priest was fitting for us, who is **holy, harmless, undefiled, separate from sinners,** and has become higher than the heavens.”

“For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, **yet without sin.**”

“He was oppressed and He was afflicted, yet He **opened not His mouth;** He was led as a lamb to the slaughter, and as a sheep before its shearers is **silent,** so He opened not His mouth.”

**John 19:32-33:** No **bones broken** because the lamb had to be **without blemish:** “Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. <sup>33</sup> But when they came to Jesus and saw that He was already dead, they **did not break His legs.**”

**Isaiah 53:5, 6:** The lamb died so that the people would not die. The idea here is that of **substitution:** “But He was wounded for **our** transgressions, He was bruised for **our** iniquities; the chastisement for **our** peace was upon Him, and by **His stripes** we are healed. <sup>6</sup> All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has **laid on Him** the iniquity of us all.”

**Matthew 27:45, 49, 50:** According to Jesus, the day has **12 hours** (Matthew 20:1, 3, 5, 6, 8; John 11:9). Matthew 27:45, 49, 50 tells us that there was darkness from the sixth hour until the ninth hour and then, at about the ninth hour, Jesus cried out and died. Jesus died at the precise moment when the sacrificial lamb was about to be offered between the two evenings (Exodus 12:5).

**Romans 3:21-25, ESV:** It is not sufficient for Jesus to have shed His blood; His blood must be applied individually by faith: “But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— <sup>22</sup> the righteousness of God **through faith** in Jesus Christ for **all who believe.** For there is no distinction: <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> and are justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup> whom God put forward as a propitiation by his blood, **to be received by faith.**”

**1 John 1:7:** The blood had to be applied with **hyssop,** a symbol of purity: “But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.”

**John 6:53, 54, 63:** We are to spiritually **partake of the flesh** of Jesus by assimilating His word: “Then Jesus said to them, “Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. <sup>54</sup> Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. <sup>63</sup> It is the Spirit who gives life; the **flesh profits nothing.** The **words that I speak** to you are spirit, and they are life.”

**Psalm 69:21; Matthew 27:34:** They gave Jesus a bitter drink of **sour wine and gall**: *“They also gave me gall for my food, and for my thirst they gave me vinegar to drink.”*

**Matthew 27:34:** *“. . . they gave Him sour wine mingled with gall to drink. But when He had tasted it, He would not drink.”*

**1 Corinthians 5:7, 8:** Paul applies to Passover to the death of Jesus and **defines leaven** as ‘malice and wickedness’. The body of Jesus knew no corruption because He had no leaven of sin:

*“Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover was sacrificed for us. <sup>8</sup> Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”*

The Lamb was to be roasted completely. The sacrifice of Jesus was a complete sacrifice even to the point of being willing to suffer eternal loss:

*“God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life’s peril in common with every human soul, to fight the battle as every child of humanity must fight it, **at the risk of failure and eternal loss.**”* *The Desire of Ages, p. 49*

**Matthew 26:26** states that Jesus instituted the **Lord’s Supper** on Thursday evening and Ellen White wrote that Communion **takes the place** of the Passover meal. However, the question is this: How could the type meet antitype on Thursday evening if Jesus died on Friday afternoon? The simple fact is that Jesus celebrated the Passover on the night before the Passover because he could not celebrate it while he was on the cross. Jesus did celebrate the Passover (Mark 14:13-16) and He did it early for practical reasons (John 13:1-4)

**Matthew 26:26-28:** The Lord’s Supper **takes the place** of the Passover: Foot washing takes the place of the removal of leaven before the Pascal meal and the Lord’s Supper takes the place of the Passover: *“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.”* *The Desire of Ages, p. 652*

## **Ellen White and the Passover**

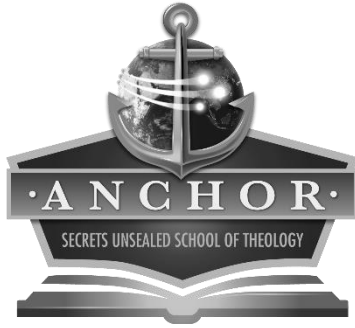
*The Passover was ordained as a commemoration of the deliverance of Israel from Egyptian bondage. God had directed that, year by year, as the children should ask the meaning of this ordinance, the history should be repeated. Thus, the wonderful deliverance was to be kept fresh*

*in the minds of all. The ordinance of the **Lord's Supper was given to commemorate** the great deliverance wrought out as the result of the death of Christ. Until He shall come the second time in power and glory, this ordinance is to be celebrated. It is the means by which His great work for us is to be kept fresh in our minds.*

*At the time of their deliverance from Egypt, the children of Israel ate the Passover supper standing, with their loins girded, and with their staves in their hands, ready for their journey. The manner in which they celebrated this ordinance harmonized with their condition; for they were about to be thrust out of the land of Egypt, and were to begin a painful and difficult journey through the wilderness. However, in Christ's time the condition of things had changed. They were not now about to be thrust out of a strange country, but were dwellers in their own land. In harmony with the rest that had been given them, the people then partook of the Passover supper in **a reclining position**. Couches were placed about the table, and the guests lay upon them, resting upon the left arm, and having the right hand free for use in eating. In this position a guest could lay his head upon the breast of the one who sat next above him. In addition, the feet, being at the outer edge of the couch, could be washed by one passing around the outside of the circle. Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the "Lamb without blemish and without spot." 1 Peter 1:19." *The Desire of Ages*, pp. 652, 653*







## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #9 – The Feast of Unleavened Bread

The Feast of Unleavened Bread began on the **15<sup>th</sup> of Nisan**, the day after the slaying of the Passover lamb. This Feast represents the burial of Jesus, His rest in the tomb and His appearances to His followers multiple times during the week after the resurrection.

**1 Corinthians 5:7, 8:** *“Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover was sacrificed for us. <sup>8</sup> Therefore, let us keep the feast, not with **old leaven**, nor with the leaven of **malice and wickedness**, but with the **unleavened bread** of sincerity and truth.”*

Leavened bread spoils much quicker than unleavened because leaven ferments the dough.

**Psalm 16:10; Acts 2:27, 31:** The body of Jesus did not corrupt while He rested in the tomb. The very day that the body of Jesus rested in the tomb, the people were eating unleavened bread but of course, they did not understand what it really meant. A normal body begins the process of decomposition almost immediately after death but the flesh of Jesus did not decompose because He had no leaven of sin (we will cover this in our next study below).

In the Hebrew Feast system, the first day of the Feast of Unleavened bread was a **ceremonial Sabbath**. However, during Passion Week the seventh day Sabbath fell on the same day as the ceremonial sabbath. For this reason, the Sabbath that Jesus rested in the tomb was called a ‘high Sabbath’ (John 19:31). So to speak, it was a double Sabbath—ceremonial and moral:

**John 19:31:** The **High Sabbath:** *“Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the **Sabbath** (for **that Sabbath was a high day**), the Jews asked Pilate that their legs might be broken, and that they might be taken away.”*

**Luke 23:53:** As we have seen, Jesus died at 3 pm on the 14<sup>th</sup> of Nisan and there was a **special urgency** to place Jesus in the grave before sunset. Those who felt a sense of urgency did not quite understand the real reason why it was so urgent.

*“Therefore, because it was the Preparation Day, that the **bodies should not remain on the cross on the Sabbath** (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.”*

**Luke 23:53-24:1:** The crucifixion and the resurrection were events that occurred only **on partial days** but the body of Jesus rested in the grave from sunset Friday to sunset on Sabbath, every second of the Sabbath. The urgency to bury Jesus before the Sabbath began, did not even allow the women to anoint His body before sundown:

*“Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before. <sup>54</sup> That day was **the Preparation**, and the **Sabbath drew near** and the women who had come with Him from Galilee followed after, and they observed the tomb and how **His body was laid**. <sup>56</sup> Then they returned and prepared spices and fragrant oils and **they rested on the Sabbath according to the commandment**. Now on the **first day of the week** very early in the morning, they, and certain other women with them, came to the tomb **bringing the spices** which they had prepared.”*

The very day that Jesus had rested at Creation (Genesis 2:1-3; John 1:1-3) he now rested from His works of redemption. In **Exodus 20:8-11** the reason for Sabbath observance was Creation but in **Deuteronomy 5:12-15** the Sabbath takes on a second dimension, redemption. Genesis 1:31 tells us that on the sixth day Jesus finished His work of creation. On the cross Jesus said ‘it is finished’ and then rested in the tomb from his work of redemption.

Some well-known Adventist scholars are teaching that Jesus did not die on Friday and resurrect on Sunday. Both Ellen White and the Bible beg to differ with them:

*The death of Christ was designed to be **at the very time** in which it took place. It was in God's plan that the work which Christ had engaged to do should be **completed on a Friday**, and that **on the Sabbath** He should rest in the tomb, **even as the Father and Son had rested** after completing Their creative work. The hour of Christ's apparent defeat was the hour of His victory. The great plan, devised before the foundations of the earth were laid, was successfully carried out.” **Manuscript 25**, 1898, pp. 3, 4. (“The Man of Sorrows,” typed, February 24, 1898.)*

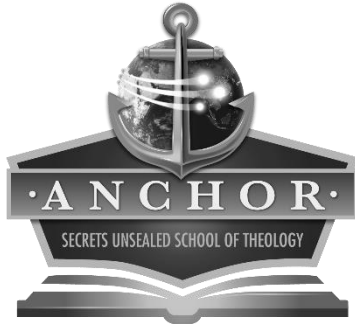
The Feast of Unleavened Bread lasted **seven days**. Notably, Jesus appeared to his disciples and invited them to touch His wounds and then a week later He did the same again when He invited Thomas to touch his wounds (Luke 24:36-43; John 20:20-28)

## **The Bread and the Sabbath**

**Exodus 16:** Explains the reason why it was mandatory for Jesus to rest in the tomb on the Sabbath—like the Manna, **His body would not see corruption!**

**Leviticus 24:5-9:** The priests placed fresh unleavened bread on the table of the Showbread every Sabbath.

**Hebrews 9:4; Revelation 2:17:** The Manna was placed inside the Ark of the Covenant where the law and the Sabbath were found.



## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

# Lesson #10 – The High Sabbath and Unleavened Bread

### Introduction

**Exodus 20:8-11:** The Sabbath is a **sign of Creation:** *"Remember the Sabbath day, to keep it holy. <sup>9</sup> Six days you shall labor and do all your work, <sup>10</sup> but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. <sup>11</sup> For [because] in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it."*

- The Sabbath is **not a shadow**
- There was **no sinner** when the Sabbath was established
- There were **no Jews** when it was instituted

### A Post Fall Function of the Sabbath

The book of Deuteronomy provides a **second post-fall** function of the Sabbath: **Redemption** **Deuteronomy 5:12-15:** The **redemption motivation** for Sabbath observance: *'**Observe** the Sabbath day, to keep it holy, as the LORD your God commanded you. Six days you shall labor and do all your work, but the **seventh day** is the **Sabbath of the LORD your God**. In it you shall not do any work: you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who is within your gates, that your manservant and your maidservant may rest as well as you. And **remember** that you were a slave in the land of Egypt, and that the LORD your God brought you out from there by a mighty hand and by an outstretched arm; **therefore** the LORD your God commanded you to keep the Sabbath day.'*

The **literal liberation** of **literal Israel** from **literal slavery** in **literal Egypt** was commemorated by the sacrifice of a **literal lamb**. However, this lamb also **pointed forward**

to the fact that Jesus, by His death on the cross, would **spiritually deliver spiritual Israel** from **spiritual bondage** to a **spiritual master**, sin.

## **The Heart of the Old Testament**

**John 5:39, 46 and 47:** Jesus stands at the very center of the entire Old Testament: “You search the Scriptures, for in them you think you have eternal life; and **these are they which testify of Me** but **you are not willing to come to Me** that you may have life. . . Do not think that I shall accuse you to the Father; there is one who accuses you--Moses, in whom you trust. For if you believed Moses, you would believe Me; for **he wrote about Me.**”

**Luke 24:25-27, 44, 45:** “Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! <sup>26</sup> Ought not the Christ to have suffered these things and to enter into His glory?” <sup>27</sup>And beginning at **Moses [torah]** and all the **Prophets [nebiím]**, He expounded to them in all the **Scriptures [kethubím]** the things concerning Himself. <sup>44</sup> Then He said to them: “These are the words which I spoke to you while I was still with you, that all things **must be fulfilled** which were written in the **Law of Moses** and the **Prophets** and the **Psalms concerning Me.**” <sup>45</sup> And He **opened their understanding**, that they might comprehend the Scriptures”.

“In **every page**, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with **the glory of the Son of God**. So far as it was of divine institution, the **entire system** of Judaism was a **compacted** prophecy of the gospel.” *The Desire of Ages*, p. 211

## **One Verse from the Torah**

In this lesson, we will look at **one particular verse** from the writings of Moses to see how it **pointed forward** to Jesus Christ:

**Deuteronomy 8:3:** The Manna was **more than physical food**; it symbolized the **word** that comes out of the **mouth of God** (Cf. Matthew 4:4). “So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall **not live by bread alone**; but man lives by **every word** that proceeds from the mouth of the LORD.”

**John 1:1-3: Jesus is the Word** that comes out of the mouth of God; He is the **spokesman for God**: “In the beginning was **the Word**, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made **through** Him, and without Him nothing was made that was made.”

*“What **speech is to thought**, so is Christ to the invisible Father. He is the manifestation of the Father, and is called the **Word of God**.” *That I May Know Him*, p. 38*

**I Corinthians 10:1-4**: The drink, the food and the rock **were literal** but had a profoundly **Christ-centered spiritual** meaning: *“Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same **spiritual** food, and all drank the same **spiritual** drink. For they drank of that **spiritual** Rock that followed them, and that Rock was Christ.”*

## **The Manna and Jesus**

**John 6:48-50**: The Manna **represented Jesus**: *“**I am** the bread of life. Your fathers ate the manna in the wilderness, and are dead. This is the bread which comes down from heaven that one may eat of it and not die.”*

However, let us be a little **more specific**. In what sense did the Manna represent Jesus?

**John 6:51**: *“**I am** the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is **My flesh**, which I shall give for the life of the world.”* In order to understand these words of Jesus we must go to the root passage that He was referring to: The Manna episode in **Exodus 16**.

## **The Manna Episode**

### **Exodus 16:19, 20**

*“And Moses said, “Let no one leave any of it till morning.”<sup>20</sup> Notwithstanding they did not heed Moses. But some of them left part of it until morning, and it bred **worms** and **stank**. And Moses was angry with them.”*

If Israel gathered Manna on **any day other** than the Sabbath, the manna bred **worms and stank**. This is the question: What is it that breeds worms and stinks? Certainly not **ordinary bread**! A **corpse** eventually **breeds worms** and **stinks** when the flesh decomposes! It is a proven fact that a body begins the process of decomposition **almost immediately after death**.

When Jesus commanded to remove the stone from the tomb of **Lazarus** the people complained that **his body** already **stank**. In Isaiah 14:11; Isaiah 34:3; Exodus 7:18 and Amos 4:10 the word ‘**worm**’ is translated ‘**scarlet**’ because **red dye** was made from the **dried female body** of the *coccus elicis*.

**Exodus 16:23, 24:** But a **great miracle** occurred when Israel saved the Manna on **Friday for the Sabbath**—it did not breed worms nor stink. It was **as fresh on Sabbath** as it had been on Friday. What does this mean? Remember that we are dealing with a **Messianic prophecy** here because Jesus said that the Manna represented **His flesh**. *“Then he said to them, “This is what the LORD has said: ‘Tomorrow is a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.’”<sup>24</sup> So they laid it up till morning, as Moses commanded; and it **did not stink**, nor **were there any worms** in it.”*

**Why did not** the Manna breed worms and stink on the Sabbath? We must go to the **Gospels for the answer**.

## **The Chronology of Christ’s Passion in the Gospels**

Jesus died at the **ninth hour**, that is, at **three o’clock** in the afternoon on **Friday**. Let us consider the **last three declarations** of Jesus on the cross:

**Matthew 27:46:** At **about** the ninth hour Jesus made the **fifth declaration**: *“And **about** the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?”*

**John 19:30:** Jesus made His **sixth declaration** on the cross just before it was **the ninth hour**: *“So when Jesus had received the sour wine, He said, “It is finished!” And bowing His head, He gave up His spirit.”*

Jesus said ‘it is finished’ **just before** three o’clock in the afternoon on what Christians call **Good Friday**.

**Luke 23:46:** The **last declaration** of Jesus on the cross: *“And when Jesus had cried out with a loud voice, He said, “Father, ‘into Your hands I commit My spirit.’” Having said this, He **breathed His last**.”*

**Summary:** Jesus died at **three o’clock** in the afternoon on what Christians today call **“Good Friday”**.

## **Death at 3 PM**

**How do we know** that Jesus died at three o’clock? We find the answer in **Exodus 12:6**. *“Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at **twilight**.”*

Though most Bible versions translate “**evening**” or “**twilight**,” the Hebrew literally reads that the Lamb was killed “**between the two evenings**”.

According to the Jews, when the sun began to **descend from the meridian** it was the **first evening** and when the **sun set on the horizon** it was the **second evening**. Thus, the first evening would be at **noon** and the second evening would be at around **6:00 PM**

The noted Bible commentator, **Adam Clarke** explains: “*The Jews divided the day into morning and evening: till the sun **passed the meridian** all was morning or forenoon; after that, all was afternoon or evening. Their first evening began just after **twelve o'clock**, and continued **till sunset**; their second evening began **at sunset** and continued till night, i.e., during the whole time of twilight; between twelve o'clock, therefore, and the termination of twilight, the Passover was to be offered.*

*“The day among the Jews had twelve hours, John 11:9. Their first hour was about six o'clock in the morning with us. Their sixth hour was our noon. Their ninth hour answered to our **three o'clock in the afternoon**. By this we may understand that the time in which Christ was crucified began at the third hour, that is, at **nine o'clock in the morning**, the ordinary time for the daily morning sacrifice, and ended at the ninth hour, that is, **three o'clock in the afternoon**, the time of the evening sacrifice, Mark 15:25,33-34,37. Wherefore their ninth hour was their hour of prayer, when they used to go into the temple at the daily evening sacrifice, Acts 3:1; and this was the ordinary time for the Passover. It is worthy of remark that God sets no particular hour for the killing of the Passover: any time between the two evenings, i.e., between twelve o'clock in the day and the termination of twilight, was lawful.” Adam Clarke's Commentary, Electronic Database. Copyright (c) 1996 by BibleSoft)*

## **Salvation Finished the Sixth Day**

The sixth day Jesus said: “*It is finished*” because He had **provided the means** to save the entire human race. He had lived a **perfect life** for all and had purchased salvation **by paying the price** for our sins.

## **Preparation of the Lamb between Three and Six**

Israel slew the lamb at about **three o'clock** in the afternoon and then they **prepared** it to be eaten at sunset. This preparation would have taken the **better part of three hours**.

Jesus died the sixth day at three o'clock in the afternoon but after His death, His body had to be **prepared for burial**. It was necessary for Joseph of Arimatea to **ask for His body**, take

Him **down from the cross, clean His body, wrap it in linen, transport Him** to the graveside, **bury Him** and **roll the stone** in front of the tomb.

## **The Sequence of Days**

**Luke 23:54-56:** Let us notice the **sequence of days** of the death, burial and resurrection of Jesus. He died on Friday and rested in the **tomb on the Sabbath**: *“That day was the **Preparation**, and the **Sabbath** drew near. <sup>55</sup> And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. <sup>56</sup> Then they returned and prepared spices and fragrant oils. And they **rested** on the Sabbath according to the commandment.”*

**How did the women rest** on that Sabbath? No doubt, it was a day of **anguish, sorrow** and **restlessness**. If they had **truly understood** the meaning of the Manna episode, their rest would have been **radically different**; it would have been a rest of **joyous celebration of Christ’s finished work**. They would have **truly entered Christ’s rest**. The Creator was Jesus so this was actually **Jesus’ rest** from **His work** of redemption. They would have rested in **His accomplishments**.

*“The **Father and the Son rested** after **Their work** of Creation. “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day, God ended His work which He had made. . . . And God blessed the seventh day, and sanctified it: because that in it He had rested’ Genesis 2:1-3. The death of Christ was designed to be at the very time in which it took place. It was in God’s plan that the work which Christ had engaged to do should be completed on a Friday, and that on the Sabbath He should rest in the tomb, even as **the Father and Son had rested after completing Their creative work**. The hour of Christ’s apparent defeat was the hour of His victory. The great plan, devised before the foundations of the earth were laid, was successfully carried out.” Manuscript 25, 1898, pp. 3, 4 (“The Man of Sorrows,” typed, February 24, 1898)*

Then, Jesus resurrected on the **first day of the week** (Luke 24:1)

## **Why Did Jesus Resurrect on Sunday?**

Some say that Jesus purposely chose **Sunday** as the day of His resurrection because He wanted His church to know that **Sunday was holy** and that we should observe it **in honor of His resurrection**.

For example, **John Paul II** in his Pastoral Letter **Dies Domini** provides a long list of all of the significant events that took place on Sunday: Jesus **resurrected** on Sunday, he walked with **two of His followers** to Emmaus on Sunday, He appeared to **His disciples** on Sunday



evening and then appeared to them again the **following Sunday**. According to John Paul's calculations, the **Holy Spirit** was poured out on Sunday, the **first proclamation of the gospel** took place on Sunday and the **first baptisms** took place on Sunday. However, this long list of events on Sunday is **immaterial and irrelevant**.

The Manna episode makes it clear that the important day was **not Sunday but the Sabbath!** If Jesus rested in the tomb on Sabbath and His body saw no corruption, then he would **have had to resurrect on Sunday**. The reason why Jesus resurrected on Sunday is that His flesh **had to rest in the tomb** on the Sabbath!

## **Holy Week**

It never ceases to amaze me that during Holy Week Christians talk about **Palm Sunday, Ash Wednesday, Holy Thursday, Good Friday, Resurrection Sunday** but the **Sabbath rather gets lost** in the shuffle.

## **Questionable Arguments**

Some people use questionable arguments to defend Sunday as the day of rest. For example, they say that all day Sabbath the **disciples were sad** because Jesus was **dead** while on **Sunday they were happy** because He resurrected; so, in their way of thinking, Christians should keep the joyful day. However, those who use this '**psychological argument**' in favor of Sunday observance fail to consider **two things**.

- First, it was **not the intention** of Jesus that the Sabbath be a day of sorrow. **He had warned** His disciples many times that He would die and resurrect the third day. If the disciples **had paid attention** to the words of Jesus, that Sabbath would have been a day of **joyous celebration and expectancy**.
- Secondly, on the Sunday night of the resurrection the disciples **did not even believe** that Jesus had resurrected. How could they be **joyful** that Jesus had resurrected if they **did not believe** that He had resurrected?

## **Why His Body Saw no Corruption**

**John 6:51**: The Manna represented the **flesh of Jesus**: *"I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the **bread** that I shall give is **My flesh**, which I shall give for the life of the world."*

**Psalm 16:8-10:** A **Messianic prophecy** about Jesus announced that he would rest in hope because His flesh would not see corruption: *“I have set the LORD always before me; because He is at my right hand I shall **not be moved**. Therefore my heart is glad, and my glory rejoices; My **flesh** also will **rest** in hope for You will not leave **my soul** [**me** in the NIV] in **Sheol** [**grave** in the NIV] nor will You allow Your **Holy One** to see **corruption**.”*

**Acts 2:25-27, 31:** As the Manna did not breed worms or stink when Israel saved it on Friday for the Sabbath, so, the body of Jesus **did not begin the process of decomposition** on Friday or Sabbath because He was what the Manna represented!

While Jesus **rested inside** the grave on the Sabbath from His **finished work** of redemption, He wanted His disciples to **rest outside** in what He had accomplished.

*“For David says concerning **Him**: ‘I foresaw the LORD always before my face, for He is at my right hand, that I may not be shaken. <sup>26</sup> Therefore my heart rejoiced, and my tongue was glad; moreover my flesh also **will rest** in hope. For You will not leave **my soul** [**Me** in the NIV] in **Hades** [**grave** in the NIV], nor will You allow Your **Holy One** to see **corruption** [**decay** in the NIV].”*

### **Acts 2:31-32**

*“Seeing what was ahead, he spoke of the **resurrection of the Christ**, that **he** was not abandoned to the **grave**, nor did his body see **decay**.”*

## **The Hebrew Feasts**

At **Passover** the people were to expel every trace of **leaven** from their homes because leaven is a symbol of sin.

It is interesting that the **Hebrew Feasts** teach the **same lessons** as the Manna episode:

- **Passover:** The death of Jesus between the two evenings.
- **Unleavened Bread:** The burial of the body of Jesus. He saw no corruption because He had no leaven of sin.
- **First fruits:** The resurrection of Jesus.

## **The Sabbath in the New Earth**

God invited Adam and Eve to **enter His rest** at **Creation** and now He invites us to **enter His rest** in **redemption**. However, the Sabbath also has a **prophetic dimension**. Jesus will invite us to enter His rest when He makes a **new heaven and a new earth**. The Sabbath thus points

**back** to the past (creation), to the **present** (redemption) and to the **future** (the everlasting kingdom).

**Isaiah 66:22, 23:** There will be a **monthly** and **weekly** cycle in the new earth: *"For as the new heavens and the new earth which I will make shall remain before Me," says the Lord, "So shall your descendants and your name remain. <sup>23</sup> And it shall come to pass that from one **New Moon** to another, and from one **Sabbath** to another, all flesh shall come to worship before Me," says the Lord.*

**Revelation 22:2:** There will be **months** and **days**: *"In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit **every month**. The leaves of the tree were for the healing of the nations."*

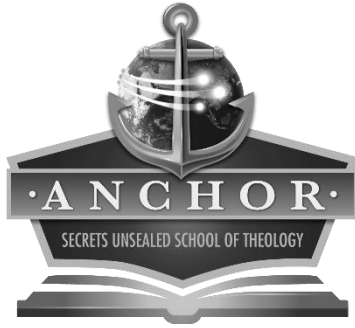
**Revelation 21:23:** How can there be days and months if there is **no sun or moon** in the New Earth? This text does not say that there will be no sun or moon in the new earth. What the text does say is that **the city** has **no need** of sun or moon.

*"The **city** had **no need** of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light."*

**Isaiah 24:23:** This text explains it well: *"Then the moon will be **disgraced** and the sun **ashamed**; for the Lord of hosts will reign on Mount Zion and in Jerusalem and before His elders, gloriously."*

**How long** will it take to create a new heaven and a new earth? Will it be instantaneous? No. The evidence indicates that Jesus will recreate the world in **six literal days** as He did at the beginning. If we are going to **keep the seventh day** in honor of the new Creation then it must come **after the first six**. At the end God's people will be **eyewitnesses** of Creation week!





## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #11 – The Feast of First Fruits

The apostle **Paul** refers to the first three Hebrew Feasts:

**1 Corinthians 15:3, 4:** “For I delivered to you first of all that which I also received: that Christ **died** for our sins according to the Scriptures, 4 and that He was **buried**, and that He **rose again** the third day according to the Scriptures.”

*“Christ arose from the dead as the first fruits of those that slept. He 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. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented, could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.” 1 Thessalonians 4:14. As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been co-laborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead.” *The Desire of Ages*, p. 785, 786*

#### **The Chronology**

Notice the following sequence of events:

##### **Passover**

Friday at 3:00 PM: The wave sheaf was marked.

The tombs of the First fruits from the dead were marked.

Jesus was buried late on Friday just before the Sabbath.

## Unleavened Bread

Jesus rested in the tomb all day Sabbath.

### First fruits

Jesus resurrected while it was still dark (before 6:00 AM).

Jesus went to pick up His wave sheaf to wave it before the Father.

Early in the morning.

He did not allow Mary to touch Him because He had not yet ascended to the Father.

Jesus ascended to the Father to present the wave sheaf at 9:00 AM.

On Sunday evening

Jesus invites the disciples to touch Him (Luke 24:39)

## One Death, One Resurrection, Much Fruit

**John 12:20-24:** This event occurred during the week immediately preceding the crucifixion: *"Now there were certain Greeks among those who came up to worship at the feast.<sup>21</sup> Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus."<sup>22</sup> Philip came and told Andrew, and in turn, Andrew and Philip told Jesus.<sup>23</sup> But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified.<sup>24</sup> Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain."*

**Jesus** was that grain of wheat. Like the grain of wheat, He died and was buried in the tomb and on the third day, sprouted forth to new life. However, the result of his death and resurrection is that there will be much fruit, and not just that singular grain. From the planting of one seed, an innumerable number of seeds come forth.

## The Chronology of the First Three Hebrew Feasts

**Sixth day (14<sup>th</sup> of Nissan):** Passover the Lamb slain

**Seventh day (15<sup>th</sup> of Nissan):** Ceremonial Sabbath of Unleavened Bread

**First day (16<sup>th</sup> of Nissan):** The first fruits waved before the Lord

## The First-fruit Ceremony

The first fruit ceremony consisted in the following elements:

The sheaf was composed of the **first fruits** of the **barley** harvest: “Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. 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.” *Patriarchs and Prophets*, p. 539, 540

Jewish convert to Christianity, **Alfred Edersheim** and the Jewish **Talmud** describe the manner in which the Jews celebrated the Wave Sheaf ceremony:

- None of the Israelites could eat new grain until the sheaf was waved before the Lord.
- Several **stocks of grain** were formed into a **sheaf**.
- It was cut from one of the field **near Jerusalem** or sometimes a little further away.
- Every Jew wanted to have the **opportunity** for the sheaf to be cut from his field.
- The field was marked on the **day before** the Sabbath at the time of the offering of the evening sacrifice (3:00 PM).
- The priest marked the precise stalks that he would use for the sheaf and made arrangements for the place to be carefully guarded. No animal or person was allowed to pass through the field.
- The priest then measured exactly how long it would take to get from the field to the temple.
- Each **individual Israelite** also waved their own sheaf but the **priest officiated** a sheaf at the **entrance** to the tabernacle of meeting.
- The day after the Sabbath the priest would go to the field, cut the stalks, form the sheaf and take it to the court of the temple where he would **wave it before the Lord** at the entrance to the tent.
- The waving of the sheaf took place at **9:00 AM**, the very hour of the morning sacrifice. We know this because the **Holy Spirit** was poured out at **9:00 AM** and the outpouring of the Holy Spirit took place at the **third hour!! (Acts 2:15)**
- There was and is a debate among scholars as to **when** the wave sheaf was waved before the Lord. The text in Leviticus states that it was to be waved on the **day after the Sabbath**. This is the question: Was the sheaf waved on the day after the ceremonial Sabbath of Unleavened Bread or was it waved before the Lord the day after the weekly Sabbath.
- As it applies to Christ, it actually makes **no difference**, because it just so happens that the **ceremonial Sabbath** of Unleavened bread and the weekly seventh day Sabbath **coincided** while **Jesus rested** in the tomb. Jesus **died** on the Passover and the **very next day** began the Feast of Unleavened Bread!

**Leviticus 23:9-12:** Let us read about the wave sheaf ceremony: *“The Lord said to Moses, <sup>10</sup> “Speak to the Israelites and say to them: ‘When you enter the land I am going to give you and you reap its harvest, **bring to the priest a sheaf of the first grain** you harvest. <sup>11</sup> He [the priest] is to **wave the sheaf** before the Lord so it will be **accepted** on your behalf; **the priest** is to wave it on the **day after the Sabbath.**”*

Each feast pointed **forward punctually** to some important event in Christ’s ministry of salvation so the Feast of the First fruits must be **typological**.

## **Firstborn from the Dead**

**Before we address** the meaning of the First fruits that were waved before the Lord, let’s dedicate a few moments to **another matter**. The **apostle Paul** explained that Jesus arose from death as the **firstborn** from the dead:

**Colossians 1:18:** *“And He is the head of the body, the church, who is the beginning, the **firstborn from the dead**, that in all things He may have the **preeminence.**”*

The expression ‘firstborn from the dead’ **cannot mean** that Jesus was the **first to come** forth from the grave. **At least four** individuals were resurrected in the Old Testament and **three** in the New Testament, before the resurrection of Jesus:

- **Moses**
- The son of the **widow of Zareptah**
- The man who touched **Elisha’s bones**
- **The daughter of Jairus**
- The son of the **widow of Nain**
- **Lazarus**

The expression, ‘firstborn from the dead’, means that the resurrection of Jesus makes all other resurrections possible. The apostle Paul assures us that if Jesus did not resurrect from the dead, our **faith is vain** and we are **still in our sins**. Jesus was not the first to resurrect but His resurrection **is determinative of ours**. After all, He said: *“Because I live, you will live also.”* (John 14:19)

In order to serve as our Mediator, Advocate and Intercessor, Jesus has to be alive. Without His priesthood there would be no application of His death and life to us and without this we would be doomed (Hebrews 7:25, 26; 1 John 2:1; 1 Timothy 2:5).



**Romans 4:24-25:** “But for us also, to whom it shall be **imputed, if we believe** on him that raised up Jesus our Lord from the dead; <sup>25</sup> who was delivered for our offences, and was **raised again** for our **justification [forgiveness]**.”

**1 Corinthians 15:16-18:** The death of Jesus would have had **no value to save us** from our sins if He had not resurrected because He has to **apply personally** His life and death to those who believe!

*“For if the dead do not rise then Christ is not risen. <sup>17</sup> And if Christ is not risen, your faith is futile; you are **still in your sins!** <sup>18</sup> Then also those who have fallen asleep in Christ **have perished.**”*

## **The First Fruits from the Dead**

When Jesus died at 3:00 PM on Friday, the graves of the first fruits **were marked**. This was the marking of the sheaf! However, the first fruits did not come forth from the grave until Jesus gathered them on resurrection morning:

**Matthew 27:51-53:** “Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, <sup>52</sup> and the **graves were opened**; and many bodies of the saints who had fallen asleep were raised; <sup>53</sup> and coming **out of the graves after His resurrection**, they went into the holy city and appeared to many.”

**Notice what happened on resurrection morning:** Jesus resurrected very early on the first day of the week. It was still dark when the women came to the tomb to anoint the body of Jesus (John 20:1). The sun comes up around 6:00 AM in Israel year around so Jesus must have resurrected **just before sunrise**.

**John 20:17:** Early in the morning, Jesus met Mary in the Garden and told her **not to touch Him**: “Jesus said to her, “Do not **cling** to Me, for I have **not yet ascended** to My Father; but go to My brethren and say to them, ‘I **am ascending** to My Father and your Father, and to My God and your God.’”

Some **Bible versions** have contended that the expression ‘don’t touch me’ really means ‘don’t cling to me’. However, is this the case? The word ‘touch’ is used repeatedly in the New Testament to describe the **act of touching**, not necessarily clinging.

For example, the NIV translates the Greek word *japto* with the word ‘touch’ in every single verse (35 of 36) except in this one. Notice the following examples:

- Jesus touched **a leper** and he was healed (Matthew 8:3). Did Jesus cling to the leper?

- The woman who touched the hem of Christ's garment (Mark 5:31). **If she was clinging** to Jesus, the Lord would not have asked who touched the hem of His garment!
- The **multitude** wanted to touch Jesus in order to be healed (Luke 6:19).
- **Parents** brought their children to Jesus so that He would touch them (Luke 18:15).
- Jesus touched the **eyes of the blind** and they could see (Matthew 20:34). Did Jesus cling to the eyes of the blind?

Why would Jesus say to Mary '*don't cling to me because I have not yet ascended to my Father*' if He would not ascend until forty days later? Was there any risk that Mary would cling to Jesus and **detain Him** from going to heaven for **40 days**?

Further, the verb '**ascending**' that is used in this verse (*'I am **ascending** to my Father and your Father'*) is in the **first person, indicative, active tense**. Jesus is not referring to his ascension forty days after His resurrection because he would have used the **future tense** rather than the present!

The **evening** of the **very day** that Jesus told Mary not to touch Him, He **encouraged His disciples** to "*touch me and see*".

**Ellen White** has some interesting information on the encounter of Jesus with Mary in the **Garden of Gethsemane** the morning of the resurrection:

**Early Writings, pp. 187, 188:** "*Jesus spoke to her with His own heavenly voice, saying, "Mary!" She was acquainted with the tones of that dear voice, and quickly answered, "Master!" and in her joy was **about to embrace Him**; but Jesus said, "Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." Joyfully she hastened to the disciples with the good news. **Jesus quickly ascended to His Father** to hear from His lips that He accepted the sacrifice, and to receive all power in heaven and upon earth."*

In **Matthew 28:19**, before His final ascension to heaven Jesus said: "*All power **has been given** [**indicative passive aorist**] to me in heaven and on earth*".

Thus, before His ascension from the Mount of Olives, Jesus had **already received** from His Father all power in heaven and on earth!

Let us continue reading about what happened **after** Jesus told Mary not to touch Him. After resurrection, in harmony with the Old Testament type, Jesus, as priest, went to **pick up the sheaf** (those that resurrected with Him) that had been marked on Friday because He needed

to wave it before the Father at the entrance to the heavenly sanctuary at the precise hour prescribed. Here is how Ellen White described it:

**Early Writings, pp. 187, 188:** “Angels ***like a cloud surrounded the Son of God*** and bade the everlasting gates be lifted up, that the King of glory might come in. I saw that while Jesus was with that bright heavenly host, in the presence of God, and surrounded by His glory, He did not forget His disciples upon the earth, but ***received*** power from His Father, that He might ***return*** and impart power to them [***He did in the Upper Room when He breathed upon them the Holy Spirit***]. The ***same day*** He returned and showed Himself to His disciples. ***He suffered them then to touch Him***; for ***He had ascended*** to His Father and ***had received*** power.”

Jesus fulfilled the wave sheaf ceremony when He made this ***quick journey*** to heaven on the morning of the resurrection. At precisely 9:00 AM Jesus was met by His Father at the entrance of the heavenly sanctuary where He presented Himself and those that resurrected with Him as the first fruits (see Acts 2:15 for proof). Jesus needed to hear from His Father’s own lips that His sacrifice had been accepted (see Deuteronomy 26:10). Christ’s strongest desire is to have His people with Him (John 17:24; John 14:1-3):

It is important to remember that another sacrifice was offered on the first day of First fruits (Leviticus 23:12). Does this mean that Jesus died again? Of course not! Jesus simply presented Himself before His Father as the slain but resurrected lamb. Notice that Leviticus 23:13 alludes to the communion service that Paul described in 1 Corinthians 11:26.

**The Desire of Ages, pp. 785, 786:** “Christ arose from the dead ***as the first fruits*** of those that slept. He 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***. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a ***thank offering*** before the Lord. Not until this was presented, could the sickle be put to the grain and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the ***great spiritual harvest*** to be gathered for the kingdom of God.”

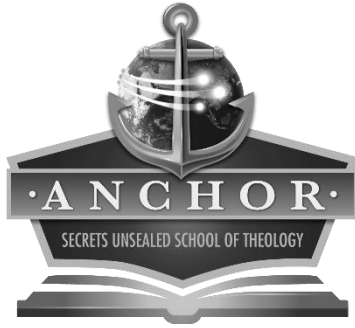
**1 Corinthians 15:20:** Paul referred to the ***wave sheaf*** ceremony when he wrote: “But Christ has indeed been raised from the dead, the ***first-fruits*** of those who have fallen asleep.”

**Ellen White** was in ***perfect harmony*** with Paul on the typological meaning of the wave sheaf ceremony:

**1 Corinthians 15:22-23:** “For as in Adam all die, even so in Christ ***all shall be made alive***.<sup>23</sup> But each one in ***his own order***: ***Christ the first-fruits***, afterward those who are Christ’s ***at His coming***.”

## **Ellen White Summary**

*"Christ arose from the dead as the first fruits of those that slept. He 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. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented, could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:14. As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been co-laborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead." The Desire of Ages, pp. 785, 786*



## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #12 – The Three Days and Three Nights

#### Time Expressions Relating to the Passion of Jesus

The **Gospels** use **four** expressions to describe the **duration** of Christ’s **Passion**:

- “***in three days***” (John 2:19-21). “Jesus answered and said to them, “Destroy this temple, and ***in three days*** I will raise it up.”<sup>20</sup> Then the Jews said, “It has taken forty-six years to build this temple, and will You raise it up in three days?”<sup>21</sup> But He was speaking of the temple of His body.”
- “***after 3 days***” (Mark 8:31). “And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and ***after three days*** rise again.”
- “[on] ***the third day***” (Mt. 16:21; in 1 Corinthians 15:4 **Paul** even wrote that Jesus must rise the third day to fulfill the Scriptures: “From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised [on] ***the third day***.”  
“For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,<sup>4</sup> and that He was buried, and that He rose again [on] ***the third day*** according to the Scriptures.”
- “***three days and three nights***” (Matthew 12:39, 40). “But He answered and said to them, “An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. For as Jonah was ***three days and three nights*** in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.”

Let us analyze the **first three expressions**. If taken **literally** these three expressions **cannot be reconciled** one with another. “***In three days***” would mean ***within the limits*** of the three days. “***After three days***” would mean “sometime after three days” and “***[on] the third day***” would mean at any time during the third day.

## Inclusive Reckoning

How did the **ancients** reckon **years** and **days**? The answer is that they used a method called '**inclusive reckoning**', that is, any portion of a day or night is reckoned as a complete day or night. Here are a **few examples**.

- **Noah** was 600 years old when the flood came but the flood came in the **six hundredth year** of his life (Gen. 7:6, 11).
- A child was **circumcised** when he was **eight days old** (Leviticus 2:21) but it actually happened **the eighth day** (Lev. 12:3) or even "**after eight days were accomplished**" (Luke 2:21).
- **Exodus 19:10, 11**: The third day is equivalent to the **day after tomorrow**:  
*"Then the Lord said to Moses, "Go to the people and consecrate them **today** and **tomorrow**, and let them wash their clothes. <sup>11</sup> And let them be ready for **the third day** for on **the third day** the Lord will come down upon Mount Sinai in the sight of all the people."*
- Jesus clearly indicated that He was using inclusive reckoning in **Luke 13:32, 33**. Here Jesus equated the **third day** with what we refer to as the **day after tomorrow**.  
*"And He said to them, "Go, tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and **the third day** I shall be perfected.' <sup>33</sup> Nevertheless I must journey **today, tomorrow, and the day following**; for it cannot be that a prophet should perish outside of Jerusalem."*
- Late in the **afternoon of resurrection day**, one of the two disciples on the road to Emmaus said: "**today is the third day** since these things were done." Notably, on Sunday afternoon, it was **still the third day** and Jesus had resurrected many hours before. If Jesus had resurrected immediately **at the end of the 72 hours** the disciple would have said that it was the **fourth day** (Luke 24:17, 21)

*"Now behold, two of them were traveling that same day to a village called Emmaus, which was about seven miles from Jerusalem but we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, **today is the third day** since these things happened."*

## Three Days and Three Nights

However, how do we explain the expression 'three days and three nights?' Let's read the key verses in **Matthew 12:39, 40** again and determine whether this expression means **exactly 72 hours**, not one minute more or less. *"But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. <sup>40</sup> For **as** Jonah was three days and three nights in the belly of the great fish, **so***

*[‘as/so’ means typology] will the Son of Man be three days and three nights in the heart of the earth.”*

## **Only Four Options**

As I see it, there are only **four options** when we read these verses:

- Jesus **never said it**.
- Jesus believed it but He **was wrong**.
- The three days and three nights must begin at **a different time** than has been traditionally been believed.
- The expression “three days and three nights” **does not mean exactly 72 hours**.

Some have insisted that the expression “three days and three nights” means **exactly 72 hours**—not **one minute more** and not **one minute less**. They argue that the **time interval** between a Friday crucifixion and a Sunday resurrection would not even be close to 72 hours. Those who believe Jesus was crucified on Friday and resurrected on Sunday have only **parts of three days** (Friday, Sabbath, Sunday) and only **two nights** (Friday and Sabbath).

For this reason, they affirm that we must look for **another day** as the **beginning point** of the 72 hours. The deceased **Worldwide Church of God**, among others, has taught that the crucifixion took place on **Wednesday afternoon** and the resurrection on **Sabbath afternoon**, exactly 72 hours later.

Recently a prominent **Seventh-day Adventist physician** has suggested that the 72 hours begin on **Tuesday evening** (when Judas contacted the Jewish leaders and laid plans to betray Jesus) and end on **Friday at sundown** with the resurrection.

Those who believe in this way are sincere and have a seemingly good motivation. They argue that a Sabbath resurrection would eliminate the need to observe Sunday in honor of the resurrection. However, good intentions can never take the place of sound biblical study. I believe that those who argue in this fashion begin with the **false premise** that the expression “three days and three nights” must mean **exactly 72 hours**. So the question is, what does this expression mean?

When we take **a cruise** that lasts **four days and three nights** are we on the ship for exactly **84 hours**, not one minute more and not one less? Of course not! The **day of departure** and the **day of return** are calculated as full days. However, we must still resolve a problem. Even if we use inclusive reckoning, we only have **parts of three days** and only **two full nights**. How do we solve this problem? It is actually **quite simple**.

It must be underlined that Jesus did not say that he would be **in the grave** for 3 days and 3 nights and neither did he say that He would **be dead** for three days and three nights. Jesus **would have been wrong** if he had stated this. Obviously, Jesus did not mean that He was going to be **in the grave** for 3 days and three nights or else he **would have used** the word **“grave”** instead of the enigmatic expression *“in the heart of the earth.”*

Jesus knew the word **“grave”** (**John 5:28**) and yet He did **not say** that he would go **to the grave** for three days and three nights. He used the **symbolic expression**, *“in the heart of the earth.”*

It is important to underline that body of Jesus rested in a tomb hewn in rock that was **above the earth**. He did **not literally go** to the **heart of the earth** so we must understand this expression as symbolic language. So we are left with the question, what is meant by the expression *“in the heart of the earth”*?

This text clearly makes a parallel between **“the belly of the whale”** and **“the heart of the earth.”** This is Biblical **typology**. That is to say, if we want to understand what the expression *“the heart of the earth”* means, then we must first comprehend the **experience of Jonah** in the belly of the fish. So let us go back to the root prophecy in **Jonah 2**.

A careful examination of the poem of Jonah 2 reveals that the **strongest emphasis** in Jonah's experience was **not his death** but rather **the agony** caused by his **alienation from God** while he was still **alive** in the belly of the fish. Jonah was **actually conscious** at least during part of this period because he **uttered the prayer** to God, which requires **consciousness**. Therefore, the prayer that He uttered while he was **still alive** must be included within the period of the three days and the three nights.

There is much **death language** in **Jonah 2** when Jonah prayed from the belly of the fish. Let us notice some of the expressions.

## **The Prayer in Jonah 2**

The Psalm in Jonah 2 uses a series of **symbolic expressions** to describe the place where Jonah went during his ordeal: The *“belly of Sheol,” “the deep”* (two different words), *“shut in by the bars of the earth,” “the heart of the seas,”* and *“the moorings [roots] of the mountains.”*

Let us examine the Psalm verse by verse:

**Verse 1:** *“Then Jonah **prayed to the LORD** his God [at this point Jonah was **alive and conscious, so Jesus, ‘in the heart of the earth’ must have been alive and conscious as well**] from the fish's **belly**.”*



**Verse 2:** “And he said: “I **cried out** to the LORD because of **my affliction [distress, NIV]**, and He **answered** me “Out of the belly of **Sheol [“the depths of the grave” in the NIV]** I **cried**, and You **heard** my voice.”

**Verse 3:** “For You cast me into the **deep [metsolah]**: into the **heart** of the seas [**parallel to the heart of the earth**], and the **floods [represents His enemies]** surrounded me; all Your **billows** and Your **waves** passed over me.”

**Psalm 69:1-3, 9, 14-18, 21:** This Messianic prophecy clearly describes Jesus crying out like Jonah did. Jesus describes himself as surrounded by waters and He uses the specific Hebrew word ‘deep’ as He prays to His Father. It is obvious that literal waters did not surround Jesus—He was referring to His enemies:

“Save me, O God! For the **waters** have come up to my neck. <sup>2</sup> I sink in deep mire, where there is no standing; I have come into **deep waters**, where the **floods overflow** me. <sup>3</sup> I am weary with my **crying**; my **throat is dry [like Jesus on the cross]**; my eyes fail while **I wait** for my God. <sup>9</sup> Because **zeal for Your house has eaten me up**. . . <sup>14</sup> **Deliver me** out of the mire, and let me not sink; let me be delivered from those who **hate me**, and out of the **deep waters**. <sup>15</sup> Let not the **floodwater** overflow me, nor let the **deep [metsolah]** swallow me up; and let not the **pit** shut its mouth on me. <sup>16</sup> Hear me, O LORD, for Your lovingkindness is good; turn to me according to the multitude of Your tender mercies and **do not hide Your face** from Your servant, for **I am in trouble**; **hear me** speedily. <sup>18</sup> Draw near to my soul, and redeem it; deliver me because of **my enemies**. <sup>21</sup> They also gave me **gall** for my food, and for my thirst they gave me **vinegar** to drink.”

**Verse 4:** Jonah felt a mixture of **despair and hope** much as Jesus did in Gethsemane and on the cross: “Then I said, ‘I have been **cast out [banished, NIV]** of Your sight [**despair**]; yet I will look again toward Your holy temple [**hope**].”

**Verse 5:** “The **waters** surrounded me [**the wicked**], even to my soul; the **deep [tehom]** closed around me; weeds were wrapped around my head.”

**Psalm 22:1-2:** Jesus felt forsaken of His Father but at the same time manifested hope: “My God, My God, why have You **forsaken Me**? Why are You so **far** from helping Me, and from the words of My **groaning**? <sup>2</sup> O My God, I cry in the **daytime**, but You **do not hear**; and in the **night season**, and am not silent.”

**Verse 6:** It is obvious that this is highly symbolic language: “I went down to the moorings of the **mountains [“roots of the mountains, NIV, not literally]**; the earth with its **bars** closed behind me **forever [I Samuel 23:7: He was shut in and could not escape]**; yet You have **brought up my life** from the **pit [corruption, KJV, same word used in Psalm 16:10; Job 17:14; Psalm 30:9; Ezekiel 28:8]** O LORD, my God.”

**1 Samuel 23:7:** "And Saul was told that David had gone to Keilah. Therefore, Saul said, "God has delivered him into my hand, for he has **shut himself in** by entering a town that has **gates and bars**."

**Psalm 16:10:** "For You will not leave my soul in **Sheol**, nor will You allow Your Holy One to see **corruption**."

**Psalm 30:9:** "What profit is there in my blood, when I go down to the **pit [corruption]**? Will the **dust** praise You? Will it declare Your truth?"

**Job 17:13-16:** "If I wait for the **grave** as my house, if I make my bed in the **darkness**,<sup>14</sup> If I say to **corruption [the pit]**, 'You are my father,' and to the **worm**, 'You are my mother and my sister,'<sup>15</sup> Where then is my **hope**? As for my **hope**, who can see it?<sup>16</sup> Will they go down to the gates of **Sheol**? Shall we have rest together in the **dust**?"

**Ezekiel 28:8:** "They shall throw you down into the **Pit**, and you shall die the death of the slain in the midst of the **seas**".

**Verse 7:** "When my **soul** **fainted within me [my life was ebbing away, NIV]**, I remembered the LORD; and my **prayer** went up to You, into **Your holy temple**."

**Verse 8:** "Those who regard worthless idols forsake their own Mercy."

**Verse 9:** "But I will **sacrifice [Jesus was sacrificed for our sins]** to You with the voice of **thanksgiving [Psalm 22]**; I will pay what I have **vowed [Jesus had vowed that He would pay for the salvation of man]**. Salvation is of the LORD."

**Verse 10:** The three days and nights end when the fish **spewed out Jonah**: "So the LORD **spoke** to the fish [as God spoke to Jesus and the grave spewed Him out], and it vomited Jonah onto dry land."

## **The Parallel with Jesus**

The language of this Psalm seems to suggest that **after Jonah prayed** His prayer, **he died** in the belly of the fish and on the **third day, he was spewed out**. In a similar way, Jesus prayed to His Father in Gethsemane and on the cross, then died and was spewed out of the grave of the third day. This parallel is not based on **idle speculation** but rather on the **death terminology** in the Psalm as well as on the parallel in **Luke 11:29-32**.

*"And while the crowds were thickly gathered together, He began to say, "This is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah the prophet. <sup>30</sup> For as Jonah **became** a sign to the Ninevites, so also the Son of Man will be to this generation."* Here we see that Jonah **became** a sign to the Ninevites. A few years ago, I had the privilege of spending a few days in the **British Museum**. I found the Assyrian exhibit to be particularly interesting as it relates to the experience of Jonah. Nineveh was the capital of the Assyrian empire and their patron god was a fish. The Assyrian inscriptions in the British Museum are replete with fish!

How did Jonah **become** a sign to the Ninevites? The sign had something to do with him being in the belly of the fish for **three days and three nights** and then the people accepting His message as a result of seeing the sign. Jonah **cried out in anguish, died, resurrected** on the **third day** and as a result, the people **were persuaded** when he preached.

In a similar way, **Jesus** also **cried out to His Father, died** was **buried** and **resurrected** the third day but in contrast to the Ninevites, the people **did not believe** in Him.

The reason why so many misunderstand the meaning of the three days and three nights is because they get **all caught up** in the time period instead of going **to the Old Testament** background to analyze Jonah's experience during that time period.

Neither Jonah nor Jesus went **literally** to the **heart of the earth** neither did they literally go to the **roots of the mountains**. The 'heart of the earth' would refer to the **darkest, loneliest** and **furthest** place in the universe from the Father. The 'heart of the earth' would refer to the place where the forces of darkness, both human and demonic, shut him in.

The priests placed the sins on the head of the lamb while it was alive. **Why on the head?** Because Jesus suffered His deepest mental agony and anguish in Gethsemane and on the cross while He was still alive.

**Matthew 26:38-47:** *"Then He said to them, "**My soul** is **exceedingly sorrowful, even to death**. Stay here and watch with Me." <sup>39</sup> He went a little farther and fell on His face, and **prayed**, saying, "**O My Father**, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will." <sup>42</sup> Again, a **second time**, He went away and prayed, saying, "**O My Father**, if this cup cannot pass away from Me unless I drink it, Your will be done." <sup>44</sup> So He left them, went away again, and prayed the **third time**, saying the same words. <sup>47</sup> And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people."*

**Luke 22:44:** *"And **being in agony**, He prayed more earnestly. Then His sweat became like **great drops of blood** falling down to the ground."*

**Hebrews 5:7:** Jesus cried out in agony to His Father: “. . . *who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death. . .*”

**Hebrews 5:7:** “. . . and was heard because of His godly fear.”

**Matthew 27:46:** For on moment Jesus feels forsaken by His Father: “*My God, My God, why have you forsaken Me?*”

**Luke 23:46:** However, in the next moment He commends His spirit into the Father’s hands: “*Father, into your hands I commend My spirit*”

Elsewhere in the New Testament we are told that Jesus went to hades and did not see corruption [Acts 2:31] and to the abussos (Romans 10:7) and in Ephesians 4:9 we are told that Jesus descended to the lower parts of the earth.

This is not literally true because Jesus was buried in a tomb hewn in rock above the ground. Jesus did not literally go to hades, to the abyss or to the lower parts of the earth. Literal waters did not attempt to drown Him. These are figurative expressions. **Luke 22:53** states that when Jesus was about to be betrayed it was the hour of the powers of darkness.

A careful reading of the Gospels reveals that the three days and nights include His anguish in Gethsemane, His arrest, His trial, His conviction, His crucifixion, His burial and His resurrection. How do we know that the events before His death should be included within the three days and three nights? Simply because when the Gospels mention the three days, they include the events prior to His death

**Matthew 16:21:** “*From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.*”

**Matthew 20:18, 19:** “*Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death,<sup>19</sup> and deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will rise again.*”

**Matthew 17:23:** “*Now while they were staying in Galilee, Jesus said to them, “The Son of Man is about to be betrayed into the hands of men,<sup>23</sup> and they will kill Him, and the third day He will be raised up.*”

**Matthew 20:18, 19:** *Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death,<sup>19</sup> and deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will rise again."*

**Mark 9:30, 31:** *"Then they departed from there and passed through Galilee, and He did not want anyone to know it. <sup>31</sup> For He taught His disciples and said to them, "The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day."*

**Mark 10:33, 34:** *"Behold, we are going up to Jerusalem, and the Son of Man will be **betrayed** to the chief priests and to the scribes; and they will **condemn** Him to death and **deliver** Him to the Gentiles; <sup>34</sup> and they will **mock** Him, and **scourge** Him, and **spit** on Him, and **kill** Him and the third day He will **rise again**."*

**Luke 9:21, 22:** *"And He strictly warned and commanded them to tell this to no one,<sup>22</sup> saying, "The Son of Man must **suffer** many things, and be **rejected** by the elders and chief priests and scribes, and be **killed**, and be **raised** the third day."*

**Luke 18:31-33:** *"Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. <sup>32</sup> For He will be **delivered** to the Gentiles and will be **mocked** and **insulted** and spit upon. <sup>33</sup> They will **scourge** Him and **kill** Him and the third day He will **rise again**."*

**Luke 24:46:** *"Then He said to them, "Thus it is written, and thus it was necessary for the Christ to **suffer** and to **rise** from the dead the third day."*

**Luke 24:7:** <sup>46</sup> *"Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day."*

*"He who died for the sins of the world was to remain in the tomb for **the allotted time**. He was in that stony prison house as a prisoner of divine justice, and he was responsible to the Judge of the universe. He was bearing the sins of the world, and his Father only could release him." The Youth's Instructor, May 2, 1901*

Was the allotted time of the three days and three nights seventy-two hours to the very second? Not at all because Ellen White clearly taught that Jesus was crucified on Friday, rested in the tomb on Sabbath and resurrected from the dead on Sunday:

*"It was in God's plan that the work which Christ had engaged to do should be completed on a Friday, and that on the Sabbath He should rest in the tomb, even as the Father and Son had rested after completing Their creative work." "The Man of Sorrows," typed, February 24, 1898*

## Ellen White Quotations

The following quotations from *The Desire of Ages* apply to when Jesus was **still alive in Gethsemane** and on the way to **Calvary**:

**From the Chapter "Gethsemane"**: "He went a little distance from them--not so far but that they could both see and hear Him--and fell prostrate upon the ground. He felt that by sin **He was being separated** from His Father. The **gulf was so broad, so black, so deep**, that His spirit shuddered before it. This **agony** He must not exert His divine power to escape. As man, He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression." *The Desire of Ages*, p. 686

"As the substitute and surety for sinful man, Christ **was suffering under divine justice**. He saw what justice meant. Hitherto He had been as an intercessor for others; now He **longed to have an intercessor** for Himself." *The Desire of Ages*, p. 686

"With the issues of the conflict before Him, Christ's soul was filled with **dread of separation from God**. Satan told Him that if He became the surety for a sinful world, the **separation would be eternal**. He would be identified with Satan's kingdom, and would **nevermore be one with God**." *The Desire of Ages*, p. 686

"The sins of men **weighed heavily** upon Christ, and the sense of God's wrath against sin was **crushing out His life**." *The Desire of Ages*, p. 687

"Again the Son of God was seized with **superhuman agony**, and fainting and exhausted, He staggered back to the place of His former struggle. His suffering was even greater than before. As the **agony of soul** came upon Him, "His sweat was as it were great drops of blood falling down to the ground." The cypress and palm trees were the silent witnesses of His **anguish**. From their leafy branches dropped heavy dew upon His stricken form, as if nature wept over its Author **wrestling alone with the powers of darkness**." *The Desire of Ages*, p. 689

"Turning away, Jesus sought again His retreat, and fell prostrate, overcome by the **horror of a great darkness**. The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own tempted, agonized soul. The **awful moment had come**--that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to **drink the cup apportioned to guilty man**. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony? Will the innocent suffer the consequences of the curse of sin, to save the

guilty? The words fall tremblingly from the pale lips of Jesus, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." *The Desire of Ages*, p. 690

"But God suffered with His Son. Angels beheld the Savior's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a **shuddering, mysterious dread**. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the **Father separating** His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin." *The Desire of Ages*, p. 693

**From the Chapter "Calvary"**: "Upon Christ as our substitute and surety **was laid the iniquity of us all**. He was **counted a transgressor**, that He might redeem us from the condemnation of the law. The **guilt of every descendant of Adam** was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, **He cannot see the Father's reconciling face**. The **withdrawal of the divine countenance** from the Savior in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt." *The Desire of Ages*, p. 753

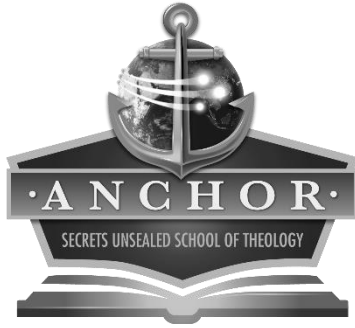
"Satan with his fierce temptations wrung the heart of Jesus. The Savior **could not see through the portals of the tomb**. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was **so offensive to God** that Their **separation was to be eternal**. Christ felt the anguish, which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the **Father's wrath** upon Him as man's substitute, which made the **cup He drank** so bitter, and **broke the heart** of the Son of God." *The Desire of Ages*, p. 753

"Could mortals view the amazement and sorrow of the angels as they watched in silent grief the **Father separating** His beams of light, love, and glory, from His Son, they would better understand how offensive is sin in His sight. As the Son of God in the Garden of Gethsemane bowed in the attitude of prayer, the agony of His Spirit forced from His pores sweat like great drops of blood. It was here that the horror of great darkness surrounded Him. **The sins of the world were upon Him**. He was **suffering in man's stead**, as a transgressor of His Father's law. Here was the scene of temptation. The divine light of God was receding from His vision, and He was passing into the hands of the powers of darkness. In the agony of His soul, He lay prostrate on the cold earth. **He was realizing His Father's frown**. The cup of suffering Christ had taken from the lips of guilty man, and proposed to drink it Himself, and, in its place, give to man the cup of blessing. The wrath that would have fallen upon man was **now falling upon Christ** (Sufferings of Christ, pp. 17, 18)." *The Seventh-day Adventist Bible Commentary*, volume 5, p. 1124

***“In the garden of Gethsemane Christ suffered in man's stead, and the human nature of the Son of God staggered under the terrible horror of the guilt of sin, until from His pale and quivering lips was forced the agonizing cry, "O My Father, if it be possible, let this cup pass from Me:" but if there be no other way by which the salvation of man may be accomplished, then "not as I will, but as Thou wilt." Human nature would then and there have died*** under the horror of the sense of sin, had not an angel from heaven strengthened Him to bear the agony. The power that inflicted ***retributive justice upon man's substitute and surety***, was the power that sustained and upheld the suffering One under the tremendous weight of wrath that would have fallen upon a sinful world. ***Christ was suffering the death*** that was pronounced upon the transgressors of God's law.” *Bible Training School, September 1, 1915*

*As the Son of God bowed in the attitude of prayer in the Garden of Gethsemane, the agony of His spirit forced from His pores sweat like great drops of blood. It was here that the horror of great darkness surrounded Him. The sins of the world were upon Him. He was suffering in man's stead as a transgressor of His Father's law. Here was the scene of temptation. The divine light of God was receding from His vision, and He was passing into the hands of the powers of darkness. In His soul anguish, He lay prostrate on the cold earth. He was realizing His Father's frown. He had taken the cup of suffering from the lips of guilty man, and proposed to drink it Himself, and in its place give to man the cup of blessing. The wrath that would have fallen upon man was now falling upon Christ. It was here that the mysterious cup trembled in His hand.” *God's Amazing Grace, p. 169**





# “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

## Lesson #13 – The Feast of Pentecost

### Israel’s First Four Feasts

**Passover**

Exodus 12

**Death** of

the lamb

**Unleavened Bread**

Exodus 14

**Burial**

in the Red Sea

**First Fruits**

Exodus 15

**Resurrection**

from Red Sea

**Pentecost**

Exodus 19, 20

**Law revealed**

Covenant ratified

(Exodus 19:3, 10-11)



Romans 6:3, 4; 1Corinthians 10:1-4

Most Christians are only able to grasp the work of Jesus in the court—the cross and the resurrection. Many do not have the slightest idea what Jesus has been doing in heaven for the last two thousand years. Yet the chronology is simple: Jesus died (Passover), was buried (Unleavened Bread) resurrected (First fruits) and after His resurrection He remained on earth for forty days to teach His followers the things concerning the kingdom of God (Acts 1:3; Luke 24:25-27, 44-46, 47-53). However, what happened **after** the forty days He spent on earth?

The next step in the Hebrew sanctuary was the Holy Place and the next Feast was Pentecost. Therefore, Jesus must have gone to the Holy Place in heaven to fulfill the meaning of the Feast of Pentecost. The next step in the sanctuary ministration of Jesus involves the following events:

- The Father garbed Jesus with the **garments** of the High Priest.
- The Father **anointed Jesus** with oil.
- The **heavenly sanctuary** was anointed with the blood of Jesus.
- The installation of an **earthly ministry**.
- The establishment of a **covenant people** to proclaim Christ’s heavenly work.
- The beginning of Christ’s ministry to **forgive sins** and **write the law** upon the heart.

## Historical Types and Prophetic Antitypes

**Historical Type:** The events at Mt. Sinai took place **50 days after** the deliverance of Israel from Egypt, on the 6<sup>th</sup> day of the month of Sivan.

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

**Leviticus 23:15, 16:** *'And you shall count for yourselves from the day after the Sabbath, **from the day** that you brought the sheaf of the wave offering: **seven Sabbaths** shall be completed. <sup>16</sup> Count **50 days** to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord.*

**Prophetic Antitype:** According to **Acts 2:1, 15**, Jesus presented Himself at Pentecost before the Father **exactly 50 days after** waving the sheaf, to the very hour.

**Acts 2:1, 15:** *"When the Day of Pentecost **had fully come**, they were all with one accord in one place. . . For these are not drunk, as you suppose, since it is only the **third hour** of the day."*

**Historical Type:** The people were **to gather** at the door of the tabernacle for the anointing of Aaron, his sons and the sanctuary:

**Leviticus 8:4-5:** *"So Moses did as the Lord commanded him and the congregation was **gathered together** at the door of the tabernacle of meeting and Moses said **to the congregation**, "This is what the Lord commanded to be done."*

**Prophetic Antitype:** The faithful remnant **gathered** in **one place** at Pentecost for the anointing of Jesus, the sanctuary and the royal priesthood on earth:

**Acts 2:1:** *"When the Day of Pentecost had fully come, they were **all with one accord in one place**."*

**Historical Type:** There was a **special preparation** and cleansing of Israel at Mt. Sinai before God came down to dwell in their midst:

**Exodus 19:10, 11, 14:** *"Then the Lord said to Moses, "Go to the people and **consecrate** them today and tomorrow, and let them **wash their clothes**. . . and let them **be ready** for the third day. For on the third day the Lord will come down upon Mount Sinai in the sight of all the people."*

**Prophetic Antitype:** There was a **special preparation** and cleansing of those who were in the Upper Room before the Holy Spirit came down to dwell in their midst:

**Acts 1:14:** *"And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James. <sup>14</sup> These all continued*

with one accord in **prayer and supplication**, with the women and Mary the mother of Jesus, and with His brothers.”

“These days of preparation were days of **deep heart searching**. The disciples felt their spiritual need and **cried to the Lord** for the holy unction that was to fit them for the work of soul saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls. They realized that the gospel was to be carried to the world, and they claimed the power that Christ had promised.” *Acts of the Apostles*, p. 37

**Historical Type**: Israel offered **multiple sacrifices** on the Day of Pentecost (Leviticus 23:18, 19)

**Prophetic Antitype**: Jesus presented Himself before the Father as the **slain and resurrected lamb** and began ministering His blood in favor of His people (Revelation 4 and 5)

**Historical Type: Phenomena in nature**: A mighty rushing wind, the earth shook, fire and smoke:

**Exodus 19:16-20** (also pillars of smoke according to Joel 2): “Now Mount Sinai was completely in **smoke**, because the Lord descended upon it in **fire**. Its **smoke** ascended like the smoke of a **furnace**, and the whole mountain **quaked greatly**.<sup>19</sup> And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice.<sup>20</sup> Then the Lord came down upon Mount Sinai, on the top of the mountain. And the Lord called Moses to the top of the mountain, and Moses went up.”

**Prophetic Antitype**: Phenomena in nature: Wind, fire, smoke, and the earth shakes:

**Acts 2:2-3, 16, 17, 19; Joel 2:16-19; Acts 4:31**: “And suddenly there came a sound from heaven, as of a rushing **mighty wind**, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, **as of fire**, and one sat upon each of them. . . . But this is what was spoken by the prophet Joel: <sup>17</sup> ‘And it shall come to pass in the last days, says God, that I will **pour out of My Spirit on all flesh**. . . .<sup>19</sup> I will show wonders in heaven above and signs in the earth beneath: Blood and fire and **vapor of smoke**. . . . And when they had prayed, the place where they were assembled together **was shaken**; and they were all filled with the Holy Spirit, and they **spoke the word** of God with boldness.”

**Historical Type**: The **twelve tribes** were present at Mt. Sinai. Aaron could wear the breastplate with the twelve stones (Exodus 28:21, 29, 30; Genesis 49:28; Leviticus 8:8). In the next chapter, Moses **clothed** Aaron with the garments of the high priest and one of the pieces was the breastplate with twelve stones:

**Exodus 28:29-30**: “So Aaron shall bear the **names of the sons of Israel** on the breastplate of judgment **over his heart**, when he goes into the holy place, as a memorial before the Lord continually.<sup>30</sup> And you shall put in the breastplate of judgment the Urim and the Thummim,

and they shall be over **Aaron's heart** when he goes in before the Lord. So Aaron **shall bear the judgment** of the children of Israel **over his heart** before the Lord continually."

**Prophetic Antitype:** The group in the Upper Room elected apostle number twelve before Jesus was installed as the High Priest over His people (Acts 1:15-26)

**Acts 1:21-22:** "Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us,<sup>22</sup> beginning from the baptism of John to that day when He was taken up from us, **one of these must become a witness** with us of His resurrection."

**Historical Type:** Moses clothed Aaron with the **garments** of the high priest and then **anointed him** with oil. The **sons of Aaron** were also clothed and anointed to serve as a priesthood. The **sanctuary** also was anointed with the oil and the entire ceremony lasted **seven days:**

**Leviticus 8:5-13:** "And Moses said to the congregation, "This is what the Lord commanded to be done."<sup>6</sup> Then Moses brought Aaron and his sons and washed them with water and he put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him; and he girded him with the intricately woven band of the ephod, and with it tied the ephod on him.<sup>8</sup> Then **he put the breastplate** on him, and he put the Urim and the Thummim in the breastplate and he put the turban on his head. Also on the turban, on its front, he put the golden plate, the holy crown, as the Lord had commanded Moses.<sup>10</sup> Also Moses took the anointing oil, and **anointed the tabernacle and all that was in it**, and consecrated them.<sup>11</sup> He sprinkled some of it on the altar seven times, anointed the altar and all its utensils, and the laver and its base, to consecrate them and he poured some of the **anointing oil on Aaron's head and anointed him**, to consecrate him.<sup>13</sup> Then Moses brought **Aaron's sons** and put tunics on them, girded them with sashes, and put hats on them, as the Lord had commanded Moses."

**Psalms 133:** "Behold, how good and how pleasant it is for **brethren to dwell together in unity!**<sup>2</sup> It is like the precious **oil upon the head**, running down on the **beard**, the beard of Aaron, running down on the **edge of his garments**.<sup>3</sup> It is like the dew of Hermon, descending **upon the mountains of Zion**; for **there** the Lord commanded the **blessing** —Life forevermore."

**Psalms 110:1-4:** "The Lord said to my Lord, "**Sit at My right hand**, till I make Your enemies Your footstool."<sup>2</sup> The Lord shall send **the rod of Your strength** out of Zion. Rule in the midst of Your enemies!<sup>3</sup> Your **people shall be volunteers** in the **day of Your power**; in the beauties of holiness, from the womb of the morning, you have **the dew** of Your youth.<sup>4</sup> The Lord has sworn and will not relent, "**You are a priest forever** according to the order of Melchizedek."

**Psalms 16:8-11:** "I have set the Lord always before me; because He is at my right hand I shall not be moved.<sup>9</sup> Therefore my heart is glad, and my glory rejoices; My flesh also will rest in hope.<sup>10</sup> For You will not leave my soul in Sheol, nor will You allow Your Holy One to see corruption.<sup>11</sup> You will show me the path of life; in Your presence is fullness of joy; **at Your right hand** are pleasures forevermore."

**Prophetic Antitype: Several events** took place when Jesus arrived in heaven upon His ascension:

- The **most significant** event at Pentecost took place in heaven, not on earth.
- Jesus presented Himself before the Father as the **slain lamb** (Revelation 5:9-12).
- The Father **clothed Jesus** with the garments of the High Priest and then anointed Him with Oil to serve as High Priest over His people (Hebrews 8:1, 2).
- As **High Priest** He stands, but as **King** of the kingdom of grace He sits with His Father on His throne (Acts 2:29-36; Revelation 3:21; 12:5; Psalm 110:1-4; Hebrews 4:14-16; 7:17-22). The priesthood of Aaron defines the functions of Jesus but the right to the priesthood comes from Melchizedek.
- The **sanctuary** where Jesus is to serve is **anointed** (Daniel 9:24).
- Jesus will now feed his church with the **bread** (the bread of the presence), he will **give them oil** so that they can be a light to the world (the seven branched candelabrum), and he will receive the **prayers** of his people at the **altar of incense**.

Is it just possible that the ascension took **three days** and the clothing of Jesus and the anointing of the sanctuary and the High Priest took **seven days**? The oil, so to speak, was so abundant that it trickled down the beard, down the garments and all the way down to the **mountains of Zion** where the believers were gathered in the Upper Room.

**Revelation 5:6:** *“And I looked, and behold, in the **midst of the throne** and of the four living creatures, and in the midst of the elders, stood **a Lamb as though it had been slain**, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.”*

**Revelation 1:12-13:** *“Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, <sup>13</sup> and in the midst of the seven lampstands One like the Son of Man, clothed with **a garment down to the feet** and girded about the **chest with a golden band [the sash of the high priest]**.”*

**Hebrews 8:1-2:** *“Now this is the main point of the things we are saying: We have such **a High Priest**, who is **seated** at **the** right hand of the throne of the Majesty in the heavens, <sup>2</sup> a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.”*

**Acts 2:29-36:** *“Men and brethren let me speak freely to you of the patriarch David that he is both dead and buried, and his tomb is with us to this day. <sup>30</sup> Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, <sup>31</sup> he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. <sup>32</sup> This Jesus God has raised up, of which we are all witnesses. <sup>33</sup> Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured*

out this, which you now see and hear. <sup>34</sup> "For David did not ascend into the heavens, but he says himself: 'The Lord said to my Lord, 'Sit at My right hand, <sup>35</sup> till I make Your enemies Your footstool.'" <sup>36</sup> "Therefore let all the house of Israel know assuredly that **God has made** this Jesus, whom you crucified, both Lord and **Christ** [The word 'Christ' means 'anointed'. **Jesus was anointed already for His public ministry when He was baptized but now is He is anointed for a new function—high priest.]**"

**Revelation 3:21:** "To him who overcomes I will grant to sit with Me on My throne, as I also overcame and **sat down with My Father on His throne.**"

**Hebrews 7:20-22:** "And inasmuch as He was not made priest without an oath <sup>21</sup> (for they have become priests without an oath, but He with an oath by Him who said to Him: "The Lord has sworn and will not relent: 'You are a priest forever according **to the order of Melchizedek**"), <sup>22</sup> by so much more Jesus has become a surety of a better covenant."

**Acts 2:1-4:** "When the Day of Pentecost had 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 the whole house where they were sitting. <sup>3</sup> Then there appeared to them divided tongues, as of fire, and one sat upon each of them and they **were all filled with the Holy Spirit** and began to speak with other tongues, as the Spirit gave them utterance.

"Christ's ascension to heaven **was the signal** that His followers were to receive the promised blessing. For this, they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory, which He had with the Father from all eternity. The Pentecostal outpouring was **Heaven's communication** that the Redeemer's **inauguration** was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers **as a token** that He had, as **priest and king, received all authority** in heaven and on earth, and **was the Anointed One** over His people." *Acts of the Apostles, pp. 38, 39*

In this class, we will not have the time to study about the two thrones of Jesus, the throne of grace and the throne of glory, so please look up these verses and do your own study of the two thrones:

- Zechariah 6:12, 13
- Matthew 21:41-46
- Revelation 3:21: Key verse
- Revelation 12:5
- Psalm 110:1
- Acts 2:33-35

- Mark 16:19
- Acts 5:31
- Romans 8:34
- Ephesians 1:20
- Colossians 3:1
- Hebrews 1:3, 13
- Hebrews 8:1, 2
- Hebrews 12:1-2
- Hebrews 4:14-16
- Hebrews 2:17, 18
- I Corinthians 15:24-28
- Matthew 25:31

**Historical Type:** Israel officially became God's covenant people by marriage at Mt. Sinai (Exodus 19:1-6; Jeremiah 31:31-33. The blood of the Passover lamb redeemed Israel, their old life of slavery had been **buried** in the baptismal waters of the Red Sea (1Corinthians 10:2), they had **resurrected** to newness of life from the waters and now they were to be **incorporated officially**, as God's church. They were free from service from their taskmaster and now they were free to serve God as their king. God also established them as a kingdom of priests to proclaim the gospel to the ends of the earth (1 Peter 2:9, 10).

**Exodus 19:1-6:** *"In the **third month** after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. <sup>2</sup> For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain. <sup>3</sup> And Moses went up to God, and the Lord called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel: <sup>4</sup> 'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself. <sup>5</sup> Now therefore, **if** you will indeed obey My voice and **keep My covenant**, then you shall be a special treasure to Me above all people; for all the earth is Mine. <sup>6</sup> And you shall be to Me a **kingdom of priests** and a holy nation.' These are the words which you shall speak to the children of Israel."*

**Jeremiah 31:31, 32:** *"Behold, the days are coming, says the Lord, when I will make a **new covenant** with the house of Israel and with the house of Judah — <sup>32</sup> **not according to the covenant** that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, **My covenant** which they broke, though **I was a husband to them**, says the Lord."*

*"Soon after the encampment at Sinai, Moses was called up into the mountain to meet with God. Alone he climbed the steep and rugged path, and drew near to the cloud that marked the place of Jehovah's presence. Israel was **now to be taken** into a close and peculiar relation to the Most*

High--to be **incorporated as a church** and a nation under the government of God." *Patriarchs and Prophets*, p. 303

**Zechariah 8:20-23**: "Thus says the Lord of hosts: 'Peoples shall yet come, inhabitants of many cities; <sup>21</sup> The inhabitants of one city shall go to another, saying, "Let us continue to go and pray before the Lord, and seek the Lord of hosts.

I myself will go also." <sup>22</sup> Yes, **many peoples and strong nations** shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.' <sup>23</sup> "Thus says the Lord of hosts: 'In those days **ten men from every language of the nations** shall grasp the sleeve of a Jewish man, saying, "Let us go with you, for we have heard that **God is with you.**'"

**Isaiah 49:6**: "Indeed He says, 'It is too small a thing that You should be My Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also give You as **a light to the Gentiles**, that You should be My salvation **to the ends of the earth.**'"

**Deuteronomy 4:5-7**: "Surely I have taught you statutes and judgments, just as the Lord my God commanded me that you should act according to them in the land which you go to possess. <sup>6</sup> Therefore be careful to observe them; for this is your wisdom and your understanding **in the sight of the peoples** who will hear all these statutes, and say, 'Surely this great nation is a wise and understanding people.'

### **Prophetic Antitype:**

The Christian Church became God's new covenant people by marriage at Pentecost (Ephesians 5:25-27; 2 Corinthians 11:2; Acts 2:41, 46). Jesus died, was buried, resurrected and then at Pentecost He made the church His new Israel (Acts 2:36; 5:31; Hebrews 8:8). This is apostolic Israel with Christ as the chief cornerstone and the apostles as the twelve foundations. The Rock was smitten and the water of the Holy Spirit gushed out. The Sacrifice was made and fire consumed the sacrifice and then the church was **officially incorporated** as God's covenant people. The church had been freed from service to their taskmaster and now it was free to serve Jesus as their king. God also established them as a kingdom of priests to proclaim the gospel to the ends of the earth (1 Peter 2:9, 10).

The church was to be a witness to the world. The small nucleus of Jews in the upper room was empowered to witness to all the nations (Matthew 28:18-20) and bring in an abundant harvest of souls. His people on earth, now a **royal priesthood** (1 Peter 2:9, 10; Revelation 1:6; 5:10), also received the anointing of the Holy Spirit and were to serve as **volunteers** to proclaim the good news with power. The 'Oil' with which Jesus was anointed on the Day of Pentecost was so abundant that it trickled down from heaven to the apostles who are waiting in the Upper Room.

The **purpose of the gift of tongues** was so that the apostles could announce to the nations what was happening in heaven so people could come to Jesus, the High Priest for forgiveness



and cleansing on an individual, personal basis (Acts 2:38; Acts 2:11; 4:31-33). They could now claim the benefits of Christ's atonement.

**Acts 13:46-48:** *"Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles. <sup>47</sup> For so the Lord has commanded us: 'I have set you **as a light to the Gentiles**, that you should be for **salvation to the ends of the earth.**'" <sup>48</sup> Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed."*

**1Peter 2:9, 10:** *"But you are a chosen generation, a **royal priesthood**, a holy nation, His own special people, **that you may proclaim** the praises of Him who called you out of darkness into His marvelous light; <sup>10</sup> who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy."*

### **Historical Type:**

At Sinai God wrote His law on Moses' heart (the meekness of Moses during the 40-year sojourn is proof of this) and his face shone with glory of God. (Exodus 34). God wanted the same for Israel:

**Jeremiah 31:31-34:** *"Behold, the days are coming, says the Lord, when I will make a **new covenant** with the house of Israel and with the house of Judah — <sup>32</sup> not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, **My covenant which they broke**, though I was a husband to them, says the Lord. <sup>33</sup> But this is the covenant that I will make with the house of Israel after those days, says the Lord: **I will put My law in their minds, and write it on their hearts;** and I will be their God, and they shall be My people. <sup>34</sup> No more shall every man teach his neighbor, and every man his brother, saying, 'Know the Lord,' for they all shall know Me, from the least of them to the greatest of them, says the Lord. For **I will forgive their iniquity**, and their sin I will remember no more."*

You will notice that these verses directly address what God wanted for all Israel at Sinai. The Holy Spirit who wrote the law with tongues of fire on tables of stone (Deuteronomy 33:2) wanted to write it on the fleshy tables of Israel's heart (Ezekiel 36:26, 27; Hebrews 8:7-13; 2 Corinthians 3).

There was a **double promise** given at Sinai. Jesus is presented as the High Priest in Hebrews 8:1, 2 and then the double blessing of his priesthood is described in **verses 7-13**. Jesus will forgive sins and write His Law upon human hearts. God appeared at Sinai in fire, wind, an earthquake. These are the same phenomena that took place on the Day of Pentecost. The Law of God was written on tables of stone by the finger of God (Exodus 31:18) and the finger of God is the Holy Spirit (compare Matthew 12:28 with Luke 11:20)

**Hebrews 8:7-13:** *"For if that first covenant had been faultless, then no place would have been sought for a second. <sup>8</sup> Because finding fault with them, He says: "Behold, the days are coming,*

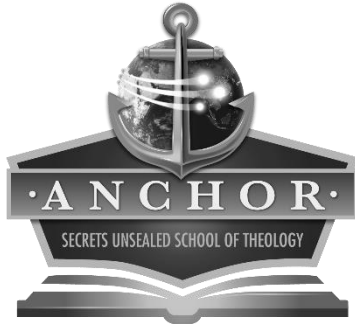
says the Lord, when I will make **a new covenant** with the house of Israel and with the house of Judah —<sup>9</sup> not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because **they did not continue in My covenant**, and I disregarded them, says the Lord. <sup>10</sup> For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put **My laws in their mind and write them on their hearts**; and I will be their God, and they shall be My people. <sup>11</sup> None of them shall teach his neighbor, and none his brother, saying, 'Know the Lord,' for all shall know Me, from the least of them to the greatest of them. <sup>12</sup> For I will be **merciful to their unrighteousness**, and their **sins and their lawless deeds I will remember no more.**" <sup>13</sup> In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away."

**Historical Type**: Jewish tradition has it that God spoke the Law at Mt. Sinai from the **midst of the fire** in **70 different languages** so that all nations could understand God's Law. **Source**: Edward Chumney, The Seven Feasts of the Messiah, p. 80; Exodus Rabbah 5:9 Midrash. In Deuteronomy 4:33, 36 God's speaking is related to fire just like at Pentecost

**Prophetic Antitype**: The apostles saw tongues of fire and spoke the gospel in the languages of the nations gathered there. Christ had gained the benefits of salvation by His perfect life and death and these were then available to everyone that personally claimed them.

What good would it do for Jesus to carry on such a ministry in heaven if no one on earth knew about it? In the Jewish agricultural year, the seed of wheat that was planted in the fall was watered by the rain that fell between Passover and Pentecost, and then the reaping of the grain took place at Pentecost. Jesus had watered the seed at Passover and the harvest at Pentecost was the fruit of His labors:

*"Jesus said to the disciples, "I sent you to reap that whereon **ye bestowed no labor**: other men labored, and ye are entered into their labors." The Savior was here looking forward to the **great ingathering on the day of Pentecost**. The disciples were not to regard this as the result **of their own efforts**. They were entering into **other men's labors**. Ever since the fall of Adam Christ had been committing the seed of the word to His chosen servants, to be **sown in human hearts**. And an unseen agency, even an omnipotent power, had worked silently but effectually to produce the harvest. The dew, rain and sunshine of God's grace had been given, to refresh and nourish the seed of truth. Christ was about to **water the seed** with His own blood. His disciples were privileged to be laborers together with God. They were coworkers with Christ and with the holy men of old. By the outpouring of the Holy Spirit at Pentecost, thousands were to be converted in a day. This was the **result of Christ's sowing**, the harvest of His work." The Desire of Ages, p. 192*



## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #14 – The First Fruits of Pentecost

**Leviticus 23:15-18:** There were First fruits offered on the day of Pentecost. Israel gathered the wheat during the season of the Feast of Pentecost so these were the First fruits of the wheat harvest: “*And you shall count for yourselves from the day after the Sabbath [the day of the resurrection], from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.<sup>16</sup> Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord.<sup>17</sup> You shall bring from your dwellings two wave loaves of two-tenths of an ephah [1/5 of a bushel]. They shall be of fine flour; they shall be baked with leaven. They are the first-fruits to the Lord.”*

#### The Symbols

In order to understand the First fruits at Pentecost we need to interpret the meaning of the new grain loaves and the leaven. The loaves represent the church or God’s people and the leaven represents the growth of the Church through the agency of the Holy Spirit:

**Matthew 13:33:** “*Another parable He spoke to them: “The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened.”*

However, someone might object: “Doesn’t leaven represent sin and wickedness?” The answer is yes, but with qualification:

**1 Corinthians 5:6-8:** The leaven as a symbol of sin: ‘*Your glorying is not good. Do you not know that a little leaven leavens the whole lump? <sup>7</sup>Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened for indeed Christ, our Passover was sacrificed for us <sup>8</sup> Therefore let us keep the feast [of Passover and Unleavened Bread], not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.’*

However, the context is of vital importance. The leaven in **1 Corinthians 5:6-8** is in the context of the **Passover** when the bread had no leaven because Jesus had no sin, but the context of **Matthew 13:33** is not the Passover but rather the **Feast of Pentecost**:

**Ellen White** understood the meaning of the unleavened loaves: *“But in the Savior’s parable, leaven is used to represent **the kingdom of heaven**. It illustrates the **quickenig**, assimilating **power of the grace of God**. None are so vile, none have fallen so low, as to be beyond the working of this power. In all who will submit themselves to the **Holy Spirit** a new principle of life is to be **implanted**; the lost image of God is to be restored in humanity.*

*But man cannot transform himself by the exercise of his will. He possesses no power by which this change can be effected. The leaven--something **wholly from without**--must be put **into the meal** before the desired change can be wrought in it. So the grace of God must be received by the sinner before he can be fitted for the kingdom of glory. All the culture and education which the world can give will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. The change can be made only **by the Holy Spirit**. All who would be saved, high or low, rich or poor, must submit to the **working of this power**.” *Christ’s Object Lessons*, pp. 96, 97*

## **Two Groups at Pentecost**

The question might be asked: Why two loaves? Is not the church **one loaf**? Yes it is. The apostle Paul states as much in 1 Corinthians 12:13 (see also, 1 Corinthians 10:16, 17).

However, the church at Pentecost was composed of **two divisions**:

One group **resurrected** with Jesus on the first day of the week:

**Matthew 27:51-53**: *“Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split,<sup>52</sup> and the graves were opened; and many bodies of the saints who had fallen asleep were raised;<sup>53</sup> and **coming out of the graves after His resurrection**, they went into the holy city and appeared to many.”*

Jesus presented this group of resurrected saints **before the Father at Pentecost**:

**The Desire of Ages, p. 829**: Before the ascension: *“The time had come for Christ to ascend to His Father’s throne. As a **divine conqueror** He was about to return **with the trophies of victory** to the heavenly courts.”*

**Selected Messages, volume 1, p. 304**: *“They were the multitude of captives that ascended with Him as **trophies [this is the terminology of a conquering general who is bringing back with him the trophies of His victory]** of His victory over death and the grave.’*

**Selected Messages, volume 1, pp. 305, 306:** “So those who had been raised were to be presented **to the universe as a pledge** of the resurrection of all who believe in Christ as their personal Savior. The same power that raised Christ from the dead **will raise His church**, and glorify it with Christ, as His bride, above all principalities, above all powers, above every name that is named, not only in this world, but also in the heavenly courts, the world above. The victory of the sleeping saints will be glorious on the morning of the resurrection. **Satan’s triumph will end**, while **Christ will triumph** in glory and honor. The Life-giver will crown with immortality all who come forth from the grave.”

**The Desire of Ages, pp. 833, 834:** When Jesus **arrived in heaven** at His ascension: “But He waves them back. Not yet, He cannot now receive the coronet of glory and the royal robe. He **enters into the presence of His Father**. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the **tokens of His triumph**; He presents to God the **wave sheaf**, those raised with Him as **representatives** of that **great multitude** who shall come forth from the grave at His second coming. “

**Who were these** more specifically?

**The Desire of Ages, p. 786:** It is more than ironic that those who Satan laid into the grave because of their witness to the truth should now rise to proclaim Christ’s victory: “They were those who had been co-laborers with God, and who at **the cost of their lives** had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead.”

**Colossians 2:15; 1 Peter 3:18-22:** describes the victorious procession of Jesus when he proclaimed his victory over the forces of evil. Jesus, like a general was coming back from battle, a conqueror. The First fruits were the booty or the sign of his victory.

**Ephesians 4:7-13:** The **apostle Paul** described the First fruits at Christ’s ascension: “But to each one of us **grace** [the Greek word is *xaris* where we get the word *charismata* from] **was given** according to the measure of Christ’s **gift** [the singular gift is no doubt the Holy Spirit because the identical word is used in Luke 11:13].<sup>8</sup> Therefore He says: “When He **ascended on high**, He led **captivity captive**, and **gave gifts** [not to be confused with the gift] to men.”<sup>9</sup> (Now this, “He ascended” — what does it mean but that He also first descended into the lower parts of the earth?<sup>10</sup> He who descended is also the One who **ascended far above all the heavens**, that He might fill all things.)<sup>11</sup> And He Himself **gave** [connect with the word ‘gave’ in verse 8] some to be apostles, some prophets, some evangelists, and some pastors and teachers,<sup>12</sup> for the **equipping** of the saints for the work of ministry, for the **edifying** of the body of Christ,<sup>13</sup> till we all come to the **unity** of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ.”

There can be no doubt that the event here described is the **victorious ascension** of Christ to heaven **followed by Pentecost** when **the gift** of the Holy Spirit was poured out, and with Him, **the gifts** upon the **nascent church**:

- An clear allusion to His **death and burial** by the expression, 'he **descended** into the **lower parts** of the earth'.
- A clear reference to the occasion of **His ascension** as seen in the expression '**when** he ascended on high' (mentioned twice in the passage).
- A clear allusion to taking **captivity captive** when he ascended.
- The reference to the **gift**.
- Along with the gift came the **gifts**.

What is meant by the expression: '*He led captivity captive*'?

**Verse 1: Psalm 68** is a Psalm that describes the victory of the Lord over His enemies and the procession that follows to the heavenly Mt. Zion where the sanctuary is: "*Let God arise, let His **enemies be scattered**; let those also who hate Him **flee** before Him.*"

**Verse 4:** He is riding **on the clouds** to the **Holy Place** in the midst of a **joyful celebration** with singing: "*Sing to God, **sing praises** to His **name**; extol Him who **rides on the clouds**, by His **name Yah**, and **rejoice** before Him.*"

**Psalm 24:8, 9** bears a close relationship with this verse. In Psalm <sup>24</sup> the **Lord is ascending** to His **Holy Hill** and the order is given to **open up the gates** for the King of Glory **come in**: "*Lift up your heads, O you gates! And be lifted up, you everlasting doors! And the King of glory shall **come in**.* <sup>8</sup> *Who is this King of glory? The **LORD [YHWH]** strong and mighty, The **LORD [YHWH]** mighty in battle.*"

**The Desire of Ages, p. 833** expands upon the joyous celebration: "*All heaven was waiting **to welcome** the Savior to the celestial courts. As He ascended, He led the way, and the multitude of captives set free at His resurrection followed. The heavenly host, with **shouts and acclamations of praise and celestial song**, attended the joyous train.*"

Contrary to what Dwight Nelson has suggested, **Psalm 68:11** is not referring to **the women** who proclaimed the good news of the **resurrection** of Jesus but rather the **acclaim** of the **heavenly beings forty days later** in Christ's procession to the Holy Place of the **heavenly sanctuary** upon His ascension:

**Psalm 68:11, KJV:** "*The Lord gave the word: **great was the company** of those that published it.*"

**Psalm 68:17** (New International Reader's Version) describes the heavenly procession: "God has come **with** tens of thousands of his chariots. He **has come** with thousands and thousands of them. The Lord has come from Mount Sinai. He has **entered his holy place**."

Notice **verse 24, NIV**: "Your **procession** has come into view, O God, the **procession** of my God and **King into the sanctuary** [Psalm 24 the order is given for the gates to open so that the King of glory could come in]."

Notice **verse 35**: "O God, You are more awesome than Your **holy places**. The God of Israel is He who gives **strength** and **power** to His people [Jesus had prophesied that His people would receive power at Pentecost]."

## **The other Group of First Fruits**

Do you remember that there were two loaves of First fruits offered at Pentecost? The first loaf represents those who resurrected with Jesus (we might call them the heavenly members of the earthly church) and the second represents the First fruits from **among the living** were converted on the Day of Pentecost—three-thousands of them:

The first day when the heavenly sanctuary was opened for business, 3000 souls accepted Christ and he became their high priest (Acts 2:37, 38). These were the first fruits of the great harvest to come (Acts 2:41). The latter rain had fallen in the work of Christ and now they were to reap the results.

**Acts 2:37-39**: At the conclusion of Peter's sermon on the Day of Pentecost: "Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" 38 Then Peter said to them: "Repent, and let every one of you be **baptized** in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit."

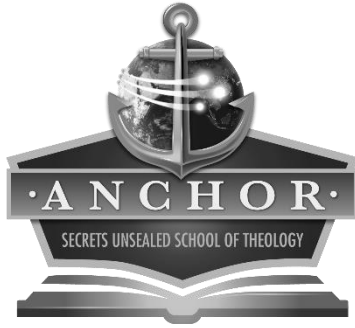
**Acts 2:41**: Three thousand souls added to the church: "Then those who gladly received his word were baptized; and that day about **three thousand souls** were added to them."

**1 Thessalonians 4** describes the final harvest of the **last fruits** from among the living and the dead:

**1 Thessalonians 4:15-18**: "For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. <sup>16</sup> For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. <sup>17</sup> Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord."







## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #15 – Matthias: Right or Wrong Choice?

#### **The Work of Jesus in the Camp** (3.5 years)

The sanctuary begins in the camp where sinners live. Jesus came and camped with us (John 1:14) and lived a life without sin in our place. In this way, He wove a spotless robe of righteousness by His perfect life in the camp. The law demands absolute sinless perfection and we cannot offer this to the law so Jesus came to live in our midst to live a perfect life in our place.

#### **The Work of Jesus in the Court** (Thursday in the Garden, Friday on the Cross)

The law demands our death because the ‘wages of sin is death’ (Romans 6:23) and ‘all have sinned and come short of the glory of God’ (Romans 3:23). In the court of the sanctuary, Jesus suffered the death that we should all suffer.

#### **The Work of Jesus at the Laver:** (Resurrection: Sunday morning)

#### **40 Days** (on earth between the resurrection and the ascension)

**Acts 1:3:** “. . . to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.”

This verse underlines two reasons why Jesus stayed on earth for 40 days:

- First, to provide irrefutable proof of His resurrection.
- Second, to explain the prophecies that had been fulfilled in His life, death and resurrection and the prophecies that would be fulfilled on the Day of Pentecost.

#### **The Ascension**

**John 14:1-3:** Jesus went to heaven to prepare a place for His people. His work does not primarily consist of heavenly contracting. He prepares a place for us by the work that He

**performs** in the Holy and Most Holy places of the **heavenly sanctuary**. The books of **Acts**, **Hebrews** and **Revelation** describe His work in heaven.

*"Let not your heart be troubled; you believe in God, believe also in Me. <sup>2</sup> In My Father's house **are** many mansions; if it were not so, I would have told you. **I go to prepare a place for you.** <sup>3</sup> And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also."*

**Acts 1:9-11:** The **ascension**. *"Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. <sup>10</sup> And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, <sup>11</sup> who also said, "Men of Galilee, why do you stand gazing up into heaven? This **same Jesus**, who was taken up from you into heaven, will so come **in like manner** as you saw Him go into heaven."*

## **Ten Days between the Ascension and Pentecost**

After the ascension, the apostles **returned** from the **Mount of Olives** to the **Upper Room** in Jerusalem to wait for the outpouring of the Holy Spirit.

During the **10 days** the disciples **prayed, studied, ironed out** their differences, **emptied** themselves of selfishness and **prepared for the outpouring** of the Holy Spirit.

**The crucial question is this: What was Jesus doing during those ten days?** We will attempt to answer this question in this study.

## **Those Present in the Upper Room**

We know the **specific names** of those who were **present** in the Upper Room:

**Acts 1:13:** *"And when they had entered, they went up into the upper room where they were staying: [1] **Peter**, [2] **James**, [3] **John**, and [4] **Andrew**; [5] **Philip** and [6] **Thomas**; [7] **Bartholomew** and [8] **Matthew**; [9] **James the son of Alphaeus** and [10] **Simon the Zealot**; and [11] **Judas the son of James.**"*

The list mentions only eleven apostles; **one was missing**. The story of Judas is briefly told in **verses 18 and 19:** *"(Now this man purchased a field with the wages of iniquity; and **falling headlong**, he burst open in the middle and all **his entrails gushed out.** <sup>19</sup> And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood)."*

The story here **appears to contradict** what the Gospels say about the end of Judas. The Gospels tell us that Judas went and hung himself. How do we reconcile the two stories? Ellen White provides the perfect explanation: *"Later that same day, on the road from Pilate's hall to Calvary, there came an interruption to the shouts and jeers of the wicked throng who were leading Jesus to the place of crucifixion. As they passed a retired spot, they saw at the foot of a lifeless tree, the body of Judas. It was a most revolting sight. His weight **had broken the cord** by which he had hanged himself to the tree. **In falling**, his body had been horribly mangled, and dogs were now devouring it."* The Desire of Ages, p. 722

## **Electing a Successor**

During the ten days between the ascension and Pentecost, one of the first orders of business was to elect a successor for Judas.

## **Why Name a Successor?**

**Where** did the disciples get the idea that they were required to name a **successor to replace Judas**? There were eleven apostles so why was it so important to elect apostle number twelve?

## **Prophecy's Mandate**

**Bible prophecy** mandated the task of naming a successor. As we have seen before, for **40 days** Jesus had taught the apostles the things concerning the **kingdom of God** and they now understood the need to elect apostle number twelve before the Day of Pentecost. There can be little doubt that Jesus had taught them **two prophecies** in the **Old Testament** that predicted the apostasy of Judas and the **imperative need** to elect a successor. Notice verses 16 and 20:

**Acts 1:16, 20**: *"Men and brethren, this Scripture **had to be fulfilled**, which the **Holy Spirit spoke** before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; **[skip verses 17-19 which we already studied]**<sup>20</sup> "For **it is written in the Book of Psalms**: 'Let his dwelling place be desolate, and let no one live in it' [**Psalm 69:25**] and, 'Let another take his office.' [**Psalm 109:7, 8**]"*

## The Myth of Saul of Tarsus

Ok, you might say, Old Testament **prophecy predicted** the **apostasy of Judas** and the need to **name a successor**. But **why the urgency** to do it **before** the day of Pentecost had **fully come**?

There is **this myth** that the disciples **rushed** to name a successor of Judas and chose **Matthias** when it was God's plan to make **Paul** apostle number twelve. However, this is an **unwarranted assumption** that is based on **pure speculation**. **Four salient facts** disqualify this traditional myth (and a **fifth** that we will deal with **later**):

**Reason #1:** Peter made it clear that the successor needed to be an **eyewitness** to Jesus from the times of **John the Baptist** until the **resurrection** of Jesus. Clearly, Saul of Tarsus does not meet this qualification.

**Acts 1:21, 22:** *"Therefore, of these men who have **accompanied us all the time** that the Lord Jesus went in and out among us, <sup>22</sup> beginning from the **baptism of John** to that day when He was **taken up from us**, one of these **must** become a witness with us of His resurrection."*

**Reason #2:** Acts 1 explicitly tells us that the disciples **sought guidance** from the Lord and the **Holy Spirit chose** Matthias:

**Acts 1:24-26:** *"And they **prayed** and said, "You, O Lord, who know the hearts of all, show which of these two **You have chosen** to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place." And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles."*

**Reason #3: Ellen White** adds the following incisive comment in **Spirit of Prophecy, volume 3, p. 264:** *"Two men were selected, who, in the **careful judgment** of the believers, were best qualified for the place. But the disciples, **distrusting their ability to decide** the question farther, referred it to One that knew all hearts. They **sought the Lord in prayer** to ascertain which of the two men was more suitable for the important position of trust, as an apostle of Christ. The **Spirit of God selected** Matthias for the office."*

**Reason #4:** Ellen White explicitly states that Saul was to take **the place of Stephen** in **Acts of the Apostles, p. 102:** *"A **Mightier** than Satan **had chosen** Saul **to take the place of** the martyred Stephen, to preach and suffer for His name, and to spread far and wide the tidings of salvation through His blood."*

## Why the Urgency?

So now we know that the apostles **had to** name a successor for Judas because they understood the prophecy of **Psalm 109:7, 8**. However, which prophecy would give them such a **sense of urgency** to elect a successor **before** the Day of Pentecost? Why could they not **wait until a later time** after the Holy Spirit had been poured out?

## Importance of the Number 12

The significance of the number twelve provides the answer to these questions. This number is significant in the story of **Acts 1. Verse 17** tells us that Judas was **numbered** with the apostles before he apostatized and **verse 26** explains that when Matthias was elected, he was **numbered** with the 12. Is it clear that the number twelve is important!

## The Number Twelve in Revelation 12:1

*“Now a great sign appeared in heaven: a **woman** clothed with the sun, with the moon under her feet, and on her head a garland of **twelve stars**.”*

## The Woman

What does the **woman symbolize** in Revelation 12:1? It is common knowledge that this pure woman represents God’s **faithful church**. How do we know this? We find the answer in comparing two verses, one from Daniel and the other from Revelation.

**Daniel 7:25:** *“He shall speak pompous words against the Most High, shall persecute **the saints of the Most High**, and shall intend to change times and law. Then the saints shall be given into his hand for **a time and times and half a time**.”*

This verse informs us that:

- The **little horn**
- Persecuted the **saints**
- For **time, times and the dividing of time**

**Revelation 12:14:** *“Now when the dragon saw that he had been cast to the earth, he **persecuted the woman** who gave birth to the male Child. But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for **a time and times and half a time**, from the presence of the serpent.”*

This parallel prophecy tells us that:

- The **dragon**
- Persecuted the **woman**
- For **time, times and the dividing of time**

A **comparison** of the two texts proves beyond any doubt that the **woman** represents the **saints** of the Most High.

## **At What Stage?**

**Which stage** of Church history does the woman of Revelation **12:1** represent? Is she a symbol of the **Old Testament** Church or of the **New Testament** Church?

Even a cursory reading of the text indicates that the woman of Revelation 12:1 symbolizes the **Old Testament** Church. This is true because when John saw her, the child had not yet been born. There can be no New Testament church before the birth of Jesus.

However, Revelation 12:6, 13-15 clearly indicates that the woman, **later in her career**, is a symbol of the **New Testament church**. We know this because after the child was born and ascended to God's throne, she fled to the wilderness and suffered persecution by the serpent for 1260 years during the Christian era. It is important to remember that in **both the Old and New Testament stage** the woman had the crown with twelve stars upon her head.

## **The Sun and Moon**

What do the sun and moon represent?

- The sun is the **greater** light and the moon is the **lesser** light (Genesis 1:16).
- **The sun is a symbol** of Jesus Christ who is the **greater light** (Psalm 84:11; Matthew 17:3; Revelation 1:16; Malachi 4:1; John 8:12; 9:5). This would represent the church during the New Testament era when Jesus, the light of the world, walked among men.
- **The moon**: Represents the Bible which gives witness to Jesus (John 5:35, 39, 46, 47).

## **The Twelve Star**

What do the twelve stars on the woman's crown represent? In the **first instance** they represent the **twelve sons** of Jacob who were the **founders** of God's Old Testament church. These twelve later multiplied and became the **twelve tribes** of Israel. That is to say, the twelve stars represent the twelve founders of the Old Testament church and the great nation that came from them. A prophecy in Genesis 37 stands in the background of Revelation 12:1:

**Genesis 37:9, 10:** The **eleven** stars represent the brothers of Joseph, and Joseph would be star #12: “Then he [**Joseph**] dreamed still another dream and told it to his **brothers**, and said, ‘Look, I have dreamed another dream. And this time, the sun, the moon, and the **eleven stars** bowed down to me.’<sup>10</sup> So he told it to his father and his brothers; and his father rebuked him and said to him, ‘What is this dream that you have dreamed? Shall your mother and I and your **brothers** indeed come to bow down to the earth before you?’”

**Genesis 49:28:** The twelve sons of Jacob **multiplied** and became the great **nation of Israel**: “All **these are the twelve tribes of Israel**, and this is what their father spoke to them. And he blessed them; he blessed each one according to his own blessing.”

## **Twelve Apostles**

We have already noted that the number twelve also represents Christ’s **New Testament church**. The Gospels constantly emphasize the number twelve as it applies to the apostles:

**Mark 3:14-19** (see also **Matthew 10:1, 2, 5; 11:1; 20:17; 26:20**): “Then **He appointed twelve**, that they might be with Him and that He might send them out to preach,<sup>15</sup> and to have power to heal sicknesses and to cast out demons:<sup>16</sup> **Simon**, to whom He gave the name Peter;<sup>17</sup> **James** the son of Zebedee and **John** the brother of James, to whom He gave the name Boanerges, that is, “Sons of Thunder”;<sup>18</sup> **Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananite**,<sup>19</sup> and **Judas Iscariot**, who also betrayed Him.”

## **The Meaning of the Number 12**

Therefore, the number 12 is **symbolic** of both the Old and the New Testament Church. **Ellen White** was very specific about the meaning of the number 12:

**Acts of the Apostles, p. 19:** “As in the Old Testament the twelve patriarchs stood as **representatives of Israel**, so the twelve apostles stood as **representatives of the gospel church**.”

By choosing **twelve apostles**, Jesus was indicating that these twelve were continuing **the legacy** of Old Testament Israel. The twelve sons of Jacob **inaugurated** the Old Testament Church and the twelve apostles **inaugurated** the New Testament Church.

The Old Testament church began with a **nucleus of twelve** individuals who in the course of time **multiplied into a large nation**. Likewise, the Christian church began with a **nucleus**

**of twelve** individuals who **multiplied** and in the course of time became a **great nation** (see Matthew 21:43).

## **Only One Woman**

It is important to remember that there is **only one woman before** Jesus was born, **when** Jesus was born, when the Church suffered **persecution** for 1260 years and when the dragon launches the **final persecution** against the Remnant. God has only **one true Church** in all ages. There is no such thing as one plan for **literal Israel** and another for the **Christian church**—both form an indivisible unity!

**Dispensationalists** are wrong when they teach that God has two mutually separable peoples—literal Israel and the Christian Church. In Revelation 12, there is only **one Messiah** and **one people of the Messiah** and the same **dragon** is active in all of the stages.

## **Why the Sense of Urgency?**

Now let us return to our **original question**: Why was there a sense of **urgency** to elect the twelfth apostle **before** the outpouring of the Holy Spirit on the Day of Pentecost? We are now prepared to answer that question.

## **The Inauguration of Christ's Priesthood**

During the **ten days** that the disciples spent in the Upper Room before the Day of Pentecost, an **impressive ceremony** was taking place in heaven. The Father was **anointing** and **investing** His Son as **High Priest** in favor of His people.

This ceremony in the sanctuary foreshadowed what **Moses** did to Aaron before he began to serve as High Priest in the earthly sanctuary. **Leviticus 8:6-12** describes the ceremony that consisted of three main steps: **[1]** the clothing of Aaron with the garments of the High Priest, **[2]** anointing the sanctuary where Aaron would serve and **[3]** anointing Aaron with oil:

*"Then Moses brought Aaron and his sons and washed them with water. <sup>7</sup> And he put the **tunic** on him, girded him with the **sash**, clothed him with the **robe**, and put the **ephod** on him; and he girded him with the intricately woven **band of the ephod**, and with it tied the ephod on him. <sup>8</sup> Then he put the **breastplate** on him, and he put the **Urim and the Thummim** in the breastplate. <sup>9</sup> And he put the **turban** on his head. Also on the turban, on its front, he put the **golden plate**, the holy crown, as the Lord had commanded Moses. <sup>10</sup> Also Moses took the anointing oil, and **anointed the tabernacle and all that was in it**, and consecrated them. <sup>11</sup> He sprinkled some of it on the altar seven times, anointed the altar and all its utensils, and the laver*



and its base, to consecrate them. <sup>12</sup> And he poured some of the **anointing oil on Aaron's head** and anointed him, to consecrate him.”

**Moses** clothed Aaron with the various parts of the high priestly garments **piece by piece** and then anointed or consecrated the sanctuary where Aaron would serve. Finally, after clothing Aaron and anointing the sanctuary, Moses anointed Aaron with oil. According to **Psalm 133** the oil was so abundant that it **dripped down** Aaron’s beard, down his robe and even unto the hills of Mt. Zion: “Behold, how good and how pleasant it is for brethren to dwell together in **unity!** <sup>2</sup> It is like the **precious oil upon [1] the head, [2] running down** on the beard, the beard of Aaron, **[3] running down** on the edge of his garments. <sup>3</sup> It is like the dew of Hermon, **[4] descending** upon the mountains of Zion; for there the Lord commanded **the blessing**—life forevermore.”

After **dedicating** the sanctuary, and **clothing** and **anointing** Aaron, he **began his work** as High Priest in favor of Israel.

In similar manner, on the Day of Pentecost, the **[1] Father clothed** Jesus with His high priestly garments, **[2] anointed** Him with the Holy Spirit (Acts 2:33) which was so abundant that it **spilled all the way down** to the Upper Room. Jesus **[3]** then began his work as **high priest** in the **Holy Place** applying to **repentant individuals** the **benefits** of His atonement.

**Hebrews 8:1, 2:** The apostle Paul described this new function of Jesus in the holy place of the sanctuary: “Now this is the main point of the things we are saying: **We have** such a **High Priest**, who **is** seated at the right hand of the throne of the Majesty in the heavens, <sup>2</sup> a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.”

## **The Garments of the High Priest**

One of the **pieces** of Aaron’s garments was the **breastplate**, which contained **twelve** precious stones in four rows of three stones. In the Old Testament period, the **twelve stones** represented the twelve **tribes of Israel** and in the New Testament period the **twelve apostles** of the Lamb.

**Exodus 28:21, 29, 30:** “And the stones shall have the **names** of the **sons of Israel**, twelve according to their **names**, like the engravings of a signet, **each one with its own name;** they shall be according to the **twelve tribes** . . . . <sup>29</sup> “So Aaron shall **bear** the **names** of the sons of Israel on the **breastplate of judgment** over his **heart**, when he goes into the holy place, as a **memorial** before the Lord **continually**. <sup>30</sup> And you shall put in the **breastplate of judgment** the Urim and the Thummim, and they shall be over Aaron’s **heart** when he goes in before the Lord. So Aaron shall **bear the judgment** of the children of Israel **over his heart** before the Lord **continually**”

## Bearing Israel upon the Heart

What does the Bible mean when it says that Aaron **bore the judgment** of the children of Israel over his heart? Notice the answer in **Isaiah 53:4-5**: "Surely He has **borne our** griefs and **carried our** sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. <sup>5</sup> But He was wounded for **our** transgressions, He was bruised for **our** iniquities; the chastisement for **our** peace was upon Him, and by His stripes **we** are healed. <sup>6</sup> All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity **of us** all."

## Twelve Stones but Only Eleven Apostles

Now we are prepared to know **why** apostle number twelve had to be elected before the Day of Pentecost. How could Jesus be clothed with the breastplate that had **twelve stones** representing the **twelve apostles** when there were **only eleven apostles** on earth? The **twelfth apostle** had to be elected before Jesus could wear the breastplate with **twelve stones!**

## Christ's Yearning Desire

**John 14:1-3**: In the **Upper Room** before His passion Jesus expressed His **deepest desire**: "Let not your heart be troubled; you believe in God, believe also in Me. <sup>2</sup> In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place **for you**. <sup>3</sup> And if I go and prepare a place **for you**, I will come again and **receive you** to Myself; that where I am, there **you** may be also."

**John 17:24-25**: In the climax of His **prayer in the Garden**, Jesus again expressed His supreme desire: "Father, I desire that they also whom You gave Me may be **with Me where I am**, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world."

When Jesus **ascended to His Father** He once again expressed His deepest passion:

**The Desire of Ages, p. 834**: "When upon the cross He cried out, "It is finished," He addressed the Father. The compact had been fully carried out. Now He declares: Father, it is finished. I have done Thy will, O My God. I **have completed** the work of redemption. If Thy justice is satisfied, "I will that they also, whom Thou hast given Me, **be with Me where I am**." John 19:30; 17:24."

**Gospel Workers, p. 34**: "Of Aaron, the high priest of Israel, it is written, He "shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in

unto the holy place, for a memorial before the Lord continually." [Exodus 28:29.] What a beautiful and expressive figure this is of the **unchanging love of Christ for His church!** Our great High Priest, of whom Aaron was a type, bears **His people upon His heart**. And should not His earthly ministers share His love and sympathy and solicitude?"

## **One Future People**

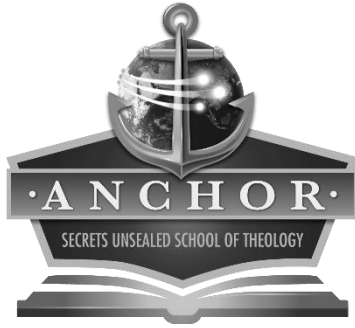
There will be only **one City** with all of the redeemed from **all ages** inside, represented by the twelve stones on the breastplate of Jesus and the **yearning** of Jesus for His people will be **satisfied**.

**Acts of the Apostles, p. 601:** "What sustained the Son of God during His life of toil and sacrifice? He **saw the results** of the travail of His soul and was satisfied. Looking into eternity, **He beheld** the happiness of those who through His humiliation had received pardon and everlasting life. **His ear caught** the shout of the redeemed. **He heard** the ransomed ones singing the song of Moses and the Lamb."

**Revelation 21:12:** "Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the **names of the twelve tribes** of the children of Israel."

**Revelation 21:14:** "Now the wall of the city had twelve foundations, and on them were the **names of the twelve apostles** of the Lamb."





## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #16 – The Pentecostal Outpouring

#### John the Baptist and the Gift

**Matthew 3:11:** *“I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.”*

- John was the **forerunner** of the Messiah.
- Words of John the Baptist about Jesus: *“He will [1] baptize you with [2] Holy Spirit and [3] fire.”*
- These **three words** (baptize, Holy Spirit, fire) appear in **Acts 1 and 2** to refer to what happened on the Day of Pentecost.
- John was **predicting** the outpouring of the Holy Spirit the **Day of Pentecost**.

#### Jesus Announces the Gift in the Upper Room

**Luke 24:44-49:** Jesus instructed His disciples to wait for **power from on high** that would enable them to preach the marvelous works of God: *“Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day <sup>47</sup> and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. <sup>48</sup> And you are witnesses of these things. <sup>49</sup> Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.”*

#### Words of Jesus on the Mount of Olives before the Ascension

**Acts 1:4, 5:** These verses refer **back to John the Baptist**. The gift of the **Holy Spirit** on the day Pentecost was the same as was preached by John the Baptist:

*“And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, “which,” He said, “you have heard from Me; <sup>5</sup> for*

***John truly baptized** with water, but you shall be **baptized** with the **Holy Spirit** not many days from now."*

## **Power to Witness**

**Acts 1:8:** The apostles received the Holy Spirit in order to witness. The **commission** was to preach and the Holy Spirit was the enabling power:

*"But [1] you shall **receive power** when the Holy Spirit has come upon you; and [2] **you shall be witnesses** to Me in **Jerusalem**, and in all **Judea** and **Samaria**, and to the **end of the earth**."*

## **The Purpose of the Gift Announced**

**John 7:37-39:** Jesus had already announced that those who **drink the water** (the Holy Spirit) become **springs** of water to others: "On the last day, that great day of the feast, Jesus stood and cried out, saying: "If anyone thirsts, let him **come** to Me and **drink**. 38 He who **believes** in Me, as the Scripture has said, **out of his heart will flow** rivers of living water." 39 But this He spoke concerning the Spirit, whom those believing in Him would **receive**; for the Holy Spirit was not yet given, because Jesus was **not yet glorified**."

## **The Geographical Expansion of Evangelism in the Book of Acts**

**Acts 1:8:** Notice the **expansion** of the evangelistic task: **Jerusalem**

*"But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in **Jerusalem**, and in all **Judea** and **Samaria**, and to the **end of the earth**."*

- **Jerusalem**
- **Judea**
- **Samaria**
- **Uttermost ends** of the earth

**Note:** Jerusalem, Judea and Samaria would **not need the gift of tongues** because they all spoke Aramaic. The evangelistic sequence in the **book of Acts** follows the order of this verse. The Holy Spirit could not be poured out in its fullness **before Jesus died and resurrected** because it was given to enable the disciples to announce that Jesus had died and resurrected and had begun his intercessory ministry for those who come to Him in repentance, confession and faith.

## Those Present

**Acts 1:15:** There were about **120 disciples** gathered in the Upper Room before the Day of Pentecost: *“And in those days Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty). . .”*

## The Flow of Acts 2

**Acts 2:1-4:** The disciples received the Holy Spirit who **empowered them to preach:** *“When the Day of Pentecost had 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 the whole house where they were sitting. <sup>3</sup> Then there appeared to them divided tongues, as of fire, and one sat upon each of them. <sup>4</sup> And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.”*

**Acts 2:5-8:** **Many nations** were present and they were **bewildered, amazed and confused** because the one hundred twenty disciples were speaking in their native languages. *“And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven and when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. <sup>7</sup> Then they were all amazed and marveled, saying to one another, “Look, are not all these who speak Galileans? <sup>8</sup> And how is it that we hear, each in our own language in which we were born?”*

**Acts 2:9-11:** There were Jews from many nations each with their **own language:** *“Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup> Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, <sup>11</sup> Cretans and Arabs — we hear them speaking in our own tongues the wonderful works of God.”*

**Acts 2:12-13:** Those present were **perplexed** and asked: What can this mean? Others who were present mocked and said that the speakers were **drunk:** *“So they were all amazed and perplexed, saying to one another, “Whatever could this mean?” <sup>13</sup> Others mocking said, “They are full of new wine.”*

**Acts 2:14-15:** Peter explained that these men were **not drunk** because it was just the **nine o'clock** in the morning: *“But Peter, standing up with the eleven, raised his voice and said to them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words for these are not drunk, as you suppose, since it is only the third hour of the day.”*

**Acts 2:16-21:** Peter stood up and explained that the **prophet Joel** had already predicted what was occurring on earth: *“But this is what was spoken by the prophet **Joel:** <sup>17</sup> ‘And it shall*

come to pass in the last days, says God, that I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams and on My menservants <sup>18</sup> and on My maidservants I will pour out My Spirit in those days; and they shall prophesy. <sup>19</sup> I will show wonders in heaven above and signs in the earth beneath: Blood and fire and vapor of smoke. <sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the Lord. <sup>21</sup> And it shall come to pass that **whoever calls on the name of the Lord shall be saved.**'

**Acts 2:23-36:** Peter then explained that the significant event had occurred in heaven: "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know — <sup>23</sup> Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; <sup>24</sup> whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. <sup>25</sup> For David says concerning Him: 'I foresaw the Lord always before my face, for He is at my right hand, that I may not be shaken. <sup>26</sup> Therefore my heart rejoiced, and my tongue was glad; moreover my flesh also will rest in hope. <sup>27</sup> For You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption. <sup>28</sup> You have made known to me the ways of life; you will make me full of joy in Your presence.' <sup>29</sup> "Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. <sup>30</sup> Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, <sup>31</sup> he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. <sup>32</sup> This Jesus God has raised up, of which we are all witnesses. <sup>33</sup> Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. <sup>34</sup> "For David did not ascend into the heavens, but he says himself: 'The Lord said to my Lord, 'Sit at My right hand, <sup>35</sup> Till I make Your enemies Your footstool.'" <sup>36</sup> "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

### **Peter's line of reasoning:**

- Jesus **lived** a life of service
- Jesus was **killed**
- Jesus was **buried**
- Jesus **resurrected** from the dead as was predicted by David in **Psalm 16:8-10**
- "Therefore being **exalted** to the right hand of God, and having **received** from the Father the promise of the Holy Spirit, He **poured out** this which you now **see and hear.**"
- Peter quoted **Psalm 110** to prove his point and then stated that Jesus is Lord and Christ (anointed) as was **Aaron** when he began his high priestly in Israel.



**Acts 2:37:** Those who were present when Peter preached his sermon responded by **asking him** what they needed to do in the light of his sermon: *"Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?"*

**Acts 2:38:** Three thousand souls were **baptized**, received the **gift of the Holy Spirit**, but did not receive the gift if **tongues**. Believers were symbolically included in the experience of Jesus: They were reckoned dead, buried and resurrected **with Jesus**.

*"Then Peter said to them, "**Repent**, and let every one of you be **baptized** in the name of Jesus Christ for the **remission** of sins; and you shall **receive the gift** of the Holy Spirit for the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."*

**Acts 2:40-47:** **Three thousand souls** were baptized and became church members that day: *"And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation." <sup>41</sup> Then those who gladly received his word were baptized; and that day about three thousand souls were added to them <sup>42</sup> and they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. <sup>43</sup> Then fear came upon every soul, and many wonders and signs were done through the apostles. <sup>44</sup> Now all who believed were together, and had all things in common, <sup>45</sup> and sold their possessions and goods, and divided them among all, as anyone had need. <sup>46</sup> So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, <sup>47</sup> praising God and having favor with all the people. And the Lord added to the church daily those who were being saved."*

## **Ellen White Explained the Gift of Tongues**

*"The Holy Spirit, assuming the form of tongues of fire, rested upon those assembled. This was an emblem of the gift then bestowed on the disciples, which enabled them to **speak with fluency languages** with which they had heretofore been unacquainted. The appearance of fire signified the **fervent zeal** with which the apostles would labor and the power that would attend their work." *Acts of the Apostles*, pp. 39*

## **Why was the Gift of Tongues the only one Imparted in Acts 2?**

As far as we can tell, God only **bestowed one gift** on the Day of Pentecost, the gift of tongues. Why was this the primary and **only gift** given in Acts 2? Was it because **every saved person must have** this gift as a sign? No. God gave this particular gift because it was the most needed at that particular moment. God would later impart the same gift in Caesarea, Ephesus and Corinth for the same reason.

The **Feast of Pentecost** was one of the **three** harvest festivals where all men ages **12 and older** had to come to Jerusalem to celebrate the Feast. This means that Jews from the **Diaspora** would have come from all over the world for the Feast. The problem is that those **Jews from other nations did not speak** Aramaic. It was urgent to **explain what Jesus had just done** in a comprehensible way so that those people could **go back** to their nations and share the gospel message. Ellen White explained:

*“During the **dispersion** the Jews had been **scattered** to almost **every part** of the inhabited world, and in their exile they had learned to speak **various languages**. Many of these Jews were on this occasion in Jerusalem, attending the religious festivals then in progress. **Every known tongue** was represented by those assembled. This **diversity of languages [the problem created at Babel]** would have been a **great hindrance** to the proclamation of the gospel; God therefore in a **miraculous manner** supplied the deficiency of the apostles. The Holy Spirit did for them that which they could not have accomplished for themselves **in a lifetime**. They could now proclaim the truths of the gospel abroad, speaking **with accuracy** the languages of those for whom they were laboring. This **miraculous gift** was a strong evidence to the world that their commission bore the signet of Heaven. From this time forth the language of the disciples was **pure, simple, and accurate**, whether they spoke in their native tongue or in a **foreign language**.” *Acts of the Apostles*, , pp. 39, 40*

The gift of tongues is **not a learned phenomenon**. The Holy Spirit, through the ministration of the angels, imparted to the apostles a miraculous and **instantaneous** ability to speak **accurately** and correctly a language that they never knew before.

### **The Gift in Jerusalem**

**Acts 4:31**: The gift of tongues was **not necessary** in Jerusalem because the Jews spoke Aramaic: *“And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they **spoke the word of God with boldness [because they had received the Holy Spirit].**”*

### **The Gift in Samaria**

**Acts 8:14-17**: The gift of tongues was **unnecessary in Samaria** because the Samaritans spoke the **same language** as the Jews. The encounter of Jesus with the woman of Samaria proves this point. *“Now when the apostles who were at Jerusalem heard that Samaria had received the **word of God**, they sent Peter and John to them,<sup>15</sup> who, when they had come down, **prayed for them** that they might receive the Holy Spirit.<sup>16</sup> For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus.<sup>17</sup> Then they laid hands on them, and they **received the Holy Spirit.**”*

## The Gift at Caesarea

**Acts 10:44-47:** *"While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.<sup>45</sup> And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.<sup>46</sup> For they heard them speak with tongues and magnify God. Then Peter answered,<sup>47</sup> "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?""*

**Caesarea:** Was the most important seaport on the Mediterranean between Tyre and Egypt. People from all nations, languages and occupations passed through Caesarea. God gave the gift of tongues to meet the necessity of witnessing to those language groups. **Verse 47** clearly states that this was the same gift as the apostles had received on the day of Pentecost and thus it was the same gift that John the Baptist spoke about. There is only one gift of tongues in the Bible and John the Baptist first preached it.

**Acts 11:15, 16:** The gift that Cornelius received was the same as the one spoken of by John the Baptist: *"And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning.<sup>16</sup> Then I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.'*

*"Thus was the gospel brought to those who had been strangers and foreigners, making them fellow citizens with the saints, and members of the household of God. The conversion of Cornelius and his household was but the first fruits of a harvest to be gathered in. From this household a wide-spread work of grace was carried on in that heathen city." *Acts of the Apostles*, p. 139*

## The Gift at Ephesus

**Acts 19:1-6:** A group in Ephesus received the gift of tongues: *"And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples<sup>2</sup> he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him: "We have not so much as heard whether there is a Holy Spirit."<sup>3</sup> And he said to them, "Into what then were you baptized?" So they said: "Into John's baptism."<sup>4</sup> Then Paul said: "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus."<sup>5</sup> When they heard this, they were baptized in the name of the Lord Jesus.<sup>6</sup> And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied."*

Ephesus was one of the **most important trade centers** on the continent of **Asia**. Once again, people from **every nation under heaven** came through this busy seaport. God gave the church members at Ephesus the gift of tongues so that they could proclaim the gospel to all these language groups.

Once again, there is a reference to **John the Baptist**. These Ephesians had been baptized into the baptism of repentance in expectation of the Messiah's arrival, but they had not received the Holy Spirit for witnessing. This group of Ephesians was baptized into Jesus, received the Holy Spirit and the gift of tongues in order to witness:

*"With deep interest and grateful, wondering joy the brethren listened to Paul's words. By faith, they grasped the wonderful truth of Christ's atoning sacrifice and received Him as their Redeemer. They were then baptized in the name of Jesus, and as Paul "laid his hands upon them," they received also the baptism of the Holy Spirit, by which they were enabled **to speak the languages of other nations** and to prophesy. Thus they were **qualified to labor as missionaries in Ephesus and its vicinity** and also to go forth to proclaim the gospel in **Asia Minor**." AA, p. 283*

## **The Gift in Corinth**

### **I Corinthians 12-14**

The Corinthians also received the gift of tongues. Corinth was one of the **busiest seaports** on the continent of **Europe**. People from all language groups and cultures passed through this **busy metropolis**. Once again, God gave the gift of tongues so that the gospel could go to all these language groups.

Thus the gift of tongues was given in the great **metropolitan and cosmopolitan centers** of the world for the purpose of sharing the gospel message that Jesus had died, been buried, resurrected and was receiving clients in the heavenly sanctuary.

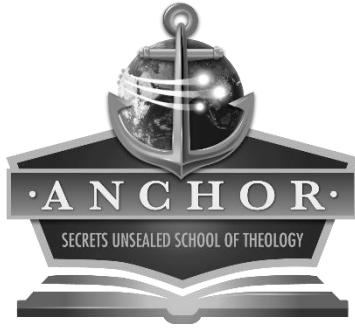
## **The Latter Rain**

God will once again impart the gift of tongues when the latter rain falls: *"It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be **repeated** with **even greater power** than on that occasion. John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Then, as at the Pentecostal season, the people will hear the truth spoken to them, **every man in his own tongue**. . . Thousands of voices will be **imbued with the power** to speak forth the wonderful truths of God's word. The **stammering tongue** will be unloosed, and the **timid** will be made strong to bear courageous testimony to the truth.*

What is **the condition** for receiving the gift?

*“May the Lord help his people to cleanse the soul temple from every defilement, and to maintain such a close connection with him that they may be partakers of the **latter rain** when it shall be poured out” The Review and Herald, July 20, 1886*





## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #17 – The Lord is our Rock

#### The Cross and Pentecost

##### Two great realities:

- There is a certain pattern in the **Old Testament**: First, animal sacrifices are placed on the altar and then God shows His approval by consuming them with fire. There is a close **connection** Christ’s sacrifice on the **cross** and the tongues of **fire** on the day of **Pentecost**.
- **The most important event** on the Day of Pentecost took place in **heaven, not** on earth!

#### Abel’s Sacrifice

**Signs of the Times, February 6, 1879:** “God had **respect** unto this sacrifice and **fire came down** from Heaven and consumed it.”

#### The Inauguration of the Wilderness Tabernacle

**Leviticus 9:22-24:** “Then Aaron lifted his hand toward the people, blessed them, and came down from offering the **sin offering**, the **burnt offering**, and **peace offerings** and Moses and Aaron went into the tabernacle of meeting, and came out and **blessed the people**. Then the glory of the Lord appeared to all the people, <sup>24</sup> and **fire came out from before the Lord** and consumed the burnt offering and the fat on the altar. When all the people saw it, they shouted and fell on their faces.”

#### The Hebrew Monarchy

**I Chronicles 21:26:** During the period of the **Hebrew monarchy** David offered a sacrifice to the LORD on **Ornan’s threshing floor** and God gave His sign of **approval** by sending fire from heaven:

*“And David built there an altar to the Lord, and offered **burnt offerings and peace offerings**, and called on the Lord; and He answered him **from heaven by** fire on the altar of burnt offering.”*

## **The Inauguration of the Temple Service in the Days of Solomon**

**2 Chronicles 7:1:** When the Old Testament **Temple service** was inaugurated, animals were slain, placed **on the altar** and then **fire fell from heaven** upon the sacrifices to show that God accepted them: *“When Solomon had finished praying, **fire came down from heaven** and consumed the **burnt offering** and the **sacrifices**; and the glory of the Lord filled the temple.”*

## **The Period of the Prophets**

**1 Kings 18:38:** In the days of **Elijah God showed** His acceptance of Elijah’s offering by sending fire from heaven to consume the victims on the altar: *“Then the **fire of the Lord fell** and consumed the **burnt sacrifice**, and the wood and the stones and the dust, and it licked up the water that was in the trench. <sup>39</sup> Now when all the people saw it, they fell on their faces; and they said: ‘The Lord, He is God! The Lord, He is God!’”*

## **The Rock Episodes in the Old Testament**

The **two rock episodes** that are recorded in Exodus and Numbers teach the **same lesson** as the sacrifice followed by fire:

**Exodus 17:1-6:** *“Then all the congregation of the children of Israel set out on their journey from the Wilderness of Sin, according to the commandment of the Lord, and camped in Rephidim; but there was **no water** for the people to drink. <sup>2</sup> Therefore the people **contended with Moses**, and said, ‘Give us water that we may drink.’ Therefore, Moses said to them, ‘Why do you contend with me? Why do you tempt the Lord?’” <sup>3</sup> And the people thirsted there for water, and the people complained against Moses, and said, ‘Why is it you have brought us up out of Egypt, to kill us and our children and our livestock with thirst?’” <sup>4</sup> So Moses cried out to the Lord, saying, ‘What shall I do with this people? They are almost ready to stone me!’” <sup>5</sup> And the Lord said to Moses: ‘Go on before the people, and take with you some of the elders of Israel. Also, take in your hand **your rod** with which you **struck** the river and go. <sup>6</sup> Behold, **I will stand before you** there **on the rock** in Horeb; and you shall **strike the rock**, and **water will come out of it** that the people may drink.”*

In order to understand the meaning of this episode we must **decipher the symbols**. The story contains **three** main symbols: The **rock**, the **rod** and the **water**. Let us interpret the symbols **one by one**:



## **The Rock**

**Deuteronomy 32:4:** Nine times this chapter **identifies the Rock** as a **symbol** of the LORD: *“**He is the Rock**, His work is perfect; for all His ways are justice, a God of truth and without injustice; righteous and upright is He.”*

**I Corinthians 10:1-4:** The New Testament identifies the **LORD as Christ**: *“Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, <sup>2</sup> all were baptized into Moses in the cloud and in the sea, <sup>3</sup> all ate the same spiritual food, <sup>4</sup> and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and **that Rock was Christ.**”*

## **The Rod**

Every time that Moses **raised His rod** a **judgment afflicted** the Egyptians. Thus, the rod represents **God’s judgment**. (cf. Isaiah 10:26)

## **The Act of Smiting**

The word ***nakah*** means “*strike, beat, smite, hit, slay, kill, receive a blow or to be wounded.*” The same word describes **Moses smiting** with the rod and making the various **judgments** fall on Egypt. Moses smote the **waters** and they turned to blood (Exodus 7:17, 10, 20), he **smote** the **dust** and the plague of lice fell (Exodus 8:16, 17), hail **smote** the land, and God **smote** all the **first-born** in Egypt.

The children of Israel were **sinning** and **deserved to be smitten** by the **rod of God’s judgment**, but the Rock was smitten **instead**. It is significant that the symbol and the reality were present at Horeb because Jesus was standing upon the rock.

**Isaiah 53:4:** The striking of the rock by the rod of Moses represents the fact that Jesus was **smitten and stricken** of God for our sins—God smote Him in our place.

*“Surely He has borne our griefs and carried our sorrows; yet we esteemed Him **stricken** [***nakah***], smitten by God, and afflicted.”*

## **The Water**

When Moses smote the rock, it **gave its water**. The water that came forth from the rock represents the **outpouring of the Holy Spirit** when God the Father in heaven accepted the sacrifice of Jesus.

**John 7:37-39:** By drinking the water, **we become fountains** of living water **to others**. Jesus was speaking about the outpouring of the Holy Spirit at Pentecost:

*“On the last day, that great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him **come to Me and drink**.<sup>38</sup> He who believes in Me, as the Scripture has said, **out of his heart will flow rivers of living water**.”<sup>39</sup> But this He spoke concerning **the Spirit**, whom those believing in Him **would receive**; for the **Holy Spirit** was not yet given, because Jesus was not yet glorified.”*

## **Sun and Moon**

Like the **moon receives** light from the sun and **reflects it** to the earth, so God’s people are to receive the light from Jesus and reflect it to the world. Jesus said in **John 9:5**: “I am the light of the world” but He also said to His disciples in **Matthew 5:14-16**: “you are the light of the world.”

**I Corinthians 12:13:** The water we drink represents the **Holy Spirit**: “For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to **drink into one Spirit**.”

## **The Second Rock Episode**

God poured out the water of the Holy Spirit on the Day of Pentecost. How do we **get the water** today?

**Numbers 20:7-11:** “Then the Lord spoke to Moses, saying,<sup>8</sup> “Take the **rod**; you and your brother Aaron gather the congregation together. **Speak to the rock** before their eyes, and **it will yield its water**; thus you shall bring **water** for them **out of the rock**, and give drink to the congregation and their animals.”<sup>9</sup> So Moses took the rod from before the Lord as He commanded him and Moses and Aaron gathered the assembly together before the rock; and he said to them: “Hear now, you rebels! Must we bring water for you out of this rock?”<sup>11</sup> Then Moses lifted his hand and **struck the rock twice** with his **rod**; and water came out **abundantly**, and the congregation and their animals drank.”

**Patriarchs and Prophets, p. 418:** “By his rash act Moses took away the force of the lesson that God purposed to teach. The rock, being **a symbol of Christ**, had been **once smitten**, as Christ was to be once offered. The second time it was needful **only to speak** to the rock, as we have **only to ask** for blessings in the name of Jesus. By the second smiting of the rock the significance of this **beautiful figure of Christ was destroyed**.”

**Luke 11:13:** God will give His Holy Spirit to whoever **asks in prayer**: *“If you then, being evil, know how to give good gifts to your children, **how much more will your heavenly Father give the Holy Spirit to those who ask Him!**”*

God wanted to teach us that Jesus does not need to **die again** in order for us to receive the outpouring of the Holy Spirit. The **once for all death** of Jesus and the acceptance of the sacrifice by the Father, means that the Holy Spirit is **available** to us. If **we meet the conditions, all we must do is speak** to Jesus in prayer and **ask** for the Holy Spirit:

**In Heavenly Places, p. 113:** *“There is one blessing that all may have who **seek for it** in the right way. It is the Holy Spirit of God, and this is a blessing that brings **all other blessings** in its train.”*

## **The Day of Pentecost**

What Jesus had accomplished by **His ministry on earth**:

- Jesus lived a **perfect life** in the **camp**.
- Offered His **life in sacrifice** upon the **altar**.
- He **resurrected** from the dead at the **laver**.
- The next thing we would expect is **the fire** by which God would **show His approval** of Christ’s mission on earth!

## **Temple Geography**

In the **geography** of the Hebrew Sanctuary, **after the altar** of sacrifice and the **laver** came the ministration of the high priest in the **Holy Place**. After Jesus died and resurrected on earth we would expect Him to begin His ministry in the Holy Place of the heavenly sanctuary—Jesus did not go directly into the Most Holy Place, bypassing the Holy Place.

## **Where did Jesus Enter?**

**Revelation 4:5:** Before the arrival of Jesus at His ascension, the **seven spirits** were **before** the throne. The **number seven** indicates that the fullness of the Holy Spirit was present in the Holy Place **before** Jesus ascended to heaven.

*“And from the throne proceeded lightnings, thunderings, and voices. **Seven lamps of fire** were **burning** before the throne, which are the **seven Spirits** of God.”*

**Revelation 5:6:** After Jesus arrived in heaven and **His Father accepted** His sacrifice, God the sent the seven Spirits to the earth and the tongues of fire were seen in the Upper Room: *“And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a **Lamb as though it had been slain**, having seven horns and seven eyes, which are the seven Spirits of God **sent out** into **all** the earth.”*

**Revelation 5:6** tells us that the ‘lamb that was slain’ came to the Father Who was sitting on the throne in the Holy Place and **immediately afterwards** the Father sent the **seven spirits of fire** to the earth. The pattern is clear: First, the **sacrificial** Lamb presents Himself **alive** before the Father, and then the Holy Spirit, symbolized as the seven Spirits of fire, is sent to the earth thus announcing that God had accepted the sacrifice!

## **The Day of Pentecost**

On the **day of Pentecost**, after Jesus presented Himself before the Father, God **sent fire** from heaven to indicate that He had accepted the sacrifice of Jesus. The holy place of the **heavenly sanctuary was now open** for business.

Ellen White, in the **last three pages** of her classic book, *The Desire of Ages*, vividly describes how Jesus approached His Father at His ascension to hear from His **own lips** that His sacrifice had been accepted and that He would **now receive** the gift of the Spirit to **pour out upon His disciples**.

**Pentecost** came **50 days after** the resurrection. Ellen White expands upon what happened at Pentecost in **The Story of Redemption**, p. 386: *“The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been **offered** and had been **accepted**, and the Holy Spirit which **descended** on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus **had entered by His own blood**, to shed upon **His disciples [not the whole world]** the **benefits [his perfect life and death]** of His atonement.”*

Jesus **could not** pour out upon His disciples the **benefits** of His atonement until He **had gained** those benefits. Jesus gained the **benefits** for the human race **corporately** in the **camp** (where He lived His perfect life) and in the **court** (where He died on the cross). Then Jesus resurrected and entered the **holy place** to **apply** these benefits to **individuals** who **personally** claim them (cf. Acts 2:38). Notice the following evidence:

**Mark 16:16:** *“He who **believes** and is **baptized** will be saved; but he who does not believe will be condemned.”*

**Acts 2:37, 38:** "Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" <sup>38</sup> Then Peter said to them, "**Repent**, and let every one of you be **baptized** in the name of Jesus Christ for the **remission** of sins; and you **shall receive** the gift of the Holy Spirit."

**Acts 10:43:** "To Him all the prophets witness that, through His name, whoever **believes in Him will receive** remission of sins."

**Hebrews 7:25:** "Therefore He is also able to save to the uttermost those who **come to God through Him**, since He always lives to make intercession for them."

**1 John 2:1, 2, NIV:** "My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who **speaks to the Father in our defense**--Jesus Christ, the **Righteous One**."

## **The Mission of the Disciples**

What good would it do for Jesus to begin His intercessory work for individuals in the Holy Place if no one on **earth knew about it**? The **mission of the disciples** was to preach that Jesus had purchased salvation by His life and death. The **benefits** of Christ's work were now available to anyone who **personally** met the conditions and claimed them. In other words, the message of the disciples was to announce what Jesus had **done on earth** and what He was **doing in heaven**.

Jesus had lived a perfect life and died in our place, and the Holy Spirit was given to **enable the disciples to preach** the good news to others. During the ten days before Pentecost, the disciples had repented of and confessed their sins and had placed their faith in Jesus and then **asked** for the Spirit in prayer and they were the **first ones to personally receive the benefits** of Christ's earthly work.

What did the **disciples do** when they asked for and received the Holy Spirit on the Day of Pentecost? They immediately **witnessed to others**. Put another way, they drank the water and then became springs of water!

**Acts 1:7-8:** "And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. <sup>8</sup> But **you shall receive** power when the Holy Spirit has come upon you; and **you shall be witnesses** to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

Notice that the expression "you shall" appears twice in these verses. The purpose of the power they received was to witness! Unless we are **willing to give**, we will **not receive**

because the purpose of **receiving** is **to give!** Jesus had said: "Give and it shall be given unto you."

## **The Woman of Samaria**

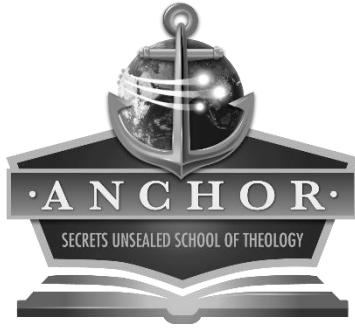
**John 4:13, 14:** The woman of Samaria received the water from Jesus and immediately gave it in the city of Sicar where she lived.

The context of these verses is the story of the Samaritan woman: **She drank** from the fountain of water that **Jesus gave her** and then she became **a tributary** of the fountain. She brought the entire town of **Sicar** to hear the words of Jesus.

*"Jesus answered and said to her, "Whoever drinks of this water will thirst again, 14 but **whoever drinks** of the water that **I** shall give **him** will never thirst. But the water that I shall give **him** will become **in him a fountain** of water springing up into everlasting life."*

**The Ministry of Healing, p. 102:** "She proved herself a **more effective missionary** than His own disciples. The disciples **saw nothing in Samaria** to indicate that it was an encouraging field. Their thoughts were fixed upon a great work **to be done in the future [are we thinking the same about the latter rain?]**. They did not see that **right around them** was a harvest to be gathered. But through the woman whom they despised a **whole cityful** were brought to hear Jesus. She carried the light **at once** to her countrymen. This woman represents the working of a **practical faith** in Christ."

*"This woman represents the working of a practical faith in Christ. **Every true disciple** is born into the kingdom of God as **a missionary**. No sooner does he come to know the Savior than he desires to make others acquainted with Him. The saving and sanctifying truth cannot be **shut up in his heart**. He who **drinks** of the living water **becomes a fountain** of life. The **receiver becomes a giver**. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life. In doing this work a greater blessing is received than if we work merely to benefit ourselves. It is in working to **spread the good news** of salvation that we are brought **near to the Savior**." *The Ministry of Healing, p. 102, 103**



## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #18 – Chain of Command

#### The Holy Spirit is a Person

It is difficult for us to conceive of the Holy Spirit as a person because of the metaphors that are used to describe His work. He is described as a **dove, rain, oil, fire and wind**. We almost come to think that the Holy Spirit is a **substance** that is **infused** or **poured into** us rather than a person who loves, reasons, helps, guides, reproves, talks, can be lied to.

#### Ellen White: The Holy Spirit is a Person

Ellen White believed that the Holy Spirit was a person. From a talk given to the students at **Avondale**: *“There are **three** living persons of the heavenly **trio**. In the name of these **three** powers—the **Father, the Son, and the Holy Ghost**, those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ.” *Bible Training School, March 1, 1906**

**Evangelism, p. 616**: *“We need to realize that the Holy Spirit, who is **as much a person as God is a person**, is walking through these grounds.”*

**Evangelism, pp. 616, 617**: *“**The Holy Spirit is a person**, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times, we believe and are sure that we are the children of God. . . . The **Holy Spirit has a personality**, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be **a divine person**, or else He could not search out the secrets, which lie hidden in the mind of God. “For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.”*

**Evangelism, p. 617**: *“The prince of the power of evil can only be held in check by the power of God in the **third person** of the Godhead, the Holy Spirit.”*

**Evangelism, p. 617:** *“We are to co-operate with the **three highest powers** in heaven—the Father, the Son, and the Holy Ghost, --and these powers will work through us, making us workers together with God.”*

**The Seventh-day Adventist Bible Commentary, volume 7, p. 908:** *“Our sanctification is the work of the **Father, the Son, and the Holy Spirit**. It is the fulfillment of the covenant God has made with those who bind themselves up with Him, to stand with **Him, His Son, and His Spirit** in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then cooperate with the **three great powers** of heaven who are working in your behalf.”*

**Acts of the Apostles, pp. 51, 52:** *“It is not essential for us to be able to define just **what the Holy Spirit is**. Christ tells us that the Spirit is the Comforter, ‘the Spirit of truth, which proceedeth from the Father.’ It is plainly declared regarding the Holy Spirit that, in **His work** of guiding men into all truth, “He shall not speak of Himself.” John 15:26; 16:13.*

The **nature** of the Holy Spirit is a **mystery**. Men cannot explain it, because the Lord has **not revealed it to them**. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, **silence is golden**.”

## **Adam’s Original Dominion**

**Psalms 8:3-8:** God gave Adam **dominion** and the **earth** as his realm. The **expression** “beasts of the field, birds of the air and fish of the sea” means **all things** relating to planet earth: *“When I consider your heavens, the work of Your fingers, the moon and the stars, which You have ordained, what is man that You are mindful of him and the son of man that You visit him? For you have made him a little lower than the angels, and You have **crowned him** with glory and honor. You have made him **to have dominion** over the works of your hands; You have **put all things under his feet**, all sheep and oxen--even the beasts of the field, the birds of the air, and the fish of the sea that pass through the paths of the seas.”*

## **Adam Lost Dominion**

**Romans 6:16:** We are **slaves** of whom we **choose to obey**. **Adam** chose to obey Satan and therefore became his **servant or slave**: *“Do you not know that to whom you present yourselves slaves to obey, you are that one’s slaves **whom you obey**, whether of sin leading to death, or of obedience leading to righteousness?”*

**Ellen White** makes this perceptive comment in **Patriarchs and Prophets, p. 67:** *“At his creation Adam was placed **in dominion over the earth**. However, by yielding to temptation,*



he was brought under the **power of Satan**. "Of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. When man became Satan's captive, the **dominion that he held, passed to his conqueror**. Thus, Satan became "the god of this world." 2 Corinthians 4:4. He had **usurped that dominion** over the earth that had been **originally given to Adam**. But Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but also **recover the dominion**, which he had forfeited. All that was lost by the first Adam will be restored by the second.'

## **Satan Laid Claim**

**Luke 4:5-7: Satan laid claim** to what had originally belonged to Adam. His argument was this: "Adam chose to obey me rather than you and therefore he is my subject, not yours."

*"Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, "All this authority **I will give You**, and their glory; for this **has been delivered to me**, and I **give it to whomever I wish**. Therefore, if You will worship before me, all will be Yours."*

## **The Mission of Jesus**

In order to defeat Satan and recover what Adam lost, Jesus needed to live the **perfect life** that we should live and **die the death** that we should die so that in receiving Him, we might be included and reckoned in Him.

**John 12:31-33:** Satan was cast out as the representative of the planet when Jesus died on the cross. **Jesus is now the king** and **representative** of planet earth: "Now is the judgment of this world; now the **ruler** of this world will be **cast out** and I, if I am lifted up from the earth, will draw all peoples to Myself. This He said, signifying by what **death he would die**."

**The Desire of Ages, p. 758:** Ellen White described the victory of Jesus over Satan: "Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." John 19:30. **The battle had been won**. His right hand and His holy arm had **gotten Him the victory**. As a **Conqueror** He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Savior's victory. **Satan was defeated, and knew that his kingdom was lost**."

**Revelation 12:10-12** describes the heavenly jubilation when Jesus won the victory and Satan's **anger** against God's people for having lost: "Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the **kingdom** of our God, and the power of His Christ **have come**, for the accuser of our brethren, who **accused** them before our God day and night, **has been** cast down. And they overcame him by the blood of the Lamb and by the word of their

testimony, and they did not love their lives to the death. Therefore, rejoice O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has **come down to you**, having great wrath, because he knows that he has a **short time**."

## **Victory on the Cross and Pentecost**

As we have seen, there is a **close link** between Christ's **victory on the cross** and the **outpouring of the Holy Spirit** on the Day of Pentecost. On the cross, Jesus laid **legal claim** to kingship over the earth but Satan was not going to give it up without a fierce battle. After Pentecost **Jesus was going to regain His territory** through the efforts of His army!

## **What Really Happened on the Day of Pentecost?**

**Acts 2:1-4**: It is important to remember the **two phenomena** that took place at Pentecost—**wind and fire**: "Now when the Day of Pentecost had 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 the whole house where they were sitting. <sup>3</sup> Then there appeared to them divided **tongues, as of fire**, and one sat upon each of them. <sup>4</sup> And they were all filled with the Holy Spirit and began to speak with **other tongues**, as the Spirit gave them utterance."

## **Who confused the Languages at Babel?**

**Genesis 11:8, 9**: "So the **Lord scattered them** abroad from there over the face of all the earth, and they ceased building the city. <sup>9</sup> Therefore its name is called Babel, because there the **Lord confused** the language of all the earth; and from there the **Lord scattered** them abroad over the face of all the earth."

The passage says that **God came down and confused** their tongues. However, did God **descend personally** to do this? Notice this telling statement from Ellen White:

"They had built their tower to a lofty height when **the Lord sent two angels to confound** them in their work. Men had been appointed for the purpose of receiving word from the workmen at the top of the tower, calling for material for their work, which the first would communicate to the second, and he to the third, until the word reached those on the ground. As the word was passing from one to another in its descent, **the angels confounded their language**, and when the word reached the workmen upon the ground, material was called for which had not been required. . . **Lightning from heaven**, as a token of God's wrath, broke off the top of their tower, casting it to the ground." *The Story of Redemption*, p. 73

**Psalms 104:1-4**: These verses mention **clouds, wind and fire**. All three of these symbols in Scripture describe **angels**. In Hebrew the word **ruach** is translated 'spirit' and 'wind' and in

Greek the word **pneuma** is also translated both 'spirit' and 'wind'. Notice the comparison between the *New King James* and the *New International Version*:

**NKJV:** "Bless the Lord, O my soul! O Lord my God, You are very great: You are clothed with honor and majesty, <sup>2</sup> Who cover Yourself with light as with a garment, Who stretch out the heavens like a curtain. He lays the beams of His upper chambers in the waters, who makes the **clouds** His chariot, who walks on the **wings** of the **wind** [**ruach**], who makes His **angels spirits** [**ruach**], His **ministers** a flame of **fire**."

**NIV:** "He wraps himself in light as with a garment; he stretches out the heavens like a tent and lays the beams of his upper chambers on their waters. He makes the **clouds** his chariot and **rides** on the **wings** of the **wind**. He makes **winds** [**ruach**] his messengers [**angels**], **flames of fire** his servants."

**Hebrews 1:7:** "And of the **angels** He says: "Who makes His angels **spirits** [**pneuma**; same word as in John 3 where Jesus compares the Holy Spirit with wind] and His ministers a **flame of fire**."

## **Angels and the Day of Pentecost**

**Ellen White**, ever in harmony with Scripture, perceived the connection between the **Holy Spirit**, the work of **angels** and **Pentecost**:

**My Life Today, p. 58:** "When the truth in its simplicity is lived in every place, then God will work **through His angels** as He worked on the **day of Pentecost**, and hearts will be changed so decidedly that there will be a manifestation of the influence of genuine truth, as is represented in the descent of the Holy Spirit."

**Selected Messages, volume 2, p. 57:** "**When** the **angels of heaven** come among us and work through human agents, there will be solid, substantial conversions, after the order of the conversions after the day of **Pentecost**."

**Manuscript Releases, volume 10, p. 112:** "All heaven is interested in your salvation, and **angels of God** are **waiting to do for you** what they did for the early disciples on the day of **Pentecost**."

**That I May Know Him, p. 57:** "Through the ministry of the **angels**, the **Holy Spirit is enabled** to work upon the **mind and heart** of the human agent, and **draw him** to Christ, who has paid the ransom money for his soul, that the sinner may be rescued from the slavery of sin and Satan."

## The Chariots of God

**Psalm 68:17:** The **angels** are the **chariots of God**: *"The **chariots of God** are twenty thousand, even thousands of thousands; the Lord is among them as in Sinai, in the Holy Place."*

**2 Kings 6:17-18:** The **angels** are described as **chariots of fire**: *"And Elisha prayed, and said, 'LORD, I pray, open his eyes that he may see.' Then the LORD opened the eyes of the young man, and he saw and behold, the mountain was **full of horses** and **chariots of fire** all around Elisha. <sup>18</sup> So when the Syrians came down to him, Elisha prayed to the LORD, and said, 'Strike this people, I pray, with blindness.' And He struck them with blindness according to the word of Elisha."*

**Testimonies for the Church, volume 5, p. 475:** The **chariots** of fire were angels: *"Urged on by Satan, the rulers of this world are seeking to destroy them; but could their eyes be opened, as were the eyes of Elisha's servant at Dothan, they would see the **angels of God** encamped about them, by their brightness and glory holding in check the hosts of darkness."*

**The Great Controversy, p. 645:** The chariots are **chariots** of angels: *"On each side of the cloudy **chariot are wings**, and beneath it are living wheels; and as the chariot rolls upward, the **wheels cry, "Holy,"** and the **wings**, as they move, cry, **"Holy,"** and the retinue of angels cry, "Holy, holy, holy, Lord God Almighty." And the redeemed shout, "Alleluia!" as the **chariot** moves onward toward the New Jerusalem."*

**Ezekiel 1:12-14:** The angels are compared to **torches of fire**: *"And each one went straight forward; they went wherever the spirit wanted to go, and they did not turn when they went. <sup>13</sup> As for the likeness of the living creatures, their appearance was like burning **coals of fire**, and like the appearance of **torches**. Fire was going back and forth among the living creatures; the fire was bright, and out of the **fire** went **lightning**. <sup>14</sup> And the living creatures ran back and forth, in appearance like a **flash of lightning**."*

The question: **Who was impelling** the wheels of God's chariot?

**Testimonies for the Church, volume 5, p. 751:** The **angels** were impelling the wheels: *"There were wheels within wheels in an arrangement so complicated that at first sight they appeared to Ezekiel to be all in confusion. However, when they moved, it was with beautiful exactness and in perfect harmony. **Heavenly beings were impelling these wheels**, and, above all, upon the glorious sapphire throne, was the eternal One; while round about the throne was the encircling rainbow, emblem of grace and love."*

**Testimonies for the Church, volume 5, p. 752:** The **Holy Spirit** was impelling the wheels:

*“The wheellike complications that appeared to the prophet to be involved in such confusion were under the guidance of an **infinite hand**. The **Spirit of God**, revealed to him as **moving and directing these wheels**, brought harmony out of confusion; so the whole world was under **His [the Holy Spirit’s]** control. **Myriads of glorified beings** were ready at His **[the Holy Spirit’s]** word to overrule the power and policy of evil men, and bring good to His faithful ones.”*

**The Seventh-day Adventist Bible Commentary, volume 4, p. 1161: God** impels the wheels through the instrumentality of **heavenly beings**.

*“The tireless vigilance of the **heavenly messengers**, their unceasing employment in their ministry in connection with the beings of earth, shows us **how** God's hand is guiding the wheel within a wheel.”*

## **God’s Modus Operandi**

**Revelation 1:1-5:** God follows a **certain order** in the **administration** of the universe, what I call the **chain of command**. The order is as follows:

Father → Christ → Spirit → Angel → John → Church → World

*“The Revelation of [2] **Jesus Christ**, which [1] **God** gave Him to show His servants — things which must shortly take place. (2:7): “He who has an ear, let him hear what the [3] **Spirit** says to the churches. And He sent and signified it by His [4] **angel** to His servant [5] **John** who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw. Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near. **John**, to the [6] **seven churches** which are in Asia.”*

## **The Centurion**

**Matthew 8:5-10:** An example of how **God’s word** accomplishes the work through the angels: “Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, ‘saying, “Lord, my servant is lying at home paralyzed, dreadfully tormented” and Jesus said to him, “I will come and heal him.” The centurion answered and said, “Lord, I am not worthy that You should come under my roof. But **only speak a word**, and my servant will be healed. <sup>9</sup> For I also am a man under authority, **having soldiers under me**. And **I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.” When Jesus heard it, He marveled, and said to those who followed, “Assuredly, I say to you, I have not found such great faith, not even in Israel!”**

Ellen White’s **incisive remark** explains what the centurion meant:

**The Desire of Ages, p. 316:** “As I represent the power of Rome, and **my soldiers** recognize **my authority as supreme**, so dost Thou represent the power of the **Infinite God**, and all created things obey Thy word. Thou canst command the disease to depart, and it shall obey Thee. Thou canst summon **Thy heavenly messengers**, and **they shall impart healing virtue**. Speak but the word, and my servant shall be healed.”

## **The Miracles of Jesus**

**The Desire of Ages, p. 143:** “The **angels of God** are ever passing from earth to heaven and from heaven to earth. The [‘all’: **Spirit of Prophecy, pp. 67, 68**] miracles of Christ for the afflicted and suffering were wrought by the **power of God through the ministration of the angels**. And it is through Christ, by the ministration of His **heavenly messengers**, that **every blessing** comes from God to us.”

**In Heavenly Places, p. 113:** “There is one blessing that all may have who seek for it in the right way. It is the **Holy Spirit of God**, and this is a blessing that brings **all other blessings in its train**.”

**Our High Calling, p. 129:** “I have been shown **angels of God** all ready to impart grace and power to those who feel their need of **divine strength**. But these **heavenly messengers** will not bestow **blessings** unless **solicited**. They **have waited** for the cry from souls hungering and thirsting for the blessing of God.”

## **Christ’s Victory and Pentecost**

The Holy Spirit is seldom mentioned in the Old Testament. The reason is that **Jesus Himself** carried on the work **personally** as the **Angel of the Lord**. However, every time that Jesus intervened, Satan bitterly complained that Jesus was illegally invading his kingdom (as in the case of the resurrection of Moses).

However, at the cross, Jesus had **legally recovered** the territory that Adam lost. Thus Jesus now had the perfect legal right to intervene **how and whenever** He wished in His kingdom. Satan was **defeated at the cross**—it was **D-day** for him, the **decisive battle** in the war. Ellen White puts it this way: “Satan **was** defeated and **knew** that his kingdom **was** lost.” **The Desire of Ages, p. 758**

However, Satan was not going to roll over and play dead. He was going to fight to retain every inch of his kingdom. He was not going to simply recognize the victory of Christ and peacefully **surrender**. After the cross, Satan will still fight to **hang on to every inch** of the territory that **Jesus legally won**.

Jesus could now unleash **all the heavenly hosts** upon His territory without any **legal complaint** on the part of Satan and this is exactly what Jesus did. On the Day of Pentecost, he unleashed all the heavenly hosts upon the earth to help the apostles preach the gospel. As Ellen White well expresses it:

**The Desire of Ages, p. 352:** *“They [the apostles] are to contend with supernatural forces, but they are assured of **supernatural help**. All the **intelligences of heaven** are in this army. And **more than angels** are in the ranks. The Holy Spirit, the **representative of the Captain** of the Lord's host, comes down to **direct** the battle.”*

The role of God's people is to **tell the world** that Satan lost at the cross and that the world **now legally belongs to Jesus**. Those who **choose to stay with Satan's army** will lose with him. We are to call **souls to desert** the army of Satan to **join the army of Jesus**. This is our **evangelistic task**. In short, if you stay with Satan you will lose with him!

The **Holy Spirit** is Christ's **representative** and **commands the heavenly hosts** and Christ's heavenly army helps the earthly army recover the territory that was lost.

## **Christ's Army**

In order for the Lord's heavenly army to help His earthly army it was necessary for them to go through basic training. They had received this basic **training** during Christ's earthly ministry. They were now about to enter **hand-to-hand combat** with the enemy. They needed to give unquestioning obedience to their commander. They **prayed, studied, invested and laid all their personal agendas aside**. They were now **ready to follow** the **unquestioning** orders of their commander. They were **ready to face** the enemy with the aid of the heavenly hosts.

The disciples became the **earthly soldiers** of Jesus. A soldier must make a **total and unquestioning surrender of his will** to his **commanding officer** and or else he **cannot be useful**. As long as the soldier is **looking out for his own skin** or is willing to **act independently** of his commander's orders; he is **useless** to his commanding officer. The apostles were now covered with the **whole armor** of God (Ephesians 6:10-17; Romans 13:11-14) and they could be **used powerfully**.

Regarding the relationship between Christ's earthly and heavenly army Ellen White has explained in **A Call to Stand Apart, p. 66:** *“There is no line of work in which it is possible **for the youth** to receive greater benefit. All who engage in ministry are **God's helping hand**. They are co-workers **with the angels**; rather, they are the human agencies through whom **the angels accomplish** their mission. **Angels speak** through their voices, and work by their hands. And the human workers, **co-operating with heavenly agencies**, have the benefit of their **[the***

**angels’]** education and experience. As a means of education, what ‘university course’ can equal this? With such an **army of workers** as our youth, **rightly trained**, might furnish, **how soon** the message of a crucified, risen, and soon-coming Savior might be carried to the whole world! **How soon** might the end come—the end of suffering and sorrow and sin! **How soon**, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where “the righteous shall inherit the land, and dwell therein forever;” where “the inhabitant shall not say, I am sick,” and “the voice of weeping shall be no more heard.” Psalm 37:29; Isaiah 33:24; 65:19. 100”.

Clearly, the chain of command breaks down when it comes to us! Jesus is willing to render unquestioning obedience to His Father, the Holy Spirit is willing to render unquestioning obedience to Jesus, the angels are willing to render unquestioning obedience to the Holy Spirit but we insist on doing our own thing!

### **The Candlestick Illustration**

The candlestick in the sanctuary illustrates the relationship between the **Holy Spirit**, the **angels** and **us**: “From the two olive trees, the **golden oil** was emptied through golden pipes into the bowl of the candlestick and thence into the golden lamps that gave light to the sanctuary. **So from the holy ones** that stand in God's presence, **His Spirit is imparted to human instrumentalities** that are **consecrated** to His service. The mission of the two anointed ones is to communicate light and power **to God's people**. It is to **receive blessing for us** that they stand in **God's presence**. As the olive trees empty themselves into the golden pipes, so the **heavenly messengers seek to communicate all that they receive from God**. The whole heavenly treasure **awaits** our demand and reception; and as we receive the blessing, we in **our turn are to impart it**. Thus it is that the holy lamps are fed, and the **church becomes a light bearer** in the world.” *Testimonies to Ministers*, p. 510

“The **golden oil** is not manufactured by any human skill. It is the unseen power of the **heavenly messengers** who **wait** before the throne of God to communicate to all who are in darkness, that they may **diffuse heaven's light. Into the hearts** of those united to God by faith, his golden oil of love flows freely, to flow **forth again** in good works, in real, heartfelt **service for God**. These souls become a blessing **to their fellow men**, and thus are enabled to shine.” *Review and Herald*, September 21, 1897

When we are in connection with the Sun, we reflect its light. When we drink the water from the Rock, we become fountains of blessing! The war is not over is because the chain of command breaks down when it arrives at us. However, all this will soon change!



## **The Final Outpouring of the Holy Spirit**

On the Day of Pentecost, **Jesus unleashed** upon the earth the host of heavenly angels under the leadership of the Holy Spirit to help His followers in the proclamation of the good news that the enemy had been defeated. The rightful owner had claimed His territory, and people were called to desert the army of the loser to join the army of the winner. As a result, the Gospel was carried to the whole world in a single generation.

The same will happen toward the end of human history. There will be a new Pentecost for the finishing of the work of God on earth. The final battle in the drama will take place, the **Battle of Armageddon**.

*“Before the work is closed up and the sealing of God's people is finished, we shall receive the outpouring of the **Spirit of God**. **Angels** from heaven will be in our midst.” Maranatha, p. 212*

*“After the **outpouring of the Holy Spirit**, thousands were converted. **Angels of God** that excel in strength, clothed with the brightness of heaven, came to the **help of the church**, and swept back the forces of Satan. The work of the **Holy Spirit** was not limited to apostolic days; it is not confined to any church, large or small: the field of his ministration is the world. “He will convince the world of sin, and of righteousness, and of judgment.” But the **instrumentalities through which the Holy Spirit works** are the members of Christ's body, those who believe in his name. It is through these light-bearers that the gospel is to be carried to all the nations of the earth.” Review and Herald, January 20, 1891*

## **The Restrainer**

*“The **restraining Spirit of God** is even now being **withdrawn** from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the **sentinel angels restraining** the four winds that they shall not blow until the servants of God are sealed; but when God shall bid **His angels loose the winds**, there shall be such a scene of strife as no pen can picture.” Testimonies for the Church, volume 6, p. 408*

*“When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, **prompting us** to a better course, **choosing our words** for us, and **influencing our actions**. Thus our influence may be a silent, unconscious, but **mighty power** in drawing others to Christ and the heavenly world. Christ's Object Lessons, p. 341, 342*

*“The Lord **is in active communication** with every part of His vast dominions. He is represented as bending toward the earth and its inhabitants. **He is listening** to every word that is uttered. **He hears** every groan; **He listens** to every prayer; **He observes** the movements of every one;*

He approves or condemns every action. The hand of Christ draws aside the veil which conceals from our eyes the glory of heaven; and we behold Him **in His high and holy place**, not in a state of silence and indifference to His subjects in a fallen world, but **surrounded by all the heavenly host**,--ten thousand times ten thousand, and thousands of thousands, **all waiting to go at His bidding on errands** of mercy and love." *Signs of the Times*, November 17, 1898

"The Bible shows us God in **His high and holy place**, not in a state of inactivity, not in silence and solitude, but **surrounded** by ten thousand times ten thousand and thousands of thousands of holy beings, all **waiting to do His will**. **Through these messengers He is in active communication with every part of His dominion**. By **His Spirit** He is everywhere present. Through the agency of **His Spirit and His angels** He ministers to the children of men. **Above** the distractions of the earth He sits enthroned; all things are **open to His divine survey**; and from His **great and calm eternity** He **orders** that which His providence sees best." *The Ministry of Healing*, p. 417

### **Another Example of how it Works**

**John 4:46-53**: "So Jesus came again to **Cana of Galilee** where He had made the water wine, and there was a certain nobleman whose **son was sick at Capernaum**.<sup>47</sup> When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to **come down** and heal his son, for he was at the point of death.<sup>48</sup> Then Jesus said to him, "Unless you people see signs and wonders, you will by no means believe."<sup>49</sup> The nobleman said to Him, "Sir, **come down** before my child dies!"<sup>50</sup> Jesus said to him, "Go your way; **your son lives**." So the man believed **the word** that Jesus spoke to him, and he went his way.<sup>51</sup> And as he was now going down, his servants met him and told him, saying, "Your son lives!"<sup>52</sup> Then he inquired of them **the hour** when he got better. And they said to him, "Yesterday at the **seventh hour** the fever left him."<sup>53</sup> So the father knew that it was at the **same hour** in which Jesus **said** to him, "Your son lives." And he himself believed, and his whole household."

**Ellen White** makes a perceptive remark about the healing of the nobleman's son:

"Instead of going to Capernaum, Jesus, by a **flash of divine telegraphy**, **sends the message** of healing to the bedside of the suffering son." *Spirit of Prophecy*, volume 2, p. 155

"And the power of the **words** of the Redeemer **flashes like lightning** from Cana to Capernaum, and the child is healed. The nobleman shows his faith by **not insisting on the presence of Jesus**, and immediately the power of Satan is rebuked. The dying boy feels the joy of restoration." *The Youth's Instructor*, December 4, 1902

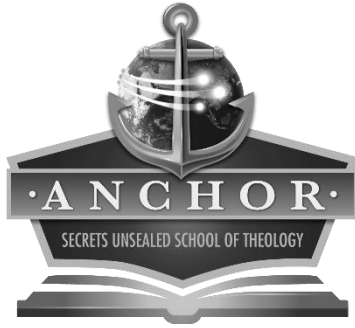
### **An Interesting Editor's Comment**

"In the second epistle of Peter 1:21 it is said that 'holy men of God spake as they were moved by the Holy Ghost.' The books of Revelation and Daniel reveal the fact that angels have revealed

truth to the prophets. From these facts some have concluded that the Holy Ghost was an angel or angels; and that any other view makes the Bible contradict itself. That this is not so, one simple principle will show, and borne in mind will enable our readers to solve similar problems. It is this, that because **a principal is responsible for all the acts of his agents or subordinates**, the acts or work of his agents may properly be said **to be his acts**. For instance, we say, 'That house was built by Mr. Jones,' or "That printing press was made by Mr. Hoe,' although Mr. Jones **never did any work** on the house nor Mr. Hoe on the press. But they **caused the work to be done**; therefore it was **their work**. Thus, the Father created the world through the Son. God spake unto the fathers, but he did it by the prophets. Hebrews 1:1

So God has revealed his will to men. Sometimes through **angels** and sometimes through men. But in both cases, the **Spirit of God** fitted the messenger for his work, gave power to his message, and prepared the heart of the individual to whom it was sent to receive the truth spoken. The Father, the Son, or the Holy Spirit, or rather the perfect **oneness of all three**, was **the principal**; the **angel or the man** was the agent. Now to say that the Spirit was an angel would prove by the same rule that the Spirit was a human being. But neither is true. The angel **was only the messenger of God**, the power—the all—was furnished by the Spirit of God, who is **above and before all angels** and all creatures." *Signs of the Times*, September 23, 1889





## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #19 – The Feast of Trumpets

#### The Type of the Feast of Trumpets

After the Feast of Pentecost in late spring, there were no further Feasts until the early fall. During this summer period, there was no rain and the weather was hot and dry. This period represents the wilderness wandering of Israel and their persistent apostasy during their sojourn. The Feast of Trumpets broke this three-month period. They type is mentioned briefly in Leviticus 23:23-25.

**Leviticus 23:23-25:** *“Then the Lord spoke to Moses, saying, <sup>24</sup> “Speak to the children of Israel, saying: ‘In the **seventh month**, on the **first day** of the month, you shall have a sabbath-rest, a memorial of **blowing of trumpets**, a **holy convocation**.<sup>25</sup> You shall do no customary work on it; and you shall offer an offering made by fire to the Lord.”*

#### The Antitype of the Trumpets

The purpose of the Feast of Trumpets was to announce the soon coming of the Day of Atonement. After the Day of Pentecost, the church entered a period of ‘wilderness wandering’. This is the period of the two witnesses when there was no rain and there were no Feasts. This long, dry, period was broken by the Feast of Trumpets, announcing the soon coming Day of Atonement in 1844.

**Revelation 10** (the period of the sixth trumpet) has the most powerful description of the fulfillment of the Feast of Trumpets and the Day of Atonement. If we don’t have time to study this chapter please take time to read the material titled: *“Our Redemption Draweth Nigh”*

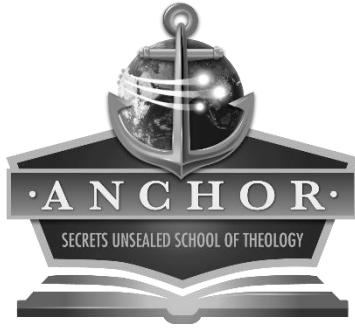
The Millerites did what was required of the people in preparation for the Day of Atonement. They gathered, afflicted their souls, sold their possessions, confessed their sins, fasted, studied the Scriptures (sometimes all night), paid off their debts and left potatoes in the field. This is exactly what the people were to do in preparation for earthly Day of Atonement. Not only did the Millerites announce that the Day was coming but they prepared for the day. However, there

was also opposition to their message. The sound of the trumpet gathered two groups—the faithful and the faithless. The message reached a loud cry in the summer of 1844 (Joel 2:11-17; Revelation 14:6-12; 18:1-5)

*“Of all the great religious movements since the days of the apostles, none have been freer from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God.” The Great Controversy, p. 401*

### **Now go to your material called “Your Redemption Draweth Nigh”**

**Joel 2:11-17:** *The Lord gives voice before His army, for His camp is very great; for strong is the One who executes His word. For the day of the Lord is great and very terrible; who can endure it? <sup>12</sup> “Now, therefore,” says the Lord, “Turn to Me **with all your heart**, with **fasting**, with **weeping**, and with **mourning**.” <sup>13</sup> So **rend your heart**, and not your garments; **return** to the Lord your God, for He is gracious and merciful, slow to anger, and of great kindness; and He relents from doing harm. <sup>14</sup> Who knows if He will turn and relent, and leave a blessing behind Him — A grain offering and a drink offering for the Lord your God? <sup>15</sup> **Blow the trumpet** in Zion, Consecrate a **fast**, call a **sacred assembly**; <sup>16</sup> **Gather** the people, **sanctify** the congregation, **assemble** the elders, **gather** the children and nursing babes; let the bridegroom go out from his chamber, and the bride from her dressing room. <sup>17</sup> Let the priests, who minister to the Lord, **weep between the porch and the altar**; let them say, “Spare Your people, O Lord, and do not give Your heritage to reproach, that the nations should rule over them. Why should they say among the peoples, “Where is their God?””*



## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #20 – Isaiah 58 and the Feast of Trumpets

#### Introduction

**Isaiah 58** is a vivid description of the Feast of Trumpets announcing the soon coming Day for the Day of Atonement: “The **whole chapter** is applicable to those who are living in **this period** of earth’s history. Consider this chapter attentively, for it **will be** fulfilled.” *Manuscript 36, 1897*

#### A Message for God’s people

**Verse 1:** This chapter contains a message for God’s professed people, Seventh-day Adventists (Laodicea): “**Cry aloud**, spare not; lift up your voice like a **trumpet**; tell **My people** their transgression, and the **house of Jacob** their sins.”

“The prophet is addressing **Sabbath-keepers**, not **sinners**, not **unbelievers**, but those who make great pretensions to godliness.” *Testimonies for the Church, volume 2, p.36*

#### The Historical Occasion: The Trumpet Call for the Day of Atonement

- The **trumpet**
- The **gathering**
- The **fasting**
- The **affliction of soul**
- The **acceptable Day of the Lord**

**Verse 3, part 1:** The **motivation** for Israel’s piety was to **impress God** and **earn His favor**: ‘Why have we fasted,’ they say, ‘and You **have not seen**? Why have we afflicted our souls, and You **take no notice**?’

“The **only fast known** to the law was that of the Day of Atonement (Leviticus 16:29, where the phrase ‘afflict your souls’ **refers to fasting**. Later on, other fast days were appointed but as

mentioned above, **the fast of the Day of Atonement was the only one recognized by the law.** This is interesting in view of the fact that the whole chapter has a special application to this time, and that we are now living in the **antitypical Day of Atonement.**” M. L. Andreassen, *Isaiah, the Gospel Prophet: A Preacher of Righteousness*, p. 37

## **A Religious People: Guilty of Ritualism, Formalism**

**Verse 2:** God speaks with a note of **iron**, almost **sarcasm**: “**Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and did not forsake the ordinance of their God. They ask of Me the ordinances of justice; they take delight in approaching God.**”

**Isaiah 1:11-14:** God’s people were outwardly **religious** but not spiritual; they had a form of godliness without the inward power: “**To what purpose is the multitude of your sacrifices to Me?**” says the LORD. “I have had enough of **burnt offerings** of rams and the fat of fed cattle. I do not delight in **the blood** of bulls, or of lambs or goats.<sup>12</sup> “When you come to appear before Me, who has required this from your hand, to trample My courts?<sup>13</sup> Bring no more **futile sacrifices**: **incense** is an abomination to Me. The **New Moons**, the **Sabbaths**, and the calling of **assemblies**—I cannot endure iniquity and the **sacred meeting**.<sup>14</sup> Your **New Moons** and your appointed **feasts** My soul hates; they are a trouble to Me, I am weary of bearing them.”

A similar condition existed among the Jews in **Christ’s day**:

**Mark 7:6** (quoted from **Isaiah 29:13** in the context of Sabbath observance): “**Well did Isaiah prophesy of you hypocrites, as it is written: ‘This people honors Me with their lips, but their heart is far from Me.’**”

**Matthew 12:7:** (quoted from **Hosea 6:6**) “**I desire mercy, not sacrifice**”

A diagnosis of the condition of the Jewish nation in Christ’s day:

- The **Fig Tree** had many ostentatious leaves but no fruit.
- Rich young **ruler** was proud of his commandment keeping.
- The Pharisee was self-righteous and despised the **publican**.
- **Older son** in the parable of the prodigal thought that he had earned his father’s favor.
- The early **vineyard** workers felt that they should be paid more because they worked more.
- The religious leaders did all to be **seen by men** (**praying** and **giving alms**—Matthew 6).
- **Matthew 23:** The Scribes and Pharisees had a mere **external façade**.
- **Laodicea** has the same problem. She does the **right things** with the **wrong motivation**.



## God's Response: Ritual without Love is worse than Worthless

**Verse 3, part 2, verse 4:** God's professed people were **exploiting** and **oppressing** others while they carried on their rituals: *"In fact, in the day of **your fast** you find pleasure, and **exploit** all your laborers. <sup>4</sup> Indeed you fast for **strife and debate**, and to **strike** with the fist of wickedness. You will not fast as you do this day, **to make your voice heard** [purpose of their fast] on high."*

### God Asks: Is this a real fast?

**Verse 5:** *"Is it a fast that I have chosen a day for a man to **afflict** his soul? Is it to **bow down** his head like a bulrush, and to spread out **sackcloth and ashes**? Would you call this a fast, and an **acceptable day** to the LORD?"*

### God Defines a Genuine Fast

**Verses 6, 7:** *"Is this not the fast that I have chosen: to loose the **bonds** of wickedness, to undo the heavy **burdens**, to let the **oppressed** go free, and that you break every yoke? <sup>7</sup> Is it not to share your **bread** with the hungry, and that you bring to your house the **poor** who are cast out; when you see the **naked**, that you cover him, and not hide yourself from your own flesh?"*

**Matthew 25:31ff:** The litmus test in the judgment will not be how much we knew but what we did to help those in need, **Practical godliness**

### The Result of God's People Accepting the Message

**Verses 8-11:** *"**Then** your **light** shall break forth like the **morning**, your **healing** shall spring forth speedily and your **righteousness** shall go before you; the **glory** of the LORD shall be your rear guard. <sup>9</sup> **Then** you shall call, and the LORD **will answer**; you shall cry, and **He will hear**. "If you take away the yoke from your midst, the pointing of the finger, and speaking wickedness, <sup>10</sup> If you extend your soul to the **hungry** and satisfy the **afflicted** soul, then **your light** shall dawn in the darkness, and your darkness shall be as the **noonday**. <sup>11</sup> The LORD will **guide** you continually, and **satisfy** your soul in drought, and **strengthen** your bones; you shall be like a **watered garden**, and like a **spring of water**, [water a symbol of the Holy Spirit] whose waters do not fail."*

### The Loud Cry

When Laodicea pays heed to the call for repentance, she will receive the latter rain power to proclaim the Loud Cry message to the world. This message is a revelation of God's **glory and light** and in the Bible glory and light represent **God's character**:

**Exodus 33:18, 19:** *"And he said, "Please, **show me Your glory.**" <sup>19</sup> Then He said, "I will make all My **goodness** pass before you, and I will proclaim **the name** of the Lord before you. I will be **gracious** to whom I will be gracious, and I will have **compassion** on whom I will have compassion."*

**Exodus 34:6, 7:** *"And the Lord passed before him and proclaimed, "The Lord, the Lord God, **merciful** and **gracious, longsuffering**, and abounding in **goodness and truth**, <sup>7</sup> keeping **mercy** for thousands, **forgiving iniquity** and transgression and sin, by **no means clearing the guilty**, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation."*

The Sun of Righteousness shines on His people and in turn, they reflect the light of the Sun to the world. It is like the relationship between the sun and the moon (see Matthew 5:14-16) The glory that we receive from the Sun then glorifies the Sun!

**Revelation 18:1-5:** The Loud Cry calls God's faithful people **out of Babylon** because Babylon does not give glory to God but rather to itself: *"After these things I saw another angel coming down from heaven, having great authority, and the earth was **illuminated with his glory.**" <sup>2</sup> And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird!" <sup>3</sup> For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury." <sup>4</sup> And I heard another voice from heaven saying, "**Come out of her, my people**, lest you share in her sins, and lest you receive of her plagues."*

This is a repetition of the **second angel's message**. The first angel calls upon every nation, kindred, tongue and people to give glory to God and worship Him as the Creator and the second proclaims the fall of Babylon because glorifies man instead of God. The Sabbath is the sign of God's authority and its observance brings glory to Him. Babylon also has a sign of its authority which is Sunday.

**What is Babylon?** It has **three parts** that will join forces to persecute those who proclaim the Loud Cry:

- The **dragon** (the secular powers of the earth).
- The **beast** (the Roman Catholic papacy).
- The **false prophet** (apostate Protestantism in the United States).

When God's faithful people pay heed to the Laodicean message, they will receive the power of the latter rain and will proclaim God's final message: *"It is represented as being given with a **loud voice**; that is, with the power of the **Holy Spirit.**" *Last Day Events*, p. 201*

## The result

What will be the result of the proclamation of the Loud Cry?

*“There are many souls **to come out** of the ranks of the world, out of the churches—even the Catholic Church—whose **zeal will far exceed** that of those who have stood in rank and file to proclaim the truth heretofore.” Last Day Events, p. 211*

*“Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. 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 enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by **introducing a counterfeit**. In those churches, which he can bring under his deceptive power, he will **make it appear** that God's special blessing is poured out; there will be manifest what is thought to be **great religious interest**. Multitudes will exult that God is **working marvelously for them**, when the work is that of another spirit. Under a **religious guise**, Satan will seek to extend his influence over the Christian world. The Great Controversy, p. 464*

## The Task: Repair the Breach in God's Law

**Isaiah 58:12-14:** *“Those from among you shall build the old waste places; you shall raise up the foundations of many generations; and you shall be called the **Repairer of the Breach**, the Restorer of Streets to Dwell In. <sup>13</sup> “If you turn away your foot from **the Sabbath**, from doing your pleasure on **My holy day**, and call the Sabbath **a delight**, the **holy day** of the LORD honorable, and shall honor Him, not doing your **own ways**, nor finding your **own pleasure**, nor speaking your **own words**...”*

## Ellen White

The Loud Cry has a double purpose: **Repair the breach** that the papacy made in God's Law and **manifest compassion, mercy, benevolence** and pity for suffering humanity: *“The work specified in these words is the work God requires His people to do. It is a work of God's own appointment. With the work of **advocating the commandments of God** and **repairing the breach** that has been made in the law of God, **we are to mingle compassion for suffering humanity [talk here about how Jesus used the Sabbath to alleviate suffering]**. We are to show **supreme love to God**; we are to exalt His memorial, which has been trodden down by unholy*

feet; and with this, we are to **manifest mercy, benevolence, and the tenderest pity** for the fallen race." *My Life Today*, p. 224

"The Sabbath is a golden clasp that unites God and His people but the Sabbath command has been broken. God's holy day has been desecrated. The Sabbath has been torn from its place by the man of sin, and a common working day has been exalted in its stead. A **breach has been made** in the law, and this **breach is to be repaired**. The true Sabbath is to be exalted to its rightful position as God's rest day. In the **fifty-eighth chapter of Isaiah** is outlined the work which God's people are to do. They are to magnify the law and make it honorable, to build up the old waste places, and to raise up the foundations of many generations." *Testimonies for the Church*, volume 6, pp. 351, 352

"The prophet thus points out the **ordinance** which has been forsaken: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Verses 12-14. This prophecy **also applies in our time**. The breach was made in the law of God when the **Sabbath was changed** by the Roman power. However, the time has come for that divine institution **to be restored**. The breach is to be repaired and the foundation of many generations to be raised up." *The Great Controversy*, p. 452, 453

**What day** did Jesus especially use to **alleviate the suffering** of others? The Sabbath was the **great issue** in Christ's day as it will be at the end. The Jewish leadership persecuted Jesus for what **He did** on the Sabbath while the Pharisees focused on what should not be done.

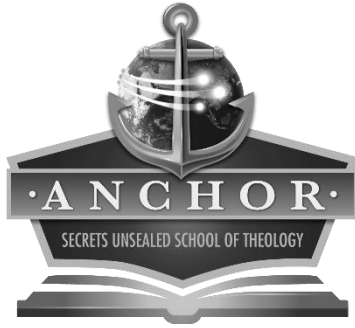
- In the days of Christ, the conflict was over the **right way versus the wrong way**.
- At the end of time, the conflict will be over the **right day versus the wrong day**.

Sunday is the day of worship that glorifies the papacy because the papacy created it as a day of rest. On the other hand, the Sabbath is the day of worship that glorifies God because He created it as a day of rest.

## **The Reward**

**Isaiah 58:14**: "Then you shall delight yourself in the LORD; and I will cause you to ride on the high hills of the earth and feed you with the heritage of Jacob your father. The mouth of the LORD has spoken."

The heritage is the **land of Canaan**. The heritage that God's people will inherit will be the heavenly Canaan.



## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #21 – The Day of Atonement

#### Date, Heavenly Event, Earthly Announcement

- The **Date**: Daniel 8:14; Daniel 9:25; Leviticus 23:26, 27
- The **heavenly event**: Daniel 7:9, 10, 13, 14, 17, 18, 21, 22, 26, 27
- The **earthly announcement** of the heavenly event: Revelation 10:1-11:1; 14:6, 7

Daniel 7 describes a **sequence of powers** that **lead up** to the time of the judgment:

- **Lion** (Babylon) 605-539 BC (Daniel 7:4)
- **Bear** (Medes and Persians) 539-331 BC (Daniel 7:5)
- **Leopard** (Greece) 331-168 BC (Daniel 7:6)
- **Dragon** (Roman Empire) 168 BC-476 AD (Daniel 7:7)
- **Ten horns** (Roman Empire divided) 476 AD - 538 AD (Daniel 7:7, 23)
- The **little horn uproots** three horns 476-538 AD (Daniel 7:8, 20, 24)
- **Little horn** (Papal Rome during the 1260 years) 538 AD - 1798 AD (Daniel 7:8, 24, 25)
- **The judgment** (the [1] investigation, the [2] verdict and the [3] execution or reward) No precise date given, but the process will begin sometime after 1798 (Daniel 7:9, 10, 13, 14, 17, 18, 21, 22, 26, 27)
- **In consequence of** the judgment, Christ and His **saints will possess** the kingdoms of the world (Daniel 7:14, 22, 26, 27)

**Note:** The sequence of powers indicates that the judgment would begin sometime **after 1798** and would conclude with Christ receiving the kingdom from His Father. The idea that the judgment would take place in **three stages** was **not understood** before October 23, **1844**:

- Investigative **in heaven**
- Sentencing **in heaven**
- Rewarding **on earth**

### **Questions:**

- Who is the center of focus of this judgment, the little horn or the saints?
- Is this judgment limited to those who lived during the 1260 years?
- The example of the Sabbath in Exodus 31 and the millennial judgment in Revelation 20:4.

**Daniel 7:9-10, 13, 14, 18, 21, 22:** Daniel 7 runs in four repetitive cycles:

- Daniel 7:9, 10
- Daniel 7:17, 18
- Daniel 7:21, 22
- Daniel 7:26, 27

*<sup>9</sup>"I watched till thrones were put in place, and the **Ancient of Days [in heaven]** was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire; <sup>10</sup>A fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him **[in heaven]**. The **court was seated [in heaven]**, and the **books were opened [the investigation]**... <sup>13</sup>"I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He **came to the Ancient of Days [in heaven]**, and they brought Him near before Him **[before the Father in heaven]**. <sup>14</sup>Then **to Him [to Jesus] was given [by the Father in heaven] dominion and glory and a kingdom [clearly Jesus receives the kingdom in heaven before the second coming]**, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and **His kingdom** the one which shall not be destroyed. . . <sup>17</sup>"Those great beasts, which are four, are four kings which arise out of the earth but the **saints** of the Most High **shall receive the kingdom, and possess the kingdom [the execution of the sentence] forever, even forever and ever.** <sup>21</sup> 'I was watching; and the same horn was making war against the saints, and prevailing against them, <sup>22</sup>**until the Ancient of Days came, and a judgment was made in favor of the saints [in heaven] of the Most High [in heaven], and the time came [at the second coming] for the saints to possess the kingdom [when Jesus comes].** . . <sup>25</sup> He **[the little horn]** shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time. <sup>26</sup> 'But the **court shall be seated [for the investigation]**, and they*

shall take away his dominion **[in heaven]**, to consume and destroy it forever. <sup>27</sup> Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people **[on earth]**, the saints of the Most High. **His [Jesus']** kingdom is an everlasting kingdom, and all dominions shall serve and obey **Him [Jesus]**."

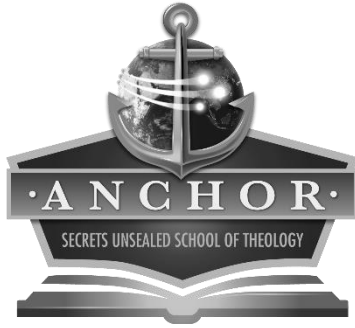
Summary of the **three stages** of the judgment in Daniel 7:

- The judgment sits and the books are opened in heaven and the **records** of all those who have professed the name of Jesus **are examined**.
- When the **investigation ends**, a **sentence** will be pronounced in favor of the saints in heaven and Christ will be given the kingdom by His Father.
- Then the time will come when Jesus and His **subjects** will **empirically** possess the kingdom.

Ellen White, in full harmony with the Bible, understood that when the investigation is over, the **kingdom of Jesus will be made up** or complete: "**Every case** had been decided for life or death. While Jesus had been ministering in the sanctuary, the **[investigative] judgment** had been going on for the **righteous** dead, and then for the **righteous** living. Christ had **received His kingdom**, having made the atonement for His people and blotted out their sins. The **subjects of the kingdom** were **made up**. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, **was given to Jesus** and the heirs of salvation, and Jesus **was to reign** as King of kings and Lord of lords." *EW*, p. 280







## **“THE HEBREW RELIGIOUS CALENDAR”**

**by Pastor Stephen Bohr**

### **Lesson #22 – The Day of Atonement in Revelation**

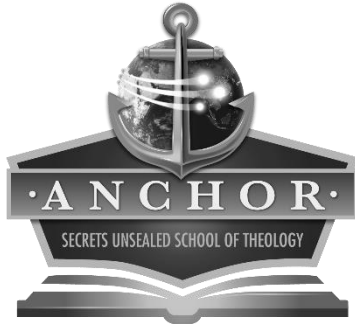
#### **The Structure of Revelation 13-15**

- Revelation 13:11-18: **Enemies** of the Remnant (beast, land beast, image, mark)
- Revelation 14:1-5: The **victorious group** over the enemies. This is the **feast of tabernacles** (see Revelation 15:2-4 where the victory over these powers is described)
- Revelation 14:6-12: The **announcement** of the Day of Atonement where the final separation will take place. This is the **feast of trumpets** about the coming Day of Atonement. Revelation 18 has the announcement of the judgment of the living.
- Revelation 14:13-17: The **vintage harvest** which was in the fall (this is not the second coming but rather the heavenly separation of the righteous from the unrighteous)
- Revelation 14:18-20: The **enemies** gather to destroy God’s people
- Revelation 15:2-4: God’s people stand victorious for the **feast of tabernacles**

#### The **last three Feasts** in Revelation 6 and 7:

- Revelation 6:14-17: Second coming
- Revelation 7:1-4: The sealing before the second coming (the **Day of Atonement**)
- Revelation 14:6, 7: The **announcement** of the sealing (Feast of **trumpets**) which is preceded by the 144,000 in verses 1-5.
- Revelation 7:9: The palm branches indicate that this is the **feast of tabernacles**





## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #23 – Living in the Day of Atonement

#### Heavenly and Earthly

**Hebrews 8:1-5:** The earthly sanctuary services and Feasts were a small-scale **reflection** of far greater future events in salvation history: *“Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,<sup>2</sup> a Minister of the sanctuary and of the **true tabernacle** which the Lord erected, and not man.<sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this One also have something to offer.<sup>4</sup> For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law;<sup>5</sup> who serve the **copy and shadow of the heavenly things**, as Moses was divinely instructed when he was about to make the tabernacle. For He said, “See that you make all things **according to the pattern** shown you on the mountain.”*

God gave a description of the sanctuary so that His people **could follow** Jesus **by faith** in His work there. The **people could see** with their physical eyes what happened in the **camp and the court** but not in the Holy and Most Holy. Today we are going to focus on the work of Jesus in the Most Holy Place. The high priest **had bells** so that the people could follow his movements.

Sometimes we focus so much on what the high priest did in the **Most Holy Place** on the Day of Atonement that we **have forgotten** what **the people** were supposed to do outside the sanctuary. Some people say: “You are so heavenly minded that you are not earthly good but this can be turned around to say: “You are so earthly minded you are no heavenly good.”

#### A Work outside the Sanctuary

The **congregation** had a role to play on the Day of Atonement while the High Priest was cleansing the sanctuary:

- The coming Day of Atonement was announced by the **sound of the trumpets** (the Millerite movement in 1844 and the loud cry of Revelation 18:1-5) At the end of the

Day there were only two groups: Those who remained in Babylon and those who came out.

- All Israelites were required to **assemble at the sanctuary to follow** the work of the High Priest—it was a holy convocation (Leviticus 23:21, 24, 27)
- While the high priest was **cleansing the sanctuary**, the people were gathered outside **afflicting their souls** (Leviticus 16:29, 30, 23:27). The closer we come to Jesus the more sinful we will see ourselves and the more we will want to reflect his image (Hebrews 12:1-3). The further we am from Jesus the better we will feel about ourselves.
- The congregation **fasted** (Isaiah 58; Joel 2:11ff): *“The true fasting which should be recommended to all, is abstinence from every stimulating kind of food, and the proper use of wholesome simple food, which God has provided in abundance.” Medical Ministry, p. 283*

**Isaiah 58:6-7**: *“Is this not **the fast** that I have chosen: To loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that you break every yoke?  
7 Is it not to share your bread with the hungry, and that you bring to your house the poor who are cast out; when you see the naked, that you cover him, and not hide yourself from your own flesh?”*

- The congregation was to **abstain from work** because their minds needed to be focused on the work of the high priest (Leviticus 16:29, 30; 23:28)
- As the high priest blotted out the sins of the people **from the sanctuary**, the people were to **blot out sin from their soul** temple through the power of the Holy Spirit. The message is that we must be **cleansing the soul temple** here while Jesus is cleansing the **heavenly temple** there. Jesus will not cleanse from **there** what we have not cleansed **here** through the power of the Holy Spirit.
- Leviticus 23 explains that those who did not afflict their souls were to be **cut off** from the congregation and **destroyed** (Leviticus 23:28-30). The meaning of cut off: No longer a member of God’s people (Genesis 17:14; Exodus 12:15; Leviticus 20:3; Numbers 15:30, 31; Psalm 34:16; 37:28; 109:13, 15)

Those who are alive when Jesus comes will need a special preparation to stand before a holy God. Their soul temple must be cleansed from sin. Those who live during the period of the judgment of the living will need to experience **total victory over sin**. Like the disciples on the Day of Pentecost, they will need a **special preparation** for this period.

## The Bible and Victory over Sin

The following texts speak about the necessary preparation for the coming of Jesus:

**Hebrews 12:14-16, 28, 29:** “Pursue peace with all people, and holiness, without which **no one will see the Lord**:<sup>15</sup> looking carefully lest anyone fall short of the grace of God; lest any **root of bitterness** springing up cause trouble, and by this many become **defiled**:<sup>16</sup> lest there be any **fornicator or profane** person like Esau, who for one morsel of food sold his birthright . . . Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with **reverence and godly fear**.<sup>29</sup> For our God is a consuming fire.”

**I John 3:1-3:** “Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore, the world does not know us, because it did not know Him.<sup>2</sup> Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall **be like Him**, for we shall **see Him as He is**.<sup>3</sup> And everyone who has this hope in Him **purifies himself**, just as He is pure.”

**Matthew 5:8:** “Blessed are the **pure in heart** for they shall see God.”

**Titus 2:11-14:** “For the grace of God that brings salvation has appeared to all men,<sup>12</sup> teaching us that, **denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age**,<sup>13</sup> looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,<sup>14</sup> who gave Himself for us, that He might redeem us from **every lawless deed** and **purify for Himself His own special people**, zealous for **good works**.”

## Ellen White on the Earthly Work

“From the **Holy of Holies**, there goes on the grand work of **instruction**. The angels of God are **communicating** to men [**the key question is this: What are they communicating to us?**]. Christ officiates in the sanctuary. We **do not follow Him** into the sanctuary, as we should. Christ and angels work in the hearts of the children of men. The church above united with the church below is warring the good warfare upon the earth. **There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the sanctuary in heaven.**”  
Maranatha, p. 249

“Godliness, sobriety, and consistency will characterize the life and example of every true Christian. The work which Christ is doing in the sanctuary above will **engage the thoughts** and be the burden of the **conversation**, because **by faith** he [**the word ‘he’ here means his people**] has entered into the sanctuary. **He is on earth, but his sympathies are in harmony with the work that Christ is doing in heaven. Christ is cleansing the heavenly sanctuary from the**

**sins of the people, and it is the work of all who are laborers together with God to be cleansing the sanctuary of the soul from everything that is offensive to Him.** Everything like evil surmising, envy, jealousy, enmity, and hatred, will be put away, for such things grieve the Holy Spirit of God and put Christ to an open shame. Love of self will not exist, nor will any engaged in this work be puffed up. The example of Christ's life, the consistency of his character, will make his influence far-reaching. He will be a living epistle, known and read of all men." Manuscript 15, 1886, pp. 2, 3 ('Christian Integrity in the Ministry,' no date)

## **Who shall be able to stand?**

**Revelation 6:14-17** describes the **second coming** of Christ: "And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!"

**Verse 17** ends with a question: "For the great day of His wrath has come, and **who is able to stand?**"

What does the word 'stand' mean? In several verses of the New Testament, it is the **antonym of 'fall'**. Examples:

- **Mark 3:24, 25:** A **kingdom divided** against itself cannot stand.
- **John 8:44:** Satan at the beginning **did not stand in the truth.**
- **1 Corinthians 10:12:** He that thinks that he stands let him **take heed lest he fall.**
- **Ephesians 6:11-13:** "Put on the whole armor of God, that you may be able **to stand** against the wiles of the devil. <sup>12</sup> For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. <sup>13</sup> Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, **to stand.**"
- **2 Timothy 2:19:** "Nevertheless the **solid foundation** of God **stands**, having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ **depart from iniquity.**"
- **Luke 21:36:** "Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and **to stand** before the Son of Man."

## The Answer to the Question

Revelation 6:17 ends with a pointed question and the answer to the question is in the **following chapter**—the 144,000 will be able to stand.

**Revelation 7:1-4:** This passage **refers to the sealing** of the 144,000 but does not underline **their character**: *“After these things I saw four angels standing at the four corners of the earth, **holding the four winds** of the earth, that the wind should not blow on the earth, on the sea, or on any tree. Then I saw another angel ascending from the east, having **the seal of the living God**. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, saying, “Do not harm the earth, the sea, or the trees till we have sealed the **servants of our God** on their foreheads.” And I heard the number of those who were sealed. One hundred and forty-four thousand of all the tribes of the children of Israel were sealed.”*

The idea of sealing on the forehead comes from **Ezekiel 9** where abominations were being committed among **God’s own people**. The sealing took place among those who **professed to be God’s people** and only those who **sighed and cried** were sealed.

**Revelation 14:1-5:** A description of the **character** of God’s end time people: *“Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His **Father’s name** written on their **foreheads**. And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They **sang as it were a new song [they went through the experience of Israel at the Red Sea]** before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth. These ones were not defiled with women, for **they are virgins**. These ones follow the Lamb **wherever He goes**. These were redeemed from among men, being first fruits to God and to the Lamb. And in their mouth was found **no deceit**, for they are **without fault** before the throne of God.”*

- They **follow the Lamb** wherever He goes.
- They have the **Father’s name** on their foreheads (name is an indication of character).
- They sing a **new song**. They are alive in the **final deliverance from certain death**.
- They were **not defiled** with women.
- There was **no deceit** in their mouths.
- They are **without fault** before the throne of God.

## Same Question in other Places

Revelation 6:17 is **not the only place** where the question is asked and answered. There are several **other texts** where the same question is asked followed by a description of the **sterling character** of the faithful. After describing the second coming of Christ in **Joel 2:1-10**, the prophet asks the question:

**Joel 2:11:** *"The LORD gives voice before His army, for His camp is very great; for strong is the One who executes His word. For the day of the LORD is **great and very terrible, who can endure it?**"*

The following verses in **Joel 2:12-17** give the answer in terms of the **Day of Atonement:** *"Now, therefore," says the LORD, "Turn to Me with all your heart, with **fasting**, with **weeping**, and with **mourning**." So **rend your heart**, and not your garments; **return** to the LORD your God, for He is gracious and merciful, slow to anger, and of great kindness; and He relents from doing harm. Who knows if He will turn *and* relent, and leave a blessing behind Him--A grain offering and a drink offering For the LORD your God? Blow the **trumpet** in Zion, consecrate a **fast**, call a sacred **assembly**; **Gather** the people, **sanctify** the congregation, **assemble** the elders, **gather** the children and nursing babes; let the bridegroom go out from his chamber, and the bride from her dressing room. Let the priests, **who minister** to the LORD, **weep** between the porch and the altar; let them say, "**Spare Your people**, O LORD, and do not give Your heritage to reproach, that the nations should rule over them. Why should they say among the peoples, 'Where is their God?'*

The items in this verse clearly refer to the attitude of God's people in preparation for the Day of Atonement:

- **Returning** to God with all their hearts with **fasting**, **weeping** and **mourning**.
- **Rending the heart** and not the garments.
- Blowing the **trumpet** in Zion.
- Call an **assembly** and a **fast**.
- **Sanctify** the assembly.
- The **ministers** are to **weep** between the porch and the altar.

### **Isaiah 33:14-16: The same question as Revelation 6:17:**

**Verse 14:** The question: *"The sinners in Zion are afraid; fearfulness has seized the hypocrites: "**Who** among us shall dwell with the devouring fire? **Who** among us shall dwell with everlasting burnings?"*



**Verses 15, 16:** The answer: A **holy lifestyle**. “He who **walks righteously** and **speaks** uprightly, he who **despises the gain** of oppressions, who gestures with his hands, **refusing bribes**, who stops his **ears** from **hearing** of bloodshed, and shuts his **eyes** from seeing evil: <sup>16</sup> He will dwell on high; his **place of defense** will be the fortress of rocks; **bread** will be given him, his **water** will be sure.”

### **Psalm 15**

**Verse 1:** The **question**. “LORD, **who** may abide in Your tabernacle [**the sanctuary**]? **Who** may dwell in Your holy hill [**Zion**]?”

**Verses 2-5:** The **answer**: A holy lifestyle: “He who **walks** uprightly, and **works** righteousness, and **speaks** the truth in his heart; <sup>3</sup> he who **does not** backbite with his tongue, **nor does** evil to his neighbor, **nor does** he take up a reproach against his friend; <sup>4</sup> In whose eyes a vile person is despised, but he **honors** those who fear the LORD; he who **swears** to his own hurt and does not change [**does not break his promises**]; <sup>5</sup> he who does not put out his **money at usury**, nor does he take a **bribe** against the innocent. He who **does** these things shall **never be moved** [**who shall be able to stand?**]”

### **Psalm 24:3-6: #1: The question**

**Verse 3:** “**Who** may ascend into the hill of the LORD? Or **who** may stand in His holy place?”

**#2:** The **answer**: A holy lifestyle

**Verses 4-6:** “He who has **clean hands** and a **pure heart**: who has not lifted up his soul to an **idol**, nor **sworn** deceitfully. <sup>5</sup> He shall receive blessing from the LORD, and **righteousness from the God** of his salvation. <sup>6</sup> This is Jacob, the generation of those who seek Him, who seek Your face.”

**#3:** The **entrance**. **Verses 7-10:** “Lift up your heads, O you gates and be lifted up, you everlasting doors and the King of glory shall come in!! <sup>8</sup> Who is this King of glory? The LORD strong and mighty, the LORD **mighty in battle**. <sup>9</sup> Lift up your heads, O you gates! Lift up, you everlasting doors and the King of glory shall come in! <sup>10</sup> Who is this King of glory? The LORD of hosts, He is the King of glory.”

This song was sung when **Jesus arrived** in heaven with the **first-fruits** (DA, pp. 833-835) upon His ascension to heaven. There, waiting for Him, were the Father, the cherubim and seraphim and the representatives of the worlds that never sinned. This song will be **sung again** when Jesus ascends to heaven with all of the redeemed:

**Welcomed by the Father:** “The sacrifice of our Savior has made ample provision for every repenting, believing soul. We are saved because God loves the purchase of the blood of Christ;

and not only will He pardon the repentant sinner, not only will He permit him to **enter heaven**, but He, **the Father** of mercies, will **wait at the very gates of heaven to welcome us**, to give us an **abundant entrance** to the mansions of the blest. Oh, what love, what wondrous love the Father has shown in the gift of His Beloved Son for this fallen race! And this Sacrifice is a channel for the outflow of His infinite love, that all who believe on Jesus Christ may, like the prodigal son, receive full and free restoration to the favor of Heaven." *7BC*, p. 950

**Acts 3:19-22**: "Repent therefore, and turn again, **that** your sins may be blotted out, <sup>20</sup> **that** times of refreshing may come from the presence of the Lord, and **that** he [**the Father**] **may send** the Christ appointed for you, Jesus, <sup>21</sup> whom heaven must receive **until the time for restoring all the things** about which God spoke by the mouth of his holy prophets long ago."

### **Ellen White Quotations: Parallel Work**

"Satan is constantly alluring away from faithfulness and thoroughness in the essential works of **preparedness** for the great event that will try every man's soul. The work in the heavenly sanctuary is going forward. Jesus is cleansing the sanctuary. **The work on earth corresponds with the work in heaven.** The **heavenly angels** are at work constantly to draw man, the living agent, to **look to Jesus** to contemplate and meditate upon Jesus that he may, in viewing the perfection of Christ, be impressed with the **imperfections of His own character** . . . This is the burden of the **message for this time.**" *The Upward Look*, p. 344

### **Ellen White Quotations**

"Those who are **distrustful of self**, who are **humbling themselves** before God and **purifying their souls** by obeying the truth--these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity. **Now is the time to prepare.** The seal of God will never be placed upon the forehead of an **impure** man or woman. It will never be placed upon the forehead of the **ambitious, world-loving** man or woman. It will never be placed upon the forehead of men or women of **false tongues or deceitful hearts**. All who receive the seal must be without spot before God--candidates for heaven." *The Faith I Live By*, p. 288

"Not one of us will ever receive the seal of God while our characters have **one spot or stain** upon them. It is left with us to remedy the defects in our characters, to **cleanse the soul temple** of every defilement. **Then** the latter rain will fall upon us as the early rain fell upon the disciples . . . ." *Maranatha*, p. 240

"All who have truly **repented** of sin, and by **faith claimed** the **blood of Christ** as their atoning sacrifice, have had **pardon entered** against their names in the **books of heaven; as they have become partakers** of the righteousness of Christ, and their **characters are found to be in**

*harmony with the law of God, their sins will be **blotted out**, and they themselves will be accounted **worthy of eternal life**. The Lord declares, by the prophet Isaiah: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isaiah 43:25." The Great Controversy, p. 483*

*"Now, while our great High Priest is making the atonement for us, we should seek to **become perfect in Christ**. **Not even by a thought** could our Savior be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is **cherished**, by means of which his temptations assert their power. But Christ declared of Himself: "The prince of this world cometh, and hath nothing in Me." John 14:30. Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. **This is the condition in which those must be found who shall stand in the time of trouble.**" The Great Controversy, p. 623*

*"Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God **without a mediator**. Their robes must be **spotless**, their **characters must be purified from sin** by the blood of sprinkling. Through the **grace of God** and their **own diligent effort** they must be **conquerors in the battle with evil**. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being **removed from the sanctuary**, there is to be a special work of purification, of putting away of sin, among **God's people upon earth**. This work is more clearly presented in the messages of Revelation 14. When this work shall have been accomplished, the followers of Christ **will be ready** for His appearing." The Great Controversy p. 425*

## **The Secret of Victory**

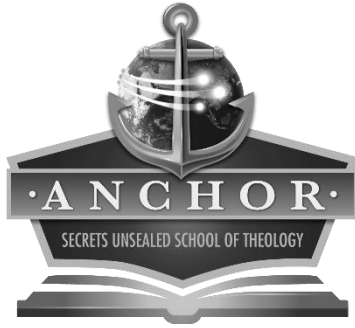
Screen out the bad and focus on Jesus:

**Ephesians 5:25-27:** "Husbands, love your wives, just as Christ also loved the church and gave Himself for her, <sup>26</sup> that He might sanctify and cleanse her with the washing of water by the word, <sup>27</sup> that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish."

**Psalms 119:9-11:** "How can a young man cleanse his way? By taking heed according to Your word. <sup>10</sup> With my whole heart I have sought You; Oh, let me not wander from Your commandments! <sup>11</sup> Your word I have hidden in my heart, that I might not sin against You."

**2 Corinthians 3:18:** "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord."





## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #24 – The Scapegoat Ceremony and the Millennium

‘Scapegoat’ is not a good term because the word ‘scapegoat’ to us means blaming someone for something he is not guilty of. *The World Book Dictionary* defines the word scapegoat: “a person or thing made to bear the blame for the mistakes or sins of others.” Satan **is** ultimately to blame!

#### An Earthly Object Lesson

**Hebrews 8:1-5:** The earthly sanctuary **illustrated in miniature** how God deals with the **sin problem**: *“Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, <sup>2</sup> a Minister of the sanctuary and of the **true tabernacle** which the Lord erected, and not man. <sup>3</sup> For every high priest is appointed to offer both gifts and sacrifices. Therefore, it is necessary that this One also have something to offer. <sup>4</sup> For if He were on earth, He would not be a priest, since there are **priests who offer the gifts** according to the law; <sup>5</sup> who serve the **copy and shadow** of the **heavenly things**, as Moses was divinely instructed when he was about to make the tabernacle. For He said, “See that you make all things according to the pattern shown you on the mountain.” <sup>6</sup> But now He has obtained a **more excellent ministry**, inasmuch as He is also Mediator of a **better covenant**, which was established on **better promises.**”*

#### The Daily Service

- The sinner was **guilty** and deserved to **die**.
- The sinner (or the priest) brought an **unblemished lamb** and placed his **hand on the head** (**why** the head?) of the victim and **confessed his sin**.
- Sin was **transferred** from the sinner **to the victim**.
- The victim then was **slain**.
- The **blood was applied** in the Holy Place.
- The individual sinner could go home with the **assurance of forgiveness**.

## The description of the 'daily' service in Leviticus 1-15:

- **Leviticus 5:10** (sample of what happened in the daily sacrifice): *“So the priest shall make atonement on his behalf for **his** sin which **he** has committed, and it shall be forgiven **him**.”*
- **Leviticus 5:13**: *“The priest shall make atonement for **him**, for **his** sin that **he** has committed in any of these matters; and it shall be forgiven **him**.”*
- **Psalm 51:1, 2**: *“Have mercy upon **me**, O God, according to Your lovingkindness; according to the multitude of Your tender mercies, Blot out **my** transgressions. <sup>2</sup> Wash **me** thoroughly from my iniquity, and cleanse **me** from my sin.”*
- **Leviticus 17:11**: The blood is accepted **in place of** the sinner and God gave the blood: *“For the life of the flesh is in the blood, and I have given it to you upon the altar to **make atonement for your souls**; for it is the blood that makes atonement for the soul.’*

**Note:** The expression ‘in place of’ emphasizes that God accepted the blood of the victim **instead of** the blood of the sinner. In this way, God was resolving the sin problem for the individual but then the sin was transferred into the very presence of God who was not responsible for it.

- **Leviticus 1-15**: The words **sin, transgression, uncleanness, iniquity** are in the **singular**. These chapters deal with the **daily service** that had the purpose of cleansing the individual sinner. The sins moved from west to east.

## Fulfillment of the type:

- **1 John 1:9**: Confession forgives and cleanses **the sinner**: *“If **we** confess **our** sins, He is faithful and just to forgive **us our** sins and to cleanse **us** from all unrighteousness.”*
- **Acts 2:38**: Repentance leads to **personal forgiveness**: *“Then Peter said to them: **“Repent**, and let **every one of you be baptized** in the name of Jesus Christ for the remission of sins; and **you** shall receive the gift of the Holy Spirit.”*
- **Hebrews 9:22**: Shedding of blood remits or **forgives the sinner**: *“And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.”*
- **Revelation 1:5**: The blood of Jesus washes **us**: *“To Him who loved **us** and washed **us** from our sins in His own **blood**”*
- **Acts 5:31**: *“Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and **forgiveness of sin**.”*
- **Acts 10:43**: *“To Him all the prophets witness that, through His name, **whoever** believes in Him will receive remission of sins.”*

## **Sin Transferred to the Sanctuary**

Since the famous meeting at Glacier View Ranch, there has been a big debate in Adventism: **Does blood cleanse or defile?** The Bible **seems to be** ambivalent about this, but it is not! The fact is that the blood cleanses **the sinner** but **defiles the sanctuary**. Some ask: How can the sanctuary be **holy** and **defiled** at the same time? This question can be answered with another: How was it possible for **Jesus be holy** and bear sin at the same time? The answer is that sin did not belong to Jesus—it was **imputed to him**. Likewise, sin does not belong to the sanctuary—it is imputed to the sanctuary.

**Hebrews 7:26, 27:** Jesus **is holy**: *“For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people’s, for this He did once for all when He offered up Himself.”*

**2 Corinthians 5:21:** Jesus took **sin upon Himself**: *“For He made Him who **knew no sin** to be **sin for us**, that we might become the righteousness of God in Him.”*

Sin is **alien to the sanctuary**; it does **not naturally belong** there and for this reason, the sanctuary must be cleansed. In the daily service, the sanctuary **assumed the guilt** of the sinner until it could be **disposed of** on the Day of Atonement.

**Isaiah 53:5, 6:** *“But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. <sup>6</sup> All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has **laid on Him the iniquity of us all**.”*

### **The type:**

**There were two ways** of transferring sin to the sanctuary:

**Leviticus 4:5-7:** The **Blood sprinkled** on the veil: *“Then the anointed priest shall take some of the bull’s blood and bring it to the tabernacle of meeting. <sup>6</sup> The priest shall dip his finger in the blood and **sprinkle** some of the blood **seven times** before the Lord, in front of the **veil** of the sanctuary.”*

**Leviticus 10:17, 18:** The priest **eating the flesh** in the holy place: *“Why have you **not eaten the sin offering** in a holy place, since it is most holy, and God has given it to you to bear the guilt of the congregation, **to make atonement** for them before the Lord? <sup>18</sup> See! Its blood was not brought inside the holy place; indeed you should have eaten it in a holy place, as I commanded.”*

## **Fulfillment of the type:**

**Hebrews 9:11-12:** *"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; <sup>12</sup> Neither by the blood of goats and calves, but **by his own blood he entered** in once into the **holy place**, having obtained eternal redemption for us."*

## **The Defiled Sanctuary Needed to be cleansed**

- The blood of the victim was **defiled by sin**.
- Through the blood, sin was **transferred to the sanctuary** and it **was defiled**.
- Because the sanctuary was defiled, it **needed to be cleansed**.
- **Forgiven sins** were transferred to the sanctuary because the sinner had **repented, confessed** and **trusted in the life and death** of Jesus. The blood covered confessed sins.
- However, the **record of forgiven sins** was **transferred** to the **sanctuary** and this **defiled** the sanctuary.
- The sprinkling of the blood on the veil is **equivalent** to forgiven sins being written in the **books of heaven**. God **does keep a record** of our deeds, words, thoughts and secret things.
- The sanctuary **assumed the guilt** of the sinner until it could be placed on **the one who is ultimately responsible** for it.
- The **sinner** was **clean** but the **sanctuary** was **defiled**. Only the sins **that entered** the sanctuary through the blood **were cleansed** from the sanctuary.
- **Daniel 8:14:** The heavenly sanctuary must be **cleansed**: *"And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed."*
- **Hebrews 9:23:** **Heavenly sanctuary** needs to be cleansed: *"Therefore it was necessary that the copies of the things in the heavens **should be purified** with these, but the **heavenly things** themselves with better sacrifices than these."*

## **The Day of Atonement was the Day for Cleansing the Sanctuary**

The Day of Atonement was a day of **judgment for Israel**. Those who sympathized with the work of the high priest **were retained** as members of Israel while those who did not, were **cut off** from the congregation. In the antitype, those who presumptuously professed the name of Christ will be removed from the book of life while the names of the faithful will be retained:



*"We are **now living in the great day of atonement**. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be **cut off from among the people**. In **like manner**, all who would have their names **retained in the book of life** should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an **individual work**. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of **each individual** with as close and searching scrutiny **as if there were not another being upon the earth**. Everyone must be tested and found without spot or wrinkle or any such thing." Counsels to the Church, p. 348*

**Leviticus 16:7**: The **two-goat** ceremony took place **at the door** of the tabernacle, the door that led from the court to the Holy Place: "He shall take the two goats and present them before the Lord at the **door of the tabernacle** of meeting."

The **sacrificial aspect** of the Day of Atonement took place **at the cross**. That is, the blood that Jesus shed on the cross cleanses the heavenly sanctuary on the Day of Atonement. However, the **application** of the blood that cleanses the sanctuary did not take place at the cross. The application **begins** at the end of the 2300 days.

The purpose of the judgment is not to inform God because God is omniscient. God wants to reveal, to the entire universe, who truly **repented** (was really sorry), **confessed** (not admitted), **trusted in Jesus** (not just believed in his head), and by God's grace, **overcame** sin.

Those who profess the name of Jesus were **saved by grace** through faith, however, their works reveal whether faith was genuine.

There are **genuine and counterfeit** believers in the church:

- Not everyone who **says Lord, Lord** is a true believer.
- **Ministers** of unrighteousness disguise themselves.
- There is wheat and there are **tares** in the church.
- The gospel net gathers both good and bad **fish**.
- Among God's professed people, there are wise and foolish **virgins**.
- In the church, there are those who have a **form of godliness** and those who are **truly godly**.

- The parable of the **two debtors** clearly teaches that forgiveness **can be revoked** in the judgment.

## **The Scapegoat Ceremony**

Some have thought that Azazel is just **another designation for Christ** who bore the iniquity of us all. This is not possible because in the Hebrew Feast system the early Spring Passover represented the death of Christ. The Day of Atonement took place in the fall, at the very end of the Hebrew year and is the great day of judgment so this must come at the very end of human history. This would point us to Revelation 20 as the fulfillment of the scapegoat ceremony. The sacrifice of Christ took place during the spring Feasts while the scapegoat ceremony took place during the fall feasts.

The Day of Atonement was at the very end of the religious year and it involved only those who claimed to be God's people—Israel. The removal of the impenitent from the book of life, takes place after the scapegoat is exiled to the wilderness.

**1 Peter 4:17:** Judgment **begins** at the house of God: *"For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?"* <sup>18</sup> Now *"If the **righteous** one is scarcely saved, where will the **ungodly** and the sinner appear?"*

**1 Timothy 3:15:** The house of God is the church: *"These things I write to you, though I hope to come to you shortly; <sup>15</sup> but if I am delayed, I write so that you may know how you ought to conduct yourself in the **house of God**, which is **the church** of the living God, the pillar and ground of the truth."*

Just before the Day of Atonement, the sanctuary was **bursting at the seams** with the sins that had entered during the year. God had assumed the guilt but he was not the one responsible. The priest had borne the sins into the sanctuary but he was not responsible.

**Leviticus 16:8, 9:** On the Day of Atonement two goats were **chosen**, one for the LORD and the other for AZAZEL: *"Then Aaron shall cast lots for the **two goats**: one lot for the **Lord** and the other lot for the **scapegoat**."* <sup>9</sup> *And Aaron shall bring the goat on which the **Lord's lot fell**, and offer it as a **sin offering**."*

The **same words** (see also **Exodus 34:6, 7**) that were used in **chapters 1-15** (sin, uncleanness, transgression) are used in **Leviticus 16** but they are **plural** (also 16:21, 30, 34). On the Day of Atonement, the sins moved from **east to west** and only the sins that had **entered by the blood** were cleansed. That is to say, only **forgiven sins** were cleansed from the sanctuary.

**Leviticus 16:15, 16:** The blood of the Lord's goat cleansed the sanctuary: *"Then he shall **kill the goat of the sin offering**, which is **for the people**, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and **sprinkle it on the mercy seat** and before the mercy seat. <sup>16</sup> So he shall make **atonement** for the Holy Place, because of the **uncleanness** of the children of Israel, and because of their **transgressions**, for all their **sins**; and so he shall do for the **tabernacle of meeting** which remains among them in the midst of their uncleanness."*

**Leviticus 16:30, 33:** At the **end of the Day** of Atonement God had a clean people and a clean sanctuary: *"For on that day the priest shall make atonement for you, to **cleanse you** that you **may be clean** from all your sins before the Lord. <sup>33</sup> then he shall make atonement for the **Holy Sanctuary**, and he shall make atonement for the tabernacle of meeting and for the altar, and he shall make atonement for **the priests** and for **all the people** of the assembly."*

### **The End of the Sanctuary Cleansing**

**Revelation 15:5-8:** A description of the awesome moment when the cleansing of the sanctuary ends and no one can enter any longer: *"After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. <sup>6</sup> And out of the temple came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands. <sup>7</sup> Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever. <sup>8</sup> The temple was filled with smoke from the glory of God and from His power, and **no one was able to enter the temple** till the seven plagues of the seven angels were completed."*

**Note:** Revelation presents the following order of events: **(1)** The temple service ends, **(2)** the plagues are poured out, **(3)** no one will be able to enter the temple by faith until the plagues have fallen. The inevitable conclusion is that God's people will have to live during the outpouring of the plagues without an intercessor. Ellen White described it this way: *"In that fearful time, after the close of Jesus' mediation, the saints were living in the sight of a holy God **without an intercessor**. Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place were placed upon Satan, the originator of sin, who must suffer their punishment."* *Early Writings*, p. 280

**Revelation 22:11:** The daily and yearly service are finished. Both sinners and the sanctuary are clean: *"He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."*

## **Disposition of Sin upon Azazel**

**Leviticus 16:20-22:** After the sanctuary had been cleansed, the high priest went to the door of the tabernacle of meeting and placed both hands upon the head of the scapegoat and confessed all of penitent Israel's sins upon it. The scapegoat was exiled to the wilderness where there was no inhabitant.

*"And when he has made an end of atoning for the Holy Place, the tabernacle of meeting, and the altar, he shall bring the live goat. <sup>21</sup> Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man. <sup>22</sup> The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness."*

*"Then I saw that Jesus' work in the sanctuary will soon be finished. And after His work there is finished, He will come to the door of the first apartment, and confess the sins of Israel upon the head of the Scape Goat. Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment, and takes His place upon the great white cloud. Then while the plagues are falling, the Scape Goat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives. I saw that it would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head." *Spaulding-Magan Collection, p. 2.**

**Revelation 20:1-3:** The plagues and the second coming devastate the earth and return it to the condition it was in before creation week. The expression 'bottomless pit' is *abussos* and the equivalent Hebrew word is *tehom*. This word is used in Genesis 1:2 to describe a planet that is empty and in disarray.

*"Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. <sup>2</sup> He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; <sup>3</sup> and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished but after these things he must be released for a little while."*

**Jeremiah 4:19-26:** Notice the key words and expressions: 'sound of the trumpet', 'heavens had no light', wilderness, 'no man', 'without form and void' 'darkness' 'all the birds of the heavens had fled', 'fruitful land was a wilderness'.

**Isaiah 24:1, 18-23:** Describes the devastation caused by the second coming: *"The earth is violently broken, the earth is split open, the earth is shaken exceedingly. <sup>20</sup> The earth shall reel*

to and fro like a drunkard, and shall totter like a hut; its transgression shall be heavy upon it, and it will fall, and not rise again. <sup>21</sup> It shall come to pass in that day that the Lord will punish on high the host of exalted ones and on the earth the kings of the earth. <sup>22</sup> They will be gathered together, as prisoners are gathered in the pit, and will be shut up in the prison; after many days they will be punished. <sup>23</sup> Then the moon will be disgraced and the sun ashamed; for the Lord of hosts will reign on Mount Zion and in Jerusalem and before His elders, gloriously.”

**Ellen White describes the devastation of the earth:** “Now the event takes place foreshadowed in the last solemn service of the Day of Atonement. When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin offering, then the scapegoat was presented alive before the Lord; and in the presence of the congregation the high priest confessed over him “all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.” Leviticus 16:21. In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels and the hosts of the redeemed the sins of God’s people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness.” *The Great Controversy*, p. 658

**Hebrews 9:27, 28** explains that Jesus will return the second time **apart from sin**: “And as it is appointed for men to die once, but after this the judgment, <sup>28</sup> so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a **second time, apart from sin**, for salvation.”

## **Millennial and Post Millennial Events**

Leviticus 16 does not tell us how long the scapegoat spends in the wilderness. However, Isaiah 24:21-23 uses the expression ‘**many days**’ and Revelation 20 explains that ‘many days’ is equivalent to **one thousand years**.

- God’s people will perform a **work of judgment** during the thousand years (1 Corinthians 6:1-3; Revelation 20:4).

After the thousand years God will **show the wicked** when and why they were lost (Revelation 20:13) and they will confess that God has acted honorably with them. Then the **wicked will be cut off** (Leviticus 23:27-30; Psalm 109:14, 15).

The cutting off of the wicked is described as **a sacrifice** (Ezekiel 39:17-20; Isaiah 34:6; Jeremiah 46:10; Zephaniah 1:8). All of these texts are in the context of events after the millennium where Gog and Magog surround the holy city and then are **sacrificed** (Revelation

20:8, 9). The lost refused to accept the blood of Christ and therefore they will atone for their sins with their own blood. The execution of the wicked takes place outside the camp of the saints just like in the Old Testament (Leviticus 24:14, 23; Numbers 15:35, 36; Acts 7:58; 21:28-30; Numbers 12:10, 14, 15; 2 Chronicles 26:16, 19-21). After the wicked are sacrificed, they will be burned as were the sacrifices were in the Old Testament. In this way, they will atone for their sins. Then God will make a new heaven and new earth (2 Peter 3:10-13) where righteousness dwells. At the end of the controversy, God will have:

- A clean **people**
- A clean **priest**
- A clean **sanctuary**
- A clean **world**
- A clean **universe**

*“But the plan of redemption had a yet **broader and deeper purpose** than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to **vindicate the character of God** before the universe. To this result of His great sacrifice--its influence upon the intelligences of other worlds, as well as upon man--the Savior looked forward when just before His crucifixion He said: “Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me.” John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe, it would **justify God and His Son** in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin. PP 68, 69*

### **Do Both Goats Represent Jesus?**

1. **Leviticus 16:7, 8**: The Lord’s goat and Azazel are clearly **opposites**. One goat was for the LORD and the other for Azazel. Clearly, they were not both for the LORD! *“He shall take the two goats and present them before the Lord at the door of the tabernacle of meeting. <sup>8</sup> Then Aaron shall cast lots for the two goats: one lot **for the Lord** and the **other lot** for the scapegoat.”*
2. **Leviticus 16:20**: The blood of the Lord’s goat cleansed the sins of God’s people from the sanctuary. The sanctuary had **already been** cleansed by the blood of the Lord’s goat when the scapegoat ceremony took place. *“And when he has made **an end of atoning** for the Holy Place, the tabernacle of meeting, and the altar, he shall bring the live goat.*
3. The text does not indicate that the scapegoat was **sacrificed**. It was presented before the Lord **alive** and then it was **exiled** to a desolate and uninhabited wilderness. Without **shedding of blood** there is no remission of sin (**Hebrews 9:22**).

4. The **Messiah's calendar** makes it impossible for the scapegoat to refer to Jesus. Why? **Passover** was the very first Feast in the **spring**. The Passover represents the **death of Jesus**. The Day of Atonement was in the fall at the end of the Hebrew religious year when the sanctuary was cleansed. There is **no evidence that Jesus will bear our sins** to the wilderness or a non-inhabited land at the **end of history**.
5. Azazel had the sins **imposed upon him** while the Lord's goat took **sin voluntarily upon itself**.
6. The **Jews** understood that Azazel was the prince of demons.
7. The icing on the cake is found in the order of events in the book of Revelation:

## **Summary in the book of Revelation**

The sanctuary order in the book of Revelations clearly reveals when the scapegoat ceremony will take place:

- Jesus ascends to heaven after having **shed His blood** (Revelation 1:4, 5).
- During the church series, Jesus is among the **candlesticks** (Revelation 2 and 3).
- During the seals, Jesus is at the table of **showbread** (Revelation 5-8:1).
- During the trumpets, Jesus is at the altar of **incense** (Revelation 8:2-11:17).
- In Revelation 11:19 Jesus opens the door to the **holy place** (Revelation 11:19).
- In Revelation 14:6, 7: the **judgment is announced**.
- In Revelation 14:14-20 all humanity has been divided into **two groups** by the three angels' message.
- In Revelation 15:5-8 the sanctuary **service closes**.
- In Revelation 16-18 the **great tribulation** takes place as the plagues fall.
- In Revelation 19:11ff Jesus returns to **deliver his people**.
- In Revelation 20 we have the **scapegoat ceremony**.
- In Revelation 21, 22 the tabernacle of God is with men and the **controversy has ended**. The last enemy, **death has been destroyed** because sin has been **eradicated from the universe!!** God now has a clean universe.

## Cutting off the Wicked

**Leviticus 23:29, 30:** “For **any person** who is not afflicted in soul on that same day shall be **cut off** from his people. <sup>30</sup> And any person who does any work on that same day, that person I will **destroy** from among his people.”

**Psalm 109:14, 15:** ‘**Cut off**’ means that the person will be remembered no more: “Let the iniquity of his fathers be remembered before the Lord, and let not the sin of his mother be blotted out. <sup>15</sup> Let them be continually before the Lord that He may **cut off the memory** of them from the earth.”

**Leviticus 24:14, 23:** In Old Testament times, the wicked were destroyed outside **the camp of the saints**. The same will occur with the wicked after the millennium.

**Ezekiel 28:18, 19; Malachi 4:1-3:** The wicked destroyed **according to their works**. The Day of Atonement makes it very clear that **holiness and sin cannot coexist** and have nothing in common. The purpose of the Day of Atonement is to **vindicate, exonerate and justify** God’s actions before the universe. The new theology argues that the word for ‘cleansed’ in Daniel 8:14 should be translated ‘vindicated, ‘justified’, ‘set in its rightful state’. It is by cleansing the sanctuary that God justifies or vindicates Himself and sets things right!

## What should we be doing today?

People frequently ask if Jesus suffered the second death. Here is a portion of a letter I wrote to a person who inquired about this:

*It is true that second death ultimately means ‘never living again’. However, there is more to second death than this! You see, second death includes far more than simply losing physical life. The worst thing about second death is the spiritual suffering and agony that immediately precedes it. It includes the terrible realization of eternal separation from God and a sense of hopelessness. This experience happens while a person is still alive and facing the prospect of dying and never living again. There are several quotations from Ellen White that clearly state that **Jesus felt or experienced this agony** of separation in Gethsemane and on the cross **before** His death:*

*“Christ **felt** much as sinners will **feel** when the vials of God’s wrath shall be poured out upon them. **Black despair**, like the **pall of death**, will gather about their guilty souls, and then they will realize to the fullest extent the sinfulness of sin. Salvation has been purchased for them by the suffering and death of the Son of God. It might be theirs, if they would accept of it willingly, gladly; but none are compelled to yield obedience to the law of God. If they refuse the heavenly benefit and choose the pleasures and deceitfulness of sin, they have their choice, and at the end*



receive **their wages**, which is **the wrath of God and eternal death**. They will be **forever separated** from the presence of Jesus, whose sacrifice they had despised. They will have lost a life of happiness and **sacrificed eternal glory** for the pleasures of sin for a season. *Testimonies for the Church*, volume 2, p. 210

You will notice in this quotation that Ellen White defines the **wages of sin** as two things: ‘the wrath of God and eternal death.’ Here are some other statements from the pen of inspiration: “The **wrath of God** against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, **He cannot see the Father's reconciling face**. The withdrawal of the divine countenance from the Savior in this hour of **supreme anguish pierced His heart** with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt. *The Desire of Ages*, p. 753

“Satan with his fierce temptations wrung the heart of Jesus. The Savior **could not see through the portals of the tomb. Hope did not present to Him** His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their **separation was to be eternal. Christ felt the anguish, which the sinner will feel when mercy shall no longer plead for the guilty race**. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute that made the cup He drank so bitter, and broke the heart of the Son of God. *The Desire of Ages*, p. 753

“The divine light of God was receding from His vision, and He was passing into the hands of the powers of darkness. In His soul anguish, He lay prostrate on the cold earth. He was realizing His **Father's frown**. He had taken the cup of suffering from the lips of guilty man, and proposed to drink it Himself, and in its place give to man the cup of blessing. The **wrath** that would have fallen upon man was now falling upon Christ. It was here that the **mysterious cup** trembled in His hand.” *God's Amazing Grace*, p. 169

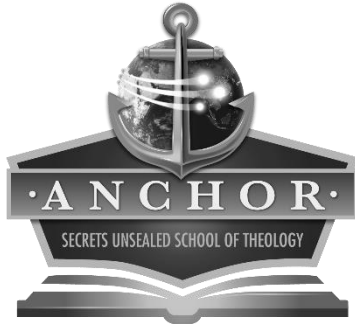
“**Some have limited views of the atonement**. They think that Christ suffered only a **small portion** of the penalty of the law of God; they suppose that, while the wrath of God was felt by His dear Son, He had, through all His painful sufferings, the evidence of His Father's love and acceptance; that the portals of the tomb before Him were illuminated with bright hope, and that He had the abiding evidence of His future glory. **Here is a great mistake**. Christ's keenest anguish was a sense of His Father's displeasure. His mental agony because of this was of such intensity that man can have but faint conception of it.” *God's Amazing Grace*, p. 171

“The sins of the world were upon Him, also the **sense of His Father's wrath** as **He suffered the penalty of the law transgressed**. It was these that crushed His divine soul. . . . The **separation that sin makes** between God and man was **fully realized** and **keenly felt** by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. He had **not one ray of**

**light** to brighten the future. . . . It was in this terrible hour of darkness, the face of His Father hidden, legions of evil angels enshrouding Him, the sins of the world upon Him, that the words were wrenched from His lips: "My God, my God, why hast thou forsaken me?" . . . God's Amazing Grace, p. 171

"As man's substitute and surety, the iniquity of men was laid upon Christ; he was **counted a transgressor** that he might redeem them from the curse of the law. The **guilt of every descendant of Adam of every age** was pressing upon his heart; and **the wrath of God**, and the terrible manifestation of his displeasure because of iniquity, filled the soul of his Son with consternation. The **withdrawal of the divine countenance** from the Savior, in this hour of supreme anguish, pierced his heart with a sorrow that can never be fully understood by man." Spirit of Prophecy, volume 3, pp. 162, 163

If Jesus experienced the agonies that accompany second death, why is it that He did not remain in the tomb, eternally separated from the Father? The scapegoat ceremony explains the reason. Satan will suffer the wrath of God and eternal separation from Him, because He was the originator, instigator and perpetuator of sin. Jesus **felt or experienced** what sinners will feel or experience but He was not eternally separated from His Father because He rolled over the sins of God's people upon Satan.



## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #25 – The Destruction of the Wicked

#### Problematic Texts

**Matthew 25:41:** *“Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels.”*

**Matthew 25:46:** *“And these will go away into everlasting punishment, but the righteous into eternal life.”*

**2 Thessalonians 1:9, 10:** *“These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.”*

**Mark 9:43-44:** Then it continues in the same manner with the **foot** and the **eye**. *“If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell [gehena], into the fire that shall never [the word ‘never’ is not in the original. The Greek literally reads, ‘the unquenchable fire’] be quenched- <sup>44</sup>where ‘Their worm does not die, and the fire is not quenched.’*

#### The Greatest Problem Text

**Revelation 20:10:** Will Satan be tormented forever? *“The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are [were cast]. And they will be tormented day and night forever and ever.”*

#### Solving the Problem of the Everlasting Fire

**Genesis 19:24, 28:** God sent fire and brimstone from heaven to destroy Sodom and Gomorrah: *“Then the LORD rained brimstone and fire on Sodom and Gomorrah, from the LORD out of the heavens.<sup>28</sup> Then he [Abraham] looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, the smoke of the land which went up like the smoke of a furnace.”*

**Jude 7:** The fire that destroyed Sodom and Gomorrah **was eternal:** “. . . as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of **eternal fire.**”

**2 Peter 2:6:** The cities of the plain were reduced to **ashes:** “. . . and turning the cities of Sodom and Gomorrah into **ashes**, condemned them to destruction, making them an example to those who afterward would live ungodly.”

**Deuteronomy 4:23, 24:** **God** is the consuming **fire:** “Take heed to yourselves, lest you forget the covenant of the LORD your God which He made with you, and make for yourselves a carved image in the form of anything which the LORD your God has forbidden you. <sup>24</sup> For the LORD your **God is a consuming fire**, a jealous God.”

**Hebrews 12:28, 29:** **God** is the consuming **fire:** “Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. <sup>29</sup> For our **God is a consuming fire.**”

**Exodus 24:15-17:** Fire is a **metaphor** for God's glory: “Then Moses went up into the mountain, and a cloud covered the mountain. <sup>16</sup> Now the **glory of the LORD** rested on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moses out of the midst of the cloud. <sup>17</sup> The sight of the **glory of the LORD** was **like a consuming fire** on the top of the mountain in the eyes of the children of Israel.”

**Revelation 15:2:** The **Sea of glass** is **mingled with fire:** “And I saw something **like a sea of glass mingled with fire**, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God.”

The glory of God reflected on the Sea, looks like fire: “Upon the crystal sea before the throne, that sea of glass as it were **mingled with fire**—so resplendent is it with the **glory of God.** . . .”  
*The Great Controversy*, p. 648

“God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The **glory of Him** who is love will **destroy them.**” *The Desire of Ages*, p. 764

“To sin, wherever found, “our God is a consuming fire.” Heb. 12:29. In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it.

Then **the glory of God**, which destroys sin, must destroy them. Jacob, after his night of wrestling with the Angel, exclaimed, "I have seen God face to face, and my life is preserved." Gen. 32: 30. Jacob had been guilty of a great sin in his conduct toward Esau; but he had repented. His transgression had been forgiven, and his sin purged; therefore **he could endure the revelation of God's presence**. But wherever men came before God while willfully cherishing evil, they were destroyed. At the second advent of Christ the wicked shall be consumed "with the Spirit of His mouth," and destroyed "with the brightness of His coming." 2 Thessalonians 2:8. The **light of the glory of God**, which imparts life to the righteous, **will slay the wicked.**" *The Desire of Ages*, pp. 107, 108

## Review the Meaning of the Problem Texts

- 'Everlasting fire': Fire that produces eternal results.
- 'Everlasting punishment': Death is the punishment and the wicked will never live again.
- 'Everlasting destruction': The wicked are destroyed and stay so, forever.

## What about Unquenchable Fire?

**Matthew 3:12: Asbestos**. "His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the **chaff** with **unquenchable fire**."

- The **Branch Davidian** complex in **Waco** was destroyed by unquenchable fire.
- Unquenchable fire destroyed the **Battle Creek Sanitarium** in **1903**. Fire chief Weeks: "The water works more like gasoline".
- **Eusebius** writes about **Chronium, Julian, Epinachus and Alexander** who were **martyred** with unquenchable fire.
- Unquenchable fire is fire that **cannot be extinguished** until it has **consumed everything** there is to consume.

## The Wicked are Devoured

**Malachi 4:1-3**: "For behold, the day is coming, **burning like an oven**, and all the proud, yes, all who do wickedly will be **stubble**. And the day which is coming shall **burn them up**," says the LORD of hosts, "That will **leave them neither root nor branch**.<sup>2</sup> But to you who fear My name the Sun of Righteousness shall arise with healing in His wings; and you shall go out and grow fat like stall-fed calves.<sup>3</sup> You shall trample the wicked, for they **shall be ashes** under the soles of your feet on the day that I do this," says the LORD of hosts."

**Revelation 20:9:** *"They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and **devoured** them."*

**Matthew 13:4:** *"And as he sowed, some seed fell by the wayside; and the birds came and **devoured** them."*

**Revelation 21:8:** From which there is **no resurrection**: *"But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with **fire and brimstone**, which is the **second death**."*

## **The Righteous, not the Wicked, will live in the Everlasting Fire**

**Isaiah 33:14, 15:** *"The sinners in Zion are afraid; fearfulness has seized the hypocrites: "Who among us shall dwell with the **devouring fire**? Who among us shall dwell with **everlasting burnings**?"<sup>15</sup> He who walks righteously and speaks he who despises the gain of oppressions, who gestures with his hands, refusing bribes, who stops his ears from hearing of bloodshed, and shuts his eyes from seeing evil."*

## **How long will the Wicked Suffer?**

**Luke 12:47, 48:** *"And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with **many** stripes but he who did not know, yet committed things deserving of stripes, shall be beaten with **few**. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more."*

**Revelation 20:13:** *"The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one **according to his works**."*

Would a **common sinner** deserve the same punishment as, say, **Adolph Hitler**? Would it be just for a judge to punish a **traffic violation** and **murder** with the same sentence?

**Isaiah 66:22-23:** We use these verses to **prove Sabbath observance** in the new earth: *"For as the new heavens and the new earth which I will make shall remain before Me," says the LORD, "So shall your descendants and your name remain."<sup>23</sup> And it shall come to pass that from one New Moon to another, and from one Sabbath to another, all flesh shall come to worship before Me," says the LORD."*

**Isaiah 66:24:** The wicked will suffer outside the city for a **long time**: *"**And** they shall go forth and look upon the corpses [**carcasses**] of the men who have transgressed against Me for their worm **does not die**, And their fire **is not quenched**. They shall be an abhorrence to all flesh."*

## The Problem Text

**Revelation 20:10:** *“The devil who deceived them was cast into the lake of **fire and brimstone** where the beast and the false prophet are **[were cast]**. And they will be **tormented** day and night **forever and ever.**”*

**Isaiah 34:9, 10:** God destroyed **Edom** with ‘eternal’ fire: *“Its streams shall be turned into **pitch**, and its dust into **brimstone**; its land shall become **burning pitch**.<sup>10</sup> It shall not be quenched **night or day**; its smoke shall ascend **forever**. From generation to generation it **shall lie waste**; no one shall pass through it **forever and ever [as long as it exists]**.”*

Both the Hebrew and Greek ‘forever’ refer to a **long and indefinite** period. However, the fire **does go out eventually**. The expression in Revelation 20:10 literally reads: **“unto the ages of the ages.”** In Spanish it is translated **“por los siglos de los siglos.”**

**Allan Macrae**, president and professor of Old Testament Theology at the Biblical School of Theology in **Hatfield, Pennsylvania** states: *“The LXX generally translates **olam** by **aion** which has essentially the same range of meaning. That neither the Hebrew nor the Greek word itself contains the idea of **endlessness** is shown both by the fact that they sometimes refer to events or conditions that occurred at a definite point in the past and also by the fact that sometimes it is thought desirable to repeat the word, not merely saying ‘forever,’ but ‘forever and ever.’”* Allan Macrae, *Theological Wordbook of the Old Testament*, volume 2, pp. 672, 673.

James Hope **Moulton** and George **Milligan** explain: *“In general, the word depicts **that of which the horizon is not in view**, whether the horizon be at an **infinite distance**... or whether it lies **no further** than the span of a Caesar’s life.”* *The Vocabulary of the Greek New Testament* (London: Hodder and Stoughton, 1952), p. 16. Emphasis supplied.

*“In the plural aion formulae the meaning of aion merges into that of a **long but limited stretch of time**. In particular, **aion** in this sense signifies the time or duration of the world, that is, **time as limited by creation and conclusion**. At this point we are confronted by the remarkable fact that in the Bible the same word **aion** is used to indicate two things that are profoundly antithetical, namely, the eternity of God and the **duration of the world**. This twofold sense, which **aion** shares with the Hebrew **olam**, points back to a concept of eternity in which eternity is identified with the **duration of the world**.”* Gerhard Kittel, *Theological Wordbook of the Old Testament*, volume 1, p. 202 Emphasis supplied.

## Satan will Burn out

When I say, “I will **love you forever and ever**” it means for an indefinite period until death do us part!

**Ezekiel 28:18, 19:** Satan will **become ashes and be no more** so he cannot burn forever: "You defiled your sanctuaries by the multitude of your iniquities, by the iniquity of your trading; therefore I brought fire from your midst; it **devoured** you, and I **turned you to ashes** upon the earth in the sight of all who saw you. <sup>19</sup> All who knew you among the peoples are astonished at you; you have become a horror, and **shall be no more forever.**" ' ' "

**Malachi 4:1-3:** Root and branch will **burn out** and become **ashes**: "For behold, the day is coming, **burning** like an oven, and all the proud, yes, all who do wickedly will be **stubble**. And the day which is coming shall **burn them up**," says the LORD of hosts, "That will leave them neither **root** nor **branch**." <sup>2</sup> But to you who fear My name the Sun of Righteousness shall arise with healing in His wings; and you shall go out and grow fat like stall-fed calves. <sup>3</sup> You shall trample the wicked, for they shall be **ashes** under the soles of your feet on the day that I do this," says the LORD of hosts."

## **The Testimony of Ellen G. White**

"Then I saw thrones, and Jesus and the redeemed saints sat upon them; and the saints reigned as kings and priests unto God. Christ, in union with His people, judged the wicked dead, comparing their acts with the statute book, the Word of God, and deciding every case according to the deeds done in the body [**Revelation 20:11, 12**]. Then they meted out to the wicked **the portion** which they must suffer, **according to their works** [**1 Corinthians 6:2; Revelation 20:11, 12**]; and it was written against their names in the book of death. Satan also and his angels were judged by Jesus and the saints [**1 Corinthians 6:3**]. **Satan's punishment was to be far greater [in terms of length]** than that of those whom he had deceived. His suffering would so far exceed theirs as to bear **no comparison** with it [**Revelation 20:9**]. After all those whom he had deceived had perished, Satan was still to live and suffer on **much longer**." *Early Writings*, p. 290

"I saw that some were **quickly destroyed**, while others **suffered longer**. They were punished **according to the deeds done in the body**. Some were **many days** consuming, and just as long as there was a portion of them unconsumed, all the sense of suffering remained. Said the angel, "The worm of life shall not die; their fire shall not be quenched as long as there is the least particle for it to prey upon."

Satan and his angels **suffered long**. Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him; and he must also suffer for the ruin of souls, which he had caused. Then I saw that Satan and all the wicked host **were consumed**, and the **justice of God** was satisfied [**key point**]; and all the angelic host and all the redeemed saints, with a loud voice said, "Amen!"



Said the angel: 'Satan is the **root**, his children are the **branches**. They are now consumed root and branch. They have died an **everlasting death**. They are **never to have a resurrection**, and God will have a **clean universe**.' *Early Writings*, pp. 293, 294.

## What is Ellen White's Biblical Foundation for what she says?

In the **daily service** the sins **entered** the sanctuary through the **blood** of the sacrifice. At the **end of the year** the sins that had entered by the blood were **removed** and placed on the head of the **scapegoat**.

**Leviticus 16:7:** "He shall take the **two goats** and present them before the LORD at the door of the tabernacle of meeting."

**Leviticus 16:20-22:** "And when he has made an **end of atoning** for the Holy Place, the tabernacle of meeting, and the altar, he shall bring the **live goat**.<sup>21</sup> Aaron shall lay **both his hands** on the head of the live goat, confess over it all the **iniquities** of the children of Israel, and all their **transgressions**, concerning all their **sins**, putting them **on the head of the goat**, and shall send it away into the **wilderness** by the hand of a suitable man.<sup>22</sup> The goat shall bear on itself all their iniquities to an **uninhabited land**; and he shall release the goat in the wilderness."

**Leviticus 23:29-30:** On the Day of Atonement, the **wicked** were cut off for their **own sins**—only **sins** that were forgiven in the course of the year were placed on the **scapegoat**: "For any person who is not afflicted in soul on that same day shall be **cut off** from his people.<sup>30</sup> And any person who does any work on that same day, that person I will **destroy** from among his people."

## God's Strange Act

**Isaiah 28:21:** "For the LORD will rise up as at Mount Perazim, He will be angry as in the Valley of Gibeon--that He may do His work, His awesome [strange] work, and bring to pass His act, His **unusual** act."

The fire falls on the earth according to **Revelation 20:7-10:** "Now when the thousand years have expired, Satan will be released from his prison<sup>8</sup> and will go out to deceive the nations which are in the four corners of the **earth**, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea.<sup>9</sup> They went up on the breadth of the earth and **surrounded** the camp of the saints and the **beloved city** and **fire** came **down** from **God** out of **heaven** [remember Sodom and Gomorrah] and **devoured** them.<sup>10</sup> The devil who deceived them, was cast into the **lake of fire and brimstone** where the beast and the false prophet are.

And they will be **tormented** day and night **forever and ever** [a long time whose end is not in view].”

In **Revelation 21:3-5** God promises to make everything new.

### **Quotations on the Identity of Azazel**

“The sending of the **sin-laden goat** . . . signified the complete removal of the sins of the people and the handing them over, as it were, to **the evil spirit to whom they belonged**” (The One Volume Bible Commentary, 1975, p. 95).

J. Russell Howden (Church of England): “The goat for Azazel, as it is sometimes misleadingly translated typifies God's challenge to Satan. Of the two goats, one was for Jehovah, signifying God's acceptance of the sin-offering; the other was for Azazel. This is probably to be understood **as a person**, being parallel with Jehovah in the preceding clause. So **Azazel is probably a synonym for Satan**.” *Sunday School Times*, January 25, 1927

Samuel M. Zwemer (**Presbyterian**): “**The devil** (Sheitan, or Iblis) has a proper name—Azazel. He was expelled from Eden.” *Islam, a Challenge to Faith*, p. 89.

E. W. Hengstenberg (**Lutheran**): “The manner in which the phrase “for Azazel” is contrasted with “for Jehovah,” necessarily requires that Azazel should designate a personal existence and if so, **only Satan can be intended**. If by Azazel, Satan is not meant, there is no reason for the lots that were cast. We can then see no reason why the decision was referred to God, why the high priest did not simply assign one goat for a sin offering, and the other for sending away into the desert. *Egypt and the Books of Moses*, pp. 170,171.

J. B. Rotherham (**Disciples of Christ**): “And one lot for Azazel” (Lev. xvi. 8).—It seems impossible to dissent from the opinion that “Azazel,” instead of being a name for the (e)scape goat, is the name or title of an **evil Being**, opposed to Yahweh, to whom the live goat on the great Day of Propitiation was sent. Admitting so much, it still remains to inquire into the meaning of this very peculiar but impressive ceremony of sending the living goat to Azazel. Assuming that Satan is represented by Azazel—and there does not appear anything else which biblically we can assume—it is most important to observe that there is here no sacrifice offered to the evil spirit.” *The Emphasized Bible*, vol. 3, p. 918.

“Abingdon Bible Commentary” (**Methodist**): “On the goats lots are to be cast, one for Jehovah, and the other for Azazel. The translation dismissal in the R.V. mg. here (cf. removal in A.S.V. mg.) is inadmissible, being based on a false etymology. What the word meant is unknown, but it should be retained as the proper name of a **wilderness demon**—Page 289.

'... the devil himself, the head of the fallen angels, who was afterwards called **Satan**; for no subordinate evil spirit could have been placed in antithesis to Jehovah as **Azazel** is here, but only the ruler or head of the kingdom of demons.' (C. F. Keil and F. Delitzsch, *Commentary on the Old Testament, bk. 1: The Pentateuch, 'The Third Book of Moses,' 10 bks. [n.d.], p. 398.*)

The Jewish authority **Dr. M. M. Kalisch**: "There can be no doubt whatever that Azazel is a **personal**, a **superhuman**, and an **evil being**—in fact a wicked demon. . . . It was approved of by early Christian writers who identified **Azazel with Satan** (Origen, C. Cels. VI. 43, p. 305 ed. Spencer; Iren. Adv. Haer. 1. 12; Epiphanius. Haeres XXXIV. 11), and by many later and modern scholars." (*A Historical and Critical Commentary on the Old Testament, vol. 2, pp. 328, 329.*)

**International Standard Bible Encyclopedia**: "By the use of the same preposition . . . in connection with Jehovah and **Azazel**, it seems natural . . . to think of some **personal** being." *"Azazel," vol. 1, p. 343.*

**Smith and Peloubet's "A Dictionary of the Bible"**: "The best modern scholars agree that it designates the **personal being** to whom the goat was sent, probably **Satan**." *Page 65.*

Roy Gane's **NIV Application Commentary** on Leviticus and Numbers, which represents mainstream evangelical thinking gives the same idea. Although Gane is an SDA, his commentary was reviewed and accepted by the best of evangelical scholarship. Also, the standard evangelical commentators, such as **Gordon Wenham** (New International Commentary on the OT) gives this as a possible interpretation. It is noteworthy that the recent evangelical commentaries **no longer** argue for Christ as the fulfillment of this typology.

**Consider also the following discussion by John N. Andrews, and his citation of scholars who were not Adventists:**

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, **Hengstenberg** affirms with great confidence that Azazel cannot be anything else but another name for Satan. . . ."

"The meaning of the term, viewed as a proper name, was stated in 1677, by **Spencer, Dean of Ely**, to be Powerful Apostate, or Mighty Receder."

**Mr. Beecher**, on the seventy-second page of his [p. 127] work, states that **Professor Bush** considers Azazel to be a proper name of Satan.

**Gesenius, the great Hebrew lexicographer**, says:—"Azazel, a word found only in the law respecting the Day of Atonement. . . . says:—"Azazel, a word found only in the law respecting the day of atonement. Lev.16:8,10,26. . . . it seems to denote an evil demon dwelling in the

desert and to be plac[at]ed with victims . . . . This name Azazel is also used by the Arabs for an evil demon."

**Milton** represents Azazel as one of the fallen angels, and the standard-bearer of Satan . . . . *Paradise Lost, book 1.*

The "**Comprehensive Commentary**" has the following important remarks:—"Scape-goat. See different opinions in Bochart. **Spencer**, after the oldest opinions of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmuller, whom see. The Syriac has Azzail, the angel (strong one) who revolted."

"**Cassell's Illustrated Bible**" speaks thus of the scape-goat:—"We offer the following exposition as much more likely, and much more satisfactory: That Azazel is a personal denomination for the evil one."—*J. N. Andrews, The Judgment, Its Events and Their Order, pp. 78-81.*

According to the Book of Enoch, which brings Azazel into connection with the Biblical story of the fall of the angels, located on Mount Hermon, a gathering-place of demons from of old (Enoch xiii.; compare Brandt, "Mandäische Theologie," 1889, p. 38). Azazel is represented in the Book of Enoch as one of the leaders of the rebellious Watchers in the time preceding the flood; he taught men the art of warfare, of making swords, knives, shields, and coats of mail, and women the art of deception by ornamenting the body, dying the hair, and painting the face and the eyebrows, and also revealed to the people the secrets of witchcraft and corrupted their manners, leading them into wickedness and impurity; until at last he was, at the Lord's command, bound hand and foot by the archangel Raphael and chained to the rough and jagged rocks of [Ha] Duduael (= Beth Ḥadudo), where he is to abide in utter darkness until the great Day of Judgment, when he will be cast into the fire to be consumed forever (Enoch viii. 1, ix. 6, x. 4–6, liv. 5, lxxxviii. 1; see Geiger, "Jüd. Zeit." 1864, pp. 196–204).

1 Enoch 10:8: "The whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin."

According to 1 Enoch (a book of the Apocrypha), Azazel (here spelled 'āzā'zyēl) was one of the chief Grigori, a group of fallen angels who married women. This same story (without any mention of Azazel) is told in Genesis 6:2–4:

That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. [...] There were giants in the earth in those days; and also afterward, when the sons of God came in unto the daughters of men, and they bore children to them, the same became mighty men which were of old, men of renown.

1 Enoch portrays Azazel as responsible for teaching people to make weapons and cosmetics, for which he was cast out of heaven. 1 Enoch 8:1–3a reads: And Azazel taught men to make swords and knives and shields and breastplates; and made known to them the metals [of the earth] and the art of working them; and bracelets and ornaments; and the use of antimony and the beautifying of the eyelids; and all kinds of costly stones and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray and became corrupt in all their ways.

The corruption brought on by Azazel and the Grigori degrades the human race, and the four archangels (Michael, Gabriel, Raphael, and Phanuel) “saw much blood being shed upon the earth and all lawlessness being wrought upon the earth [...] The souls of men [made] their suit, saying, "Bring our cause before the Most High; [...] Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were in heaven, which men were striving to learn."

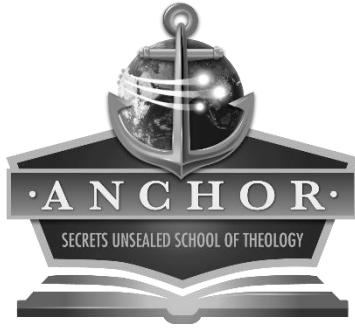
God sees the sin brought about by Azazel and has Raphael “bind Azazel hand and foot and cast him into the darkness: and make an opening in the desert – which is in Dudael – and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there forever, and cover his face that he may not see light.”

Several scholars have previously discerned that some details of Azazel's punishment are reminiscent of the scapegoat ritual. Thus, Lester Grabbe points to a number of parallels between the Azazel narrative in 1 Enoch and the wording of Leviticus 16, including “the similarity of the names Asael and Azazel; the punishment in the desert; the placing of sin on Asael/Azazel; the resultant healing of the land.”<sup>1</sup> Daniel Stökl also observes that “the punishment of the demon resembles the treatment of the goat in aspects of geography, action, time and purpose.” Thus, the place of Asael’s punishment designated in 1 Enoch as Dudael is reminiscent of the rabbinic terminology used for the designation of the ravine of the scapegoat in later rabbinic interpretations of the Yom Kippur ritual. Stökl remarks that “the name of place of judgment (Dudael) is conspicuously similar in both traditions and can likely be traced to a common origin.”

Azazel's fate is foretold near the end of 1 Enoch 2:8, where God says, “On the day of the great judgement he shall be cast into the fire. [...] The whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.”

The online Jewish Encyclopedia: This is confirmed by the Book of Enoch, which brings Azazel into connection with the Biblical story of the fall of the angels, located, obviously in accordance with ancient folk-lore, on Mount Hermon as a sort of an old Semitic Blocksberg, a gathering-place of demons from of old (Enoch xiii.; compare Brandt, "Mandäische Theologie," 1889, p. 38). Azazel is represented in the Book of Enoch as the leader of the rebellious giants in the time preceding the flood; he taught men the art of warfare, of making

swords, knives, shields, and coats of mail, and women the art of deception by ornamenting the body, dyeing the hair, and painting the face and the eyebrows, and also revealed to the people the secrets of witchcraft and corrupted their manners, leading them into wickedness and impurity; until at last he was, at the Lord's command, bound hand and foot by the archangel Raphael and chained to the rough and jagged rocks of [Ha] Duduael (= Beth Ḥadudo), where he is to abide in utter darkness until the great Day of Judgment, when he will be cast into the fire to be consumed forever (Enoch viii. 1, ix. 6, x. 4-6, liv. 5, lxxxviii. 1; see Geiger, "Jüd. Zeit." 1864, pp. 196-204). The story of Azazel as the seducer of men and women was familiar also to the rabbis, as may be learned from Tanna d. b. R. Yishma'el: "The Azazel goat was to atone for the wicked deeds of 'Uzza and 'Azrael, the leaders of the rebellious hosts in the time of Enoch" (Yoma 67*b*); and still better from Midrash Abkir, end, Yalk., Gen. 44, where Azazel is represented as the seducer of women, teaching them the art of beautifying the body by dye and paint (compare "Chronicles of Jerahmeel," trans. by Gaster, xxv. 13). According to Pirḳe R. El. xlvi. (comp. Tos. Meg. 31*a*), the goat is offered to Azazel as a bribe that he who is identical with Samael or Satan should not by his accusations prevent the atonement of the sins on that day.



## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #26 – The Feast of Tabernacles

**Leviticus 23:33-36:** *“Then the Lord spoke to Moses, saying, <sup>34</sup> “Speak to the children of Israel, saying: ‘The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the Lord. <sup>35</sup> On the first day there shall be a holy convocation. You shall do no customary work on it. <sup>36</sup> For seven days you shall offer an offering made by fire to the Lord. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the Lord. It is a sacred assembly, and you shall do no customary work on it.”*

#### Introductory Matters

The Day of Atonement is the **last date** that we can know in the Feast system because the Angel of Revelation 10:6 swore that prophetic time would be no longer. We can be certain, however, that the fulfillment of the Feast of Tabernacles will take place **at the very season** of the year when the type occurred. The Feast of Tabernacles lasted **seven days**, and a glorious eighth day. Is it just possible that the Feast will be fulfilled on the seven-day journey to heaven and the eighth day will be ‘the great day of the feast’?

It is important to remember that the year/day principle applies only to the feasts of trumpets and Day of Atonement because they occur during the dispensation of the Spirit when things are to be spiritually understood. We do not apply the year/day principle to the Passover, Unleavened Bread, First fruits and Pentecost because these were fulfilled before the Hebrew theocracy ended. The time element of the Feast of Tabernacles will once again be literal because Jesus will be literally present. This is why the thousand years are literal as well!

#### The type

**Camping in tents:** The Israelites had dwelt in **tents** during their wilderness wanderings with no permanent homeland—they were always on the go.

**Numbers 9:17-23:** *“Whenever the cloud was taken up from above the tabernacle, after that the children of Israel would journey; and in the place where the cloud settled, there the children of*

Israel would **pitch their tents**.<sup>18</sup> At the command of the Lord the children of Israel would journey, and at the command of the Lord, they would camp; as long as the cloud stayed above the tabernacle they remained encamped.<sup>19</sup> Even when the cloud continued long, many days above the tabernacle, the children of Israel kept the charge of the Lord and did not journey.<sup>20</sup> So it was, when the cloud was above the tabernacle a few days: according to the command of the Lord, they would remain encamped, and according to the command of the Lord they would journey.<sup>21</sup> So it was, when the cloud remained only from evening until morning: when the cloud was taken up in the morning, then they would journey; whether by day or by night, whenever the cloud was taken up, they would journey.<sup>22</sup> Whether it was two days, a month, or a year that the cloud remained above the tabernacle, the children of Israel would remain encamped and not journey; but when it was taken up, they would journey.<sup>23</sup> At the command of the Lord they remained encamped, and at the command of the Lord they journeyed; they kept the charge of the Lord, at the command of the Lord by the hand of Moses.”

**Strangers and pilgrims:** Even Abraham, Isaac and Jacob realized that they were strangers and pilgrims on the sin-laden earth. They looked for a city whose builder and maker is God:

**Hebrews 11:9, 10, 13-16:** “By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise;<sup>10</sup> for he waited for the city which has foundations, whose builder and maker is God.<sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth.<sup>14</sup> For those who say such things declare plainly that they seek a homeland.<sup>15</sup> And truly if they had called to mind that country from which they had come out, they would have had opportunity to return.<sup>16</sup> But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.”

**All males present:** Israel commemorated their wilderness wandering by celebrating the Feast of Tabernacles. All **males 12 and over** were required to travel to Jerusalem to celebrate the Feast. Do doubt the families also attended with the head of household as we can see in the story of Christ’s visit to Jerusalem when he was twelve:

**Exodus 23:14-17:** “**Three times** you shall keep a feast to Me in the year:<sup>15</sup> You shall keep the **Feast of Unleavened Bread** (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty);<sup>16</sup> and the **Feast of Harvest**, the first fruits of your labors which you have sown in the field; and the **Feast of Ingathering** at the end of the year, when you have gathered in the fruit of your labors from the field.<sup>17</sup> “**Three times in the year** all your males shall appear before the Lord God.”

“The feast continued for **seven days** and for its celebration the inhabitants of Palestine, with many from other lands, **left their homes**, and **came to Jerusalem**. From **far and near** the people came,



*bringing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could please the eye, and give expression to the **universal joy**, was brought from the woods; the city bore the appearance of a beautiful forest.” *The Desire of Ages*, p. 448*

**Gods’ Goodness:** God gave Israel **water** from the rock, **manna** from heaven, a **pillar** led them and gave them shade by day and **light** and warmth by night (Exodus 13:21, 22) and their **shoes and clothing** did not wear for 40 years (Deuteronomy 29:5).

During the Feast of Tabernacles the people made **temporary abodes** of leaves in Jerusalem and the city looked like a vast botanical garden (Leviticus 23:40; Nehemiah 8:13-18).

*“This feast was not only the harvest thanksgiving, but the memorial of God’s protecting care over Israel in the wilderness. In commemoration of their tent life, the Israelites during the feast **dwelt in booths or tabernacles** of green boughs. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these **leafy dwellings**, and seemed to be alive with people.” *The Desire of Ages*, p. 448*

**Enemies subdued:** Israel had conquered her enemies and they were at peace in the land of Canaan

**Reasons for Rejoicing:** After the affliction of soul on the Day of Atonement the people had the certainty that their sins were forgiven and they celebrated with rejoicing and song (Leviticus 23:39; Isaiah 35). They had **three reasons** for rejoicing:

- God had blessed them in the wilderness wanderings and led them to the Promised Land.
- Their sins had just been blotted out on the Day of Atonement and they were at peace with God.
- The harvest of grapes, olives and dates had been gathered in.

*“With **sacred song and thanksgiving** the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven. Thus the way was prepared for the **rejoicing** of the feast. “O give thanks unto the Lord; for He is good: for His mercy endureth forever” (Psalm 106:1) rose triumphantly, while **all kinds of music**, mingled with **shouts of hosanna**, accompanied the **united singing**. The temple was the center of the **universal joy**. Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the **service of song**. The multitude of worshipers, **waving their branches of palm and myrtle**, took up the strain, and echoed the **chorus**; and again the **melody** was caught up by voices near and afar off, till the encircling hills were **vocal with praise**.” *The Desire of Ages*, p. 448*

**The water ceremony:** Reminded Israel of the water that had poured out of the rock: "He bore the flagon to the altar, which occupied a central position in the court of the priests. Here were two silver basins, with a priest standing at each one. The flagon of water was poured into one, and a flagon of wine into the other; and the contents of both flowed into a pipe which communicated with the Kedron, and was conducted to the Dead Sea. This display of the consecrated water **represented the fountain that at the command of God had gushed from the rock to quench the thirst of the children of Israel.** Then the jubilant strains rang forth, "The Lord Jehovah is my strength and my song;" "therefore with joy shall ye draw water out of the wells of salvation." Isaiah 12:2, 3." *The Desire of Ages*, p. 449

On the **Great Day** of the Feast of Tabernacles Jesus stood and spoke the following words:

**John 7:37-39:** "On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. <sup>38</sup> He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." <sup>39</sup> But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified."

**Emphasis on light:** The emphasis on **light** served to remind Israel of the pillar of light that had led them across the wilderness:

**John 7:2; John 8:12; John 9:5:** "Now the Jews' Feast of Tabernacles was at hand. . . Then Jesus spoke to them again, saying, "I am **the light of the world.** He who follows Me shall **not walk in darkness,** but have the **light of life**". . . As long as I am in the world, **I am the light of the world.**"

"Then spake Jesus again unto them, saying, **I am the light of the world:** he that followeth Me shall not walk in darkness, but shall have the light of life." When He spoke these words, Jesus was in the court of the temple specially connected with the **services of the Feast of Tabernacles.** In the center of this court rose two lofty standards, supporting **lampstands of great size.** After the evening sacrifice, all the lamps were kindled, shedding their **light over Jerusalem.** This ceremony was in **commemoration of the pillar of light** that guided Israel in the desert, and was also regarded as pointing to the **coming of the Messiah.** At evening when the lamps were lighted, the court was a scene of great rejoicing. Gray-haired men, the priests of the temple and the rulers of the people, united in the festive dances to the sound of instrumental music and the chants of the Levites.

In the **illumination of Jerusalem,** the people expressed their hope of the Messiah's coming **to shed His light** upon Israel. But to Jesus the scene had a wider meaning. As the radiant lamps of the temple lighted up all about them, so Christ, the source of spiritual light, illumines the darkness of the world. Yet **the symbol was imperfect.** That **great light** which His own hand had set in the heavens was a truer representation of the glory of His mission." *The Desire of Ages*, p. 463

**Burnt offering:** A burnt offering was made at the Feast of Tabernacles.

**Instruction in the Law:**

**Nehemiah 8:14-18:** *“And they found written in the Law, which the Lord had commanded by Moses, that the children of Israel should dwell in booths during the **feast of the seventh month**,<sup>15</sup> and that they should announce and proclaim in all their cities and in Jerusalem, saying, ‘Go out to the mountain, and bring olive branches, branches of oil trees, myrtle branches, **palm branches**, and branches of leafy trees, to **make booths**, as it is written.’<sup>16</sup> Then the people went out, brought them, and made themselves booths, each one on the roof of his house or in their courtyards or the courts of the house of God and in the open square of the Water Gate and in the open square of the Gate of Ephraim.<sup>17</sup> So the whole assembly of **those who had returned from the captivity** made booths and sat under the booths; for since the days of Joshua the son of Nun until that day the children of Israel had not done so and there was **very great gladness**.<sup>18</sup> Also day by day, from the first day until the last day, he **read from the Book of the Law of God**. And they kept the feast seven days; and on the **eighth day** there was a **sacred assembly**, according to the prescribed manner.”*

**Native Israelites:** Only native Israelites could celebrate the Feast of Tabernacles:

**Leviticus 23:42, 43:** *“You shall dwell in booths for seven days. All who are **native Israelites** [**members of God’s people**] shall dwell in booths,<sup>43</sup> that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God.”*

**Temple dedication:** The temple built by Solomon **was dedicated** at the feast of tabernacles (2 Chronicles 7:1). Now there would be a permanent temple in the city. There was much rejoicing and singing (2 Chronicles 7:8, 10).

**2 Chronicles 7:1, 8-11:** *“When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the temple. <sup>8</sup> At that time Solomon kept the feast **seven days** and all Israel with him, **a very great assembly** from the entrance of Hamath to the Brook of Egypt. <sup>9</sup> And on the **eighth day**, they held a sacred assembly . . . <sup>10</sup> On the twenty-third day of the seventh month he sent the people away to their tents, **joyful and glad of heart** for the good that the Lord had done for David, for Solomon, and for His people Israel. <sup>11</sup> Thus Solomon finished the house of the Lord and the king’s house; and Solomon successfully accomplished all that came into his heart to make in the house of the Lord and in his own house.”*

Permanent homes: After the Feast was over, the people traveled to their permanent homes and a new year began!

## The antitype

There is a present spiritual dimension to the Feast of Tabernacles. We can drink the **water** now (John 7:37-39), we can eat the **manna** now (John 6), we can receive **light** from the light of the world now (John 8:12; 9:5). We can catch a vision of our **permanent home** even now (Hebrews 11:10, 13-16). We can sing the **songs** of Canaan now. However, the fullest and literal fulfillment of the Feast is still in the future. When our pilgrimage on earth is over, we will travel for **seven days** to heaven and dwell in provisional places on our journey, and on the eighth day we will celebrate the Feast of Tabernacles in heaven for 1000 years and then we will return to our permanent home, the **earth made new**.

**Tent life now:** We live in 'tents' now and have no permanent home here:

**Hebrews 11:13, 14:** *"These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were **strangers** and **pilgrims** on the earth. 14 For those who say such things declare plainly that they **seek a homeland**."*

**Travel to the New Jerusalem:** All will travel to the New Jerusalem (the Father's house) for seven days (Revelation 21:3, 4) and arrive in heaven to celebrate the Great Day of the Feast, the **eighth day**:

**John 14:1-3:** *"Let not your heart be troubled; you believe in God, believe also in Me. <sup>2</sup> In **My Father's house** are many mansions; if it were not so, I would have told you. **I go to prepare a place** for you. <sup>3</sup> And if I go and prepare a place for you, I will come again and receive you to Myself; that **where I am, there you may be also**."*

*"We all entered the cloud together, and were **seven days ascending** to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us **harps** of gold and **palms** of victory." *EW*, p. 16*

**Heavenly celebration and praise:** There will be a great heavenly celebration with singing and God's people will have palm branches in their hands:

**Revelation 7:9-10:** *"After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with **palm branches in their hands**, <sup>10</sup> and **crying out with a loud voice**, saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!"*

**Revelation 19:6-7:** *"And I heard, as it were, the voice of a **great multitude**, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent*

reigns! <sup>7</sup> Let us be **glad and rejoice** and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready."

After the affliction of soul on the Day of Atonement (Joel 2:12-17 describes the Day of Atonement as a time of weeping, sorrow and affliction) will come the time for singing, joy and gladness (see also Psalm 46; Exodus 15; Revelation 15:2-4; 19:1-10; Zechariah 14:16; Psalm 43:1-4)

*"The people of Israel praised God at the Feast of Tabernacles, as they called to mind His mercy in their deliverance from the bondage of Egypt and His tender care for them during their pilgrim life in the wilderness. They **rejoiced also in the consciousness of pardon and acceptance**, through the service of the Day of Atonement, **just ended**. But when the ransomed of the Lord shall have been safely **gathered into the heavenly Canaan**, forever delivered from the bondage of the curse, under which "the whole creation groaneth and travaileth in pain together until now" (Romans 8:22), **they will rejoice with joy unspeakable and full of glory**. Christ's great work of atonement for men will then have been completed, and their **sins will have been forever blotted out**. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: The glory of Lebanon shall be given unto it, the Excellency of Carmel and Sharon; they shall see the glory of the Lord, and the Excellency of our God. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: "For in the wilderness shall waters break out, and streams in the desert and the parched ground shall become a pool, and the thirsty land springs of water: . . . and an highway shall be there, and a way and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: The wayfaring men, though fools, shall not err therein. "No lion shall be there, nor any ravenous beast shall go up there on, it shall not be found there; but the redeemed shall walk there: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: They shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:1, 2, 5-10." Patriarchs and Prophets, pp. 542, 543*

**Heaven not our permanent home:** God will **tabernacle** with us (Revelation 21:3). At His first coming He also 'tabernacled' with us and we beheld his glory (John 1:14). Even our present body is **a tent** and not a permanent building.

**Revelation 21:3:** "And I heard a loud voice from heaven saying, "Behold, the **tabernacle** of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.

**2 Corinthians 5:4:** "For we who are in **this tent** groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life."

**Matthew 5:5:** The new earth will be our permanent home: "Blessed are the meek, for they shall **inherit the earth**."

**Emphasis on water:** The water ceremony of the Feast of Tabernacles.

**Revelation 21:6, 22:1, 17; 7:16, 17:** "And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts . . . And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. . . And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely. . . They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat;<sup>17</sup> for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes."

The water ceremony at the Feast of Tabernacles was rich with meaning: "The flagon of water was poured into one [basin], and a flagon of wine into the other; and the contents of both flowed into a pipe which communicated with the Kedron, and was conducted to the Dead Sea." *The Desire of Ages*, p. 449

When the Roman soldier thrust his spear into Christ's side, water mixed with blood came out. The old Hymn, Rock of Ages, catches the nuance of the symbolism:



Rock of ages, cleft for me  
Let me hide myself in Thee  
Let the water and the blood  
From Thy riven side which flowed  
**Be of sin the double cure**  
Cleanse me from its guilt and pow'r . . .

**Emphasis on light:** The light ceremony of the Feast of Tabernacles will be all the more glorious:

**Revelation 21:23; 22:5:** "The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light.<sup>24</sup> And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. . . There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light and they shall reign forever and ever."

God's people will enjoy literal manna at the feast.

**Revelation 2:17:** "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat."

**Service in the temple:** The 144,000 will serve day and night in the temple and there will no longer be any thirst or hunger.

**Revelation 7:14-17:** "So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb. <sup>15</sup> Therefore they are before the throne of God, and **serve Him day and night in His temple** and He who sits on the throne will  **dwell** among them. [NIV: "the one who sits on the throne will **spread his tent over them.**"] <sup>16</sup> They shall **neither hunger anymore nor thirst anymore**; the sun shall not strike them, nor any heat; <sup>17</sup> for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes."

**Burnt Offering:** We will ever have the reminder of the wounds on Christ's body: There was an offering made at the Feast of Tabernacles. The hymn of Revelation 5:12, 13 in honor of the Lamb will be sung in the future according to GC, p. 678. Repeatedly Revelation 21 and 22 describe Jesus as the Lamb (Revelation 21:9, 14, 22, 23; 22:1, 3). Regarding this Ellen White states: "One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet are the only traces of the cruel work that sin has wrought." The Great Controversy, p. 674

**Service at Christ's table: Jesus will serve** the redeemed of the four corners of the earth at **his table** with the agricultural harvest of the fall:

**Luke 13:29:** "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

**Luke 22:30:** "That you may eat and drink **at my table** in my kingdom, and sit on thrones judging the twelve tribes of Israel."

**Revelation 19:7, 8:** "Then he said to me, "Write: 'Blessed are those who are called to the **marriage supper** of the Lamb!'" And he said to me, "These are the true sayings of God."

"And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the **manna, almonds, figs, pomegranates, grapes**, and many other kinds of **fruit.**" Early Writings, p. 19

**Only true Israelites:** Who will celebrate the Feast of Tabernacles in heaven? Only true Israelites whose names have not been cut off from the books in the Day of Atonement:

**Daniel 12:1:** "At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time and at that time your people shall be delivered, **everyone who is found written in the book.**"

**Revelation 3:5:** *“He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.”*

**Exodus 32:33-34:** *“And the Lord said to Moses, “Whoever has sinned against Me, I will blot him out of My book.”*

**Leviticus 23:29-30:** *“For any person who is not **afflicted in soul** on that same day [**the Day of Atonement**] shall be **cut off from his people**.”*

The Day of Atonement and Feast of Tabernacles symbolism does not expand upon one particular element. The Day of Atonement was the Day of Judgment that separated genuine believers from mere professors. The book of Revelation describes the final harvest both groups. Revelation 14:6-12 describes the three angels' message. When the message is finished, two groups are gathered, the grapes (the dragon, the beast and the false prophet—see Revelation 19:11-21) and the harvest, 144,000 (Revelation 14:14-17). The grapes then gather around the holy city (Revelation 14:8-20) intent on destroying God's people. However, Christ and the armies of heaven will trample the winepress and deliver the saints. The saints will then sing the songs of their deliverance at the heavenly Feast of Tabernacles. (Revelation 15:2-4; Isaiah 35:4; Psalm 46; Exodus 15).

### **Why are we still here?**

*“We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action.” Letter 184, 1901. Evangelism, p. 696*

*“It was not the will of God that the coming of Christ should be thus delayed. God did not design that His people, Israel, should wander forty years in the wilderness. He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people. But those to whom it was first preached, went not in “because of unbelief.” Their hearts were filled with murmuring, rebellion, and hatred, and He could not fulfill His covenant with them.*

*“For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.” Manuscript 4, 1883.*

We should long for heaven as Ellen White did and we should fulfill the mission as she did: *“I asked Jesus to let me eat of the fruit. He said, “Not now. Those who eat of the fruit of this land go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life and drink of the water of the fountain.” And He said, “You must go back to the earth again and*



*relate to others what I have revealed to you." Then an angel bore me gently down to this dark world. Sometimes I think I can stay here no longer; all things of earth look so dreary. I feel very lonely here, for I have seen a better land. Oh, that I had wings like a dove, then would I fly away and be at rest!*

*After I came out of vision, everything looked changed; a gloom was spread over all that I beheld. Oh, how dark this world looked to me. I wept when I found myself here, and felt homesick. I had seen a better world, and it had spoiled this for me. I told the view to our little band in Portland, who then fully believed it to be of God. That was a powerful time. The solemnity of eternity rested upon us. About one week after this the Lord gave me another view and showed me the trials I must pass through, and that I must go and relate to others what He had revealed to me, and that I should meet with great opposition and suffer anguish of spirit by going. However, said the angel, "The grace of God is sufficient for you; He will hold you up." Early Writings, pp. 19, 20*

## **Ellen White and the Feast of Tabernacles**

*"In the seventh month came the Feast of Tabernacles, or of ingathering. This feast acknowledged God's bounty in the products of the orchard, the olive grove, and the vineyard. It was the crowning festal gathering of the year. The land had yielded its increase, the harvests had been gathered into the granaries, the fruits, the oil, and the wine had been stored, the first fruits had been reserved, and now the people came with their tributes of thanksgiving to God, who had thus richly blessed them.*

*This feast was to be pre-eminently an occasion of rejoicing. It occurred just after the great Day of Atonement, when the assurance had been given that their iniquity should be remembered no more. At peace with God, they now came before Him to acknowledge His goodness and to praise Him for His mercy. The labors of the harvest being ended, and the toils of the new year not yet begun, the people were free from care, and could give themselves up to the sacred, joyous influences of the hour. Though only the fathers and sons were commanded to appear at the feasts, yet, so far as possible, all the household were to attend them, and to their hospitality the servants, the Levites, the stranger, and the poor were made welcome.*

*Like the Passover, the Feast of Tabernacles was commemorative. In memory of their pilgrim life in the wilderness the people were now to leave their houses and dwell in booths, or arbors, formed from the green branches "of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook." Leviticus 23:40, 42, 43.*

*The first day was a holy convocation, and to the seven days of the feast an eighth day was added, which was observed in like manner.*

*At these yearly assemblies the hearts of old and young would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the*

*ties that bound them to God and to one another. Well would it be for the people of God at the present time to have a Feast of Tabernacles--a joyous commemoration of the blessings of God to them. As the children of Israel celebrated the deliverance that God had wrought for their fathers, and His miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways He has devised for bringing us out from the world, and from the darkness of error, into the precious light of His grace and truth.*

*With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon the annual feasts. This example of devotion to God should emphasize the importance of religious worship and the necessity of subordinating our selfish, worldly interests to those that are spiritual and eternal. We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of His word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by the sanctifying influence, and we decline in spirituality. In our intercourse as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself is not filling the position that God designed he should. We are all children of one Father, dependent upon one another for happiness. The claims of God and of humanity are upon us. It is the proper cultivation of the social elements of our nature that brings us into sympathy with our brethren and affords us happiness in our efforts to bless others.*

*The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed. They will become "as though they had not been." Obadiah 16. And every voice in the whole universe will unite in joyful praise to God. Says the revelator, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5:13.*

*The people of Israel praised God at the Feast of Tabernacles, as they called to mind His mercy in their deliverance from the bondage of Egypt and His tender care for them during their pilgrim life in the wilderness. They rejoiced also in the consciousness of pardon and acceptance, through the service of the day of atonement, just ended. But when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan, forever delivered from the bondage of the curse, under which "the whole creation groaneth and travaileth in pain together until now" (Romans 8:22), they will rejoice with joy unspeakable and full of glory. Christ's great work of atonement for men will then have been completed, and their sins will have been forever blotted out." Patriarchs and Prophets, pp. 540-542*

*"Three times a year the Jews were required to assemble at Jerusalem for religious purposes. Enshrouded in the pillar of cloud, Israel's invisible Leader had given the directions in regard to*

*these gatherings. During the captivity of the Jews, they could not be observed; but when the people were restored to their own land, the observance of these memorials was once more begun. It was God's design that these anniversaries should call Him to the minds of the people. But with few exceptions, the priests and leaders of the nation had lost sight of this purpose. He who had ordained these national assemblies and understood their significance witnessed their perversion.*

*The Feast of Tabernacles was the closing gathering of the year. It was God's design that at this time the people should reflect on His goodness and mercy. The whole land had been under His guidance, receiving His blessing. Day and night His watchcare had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine press.*

*The feast continued for seven days, and for its celebration the inhabitants of Palestine, with many from other lands, left their homes, and came to Jerusalem. From far and near the people came, bringing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest.*

*This feast was not only the harvest thanksgiving, but the memorial of God's protecting care over Israel in the wilderness. In commemoration of their tent life, the Israelites during the feast dwelt in booths or tabernacles of green boughs. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people.*

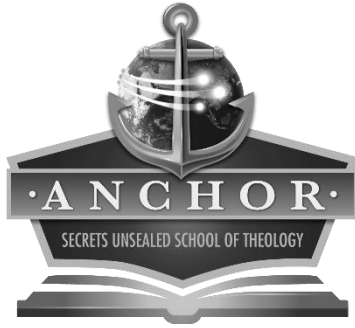
*With sacred song and thanksgiving the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven. Thus the way was prepared for the rejoicing of the feast. "O give thanks unto the Lord; for He is good: for His mercy endureth forever" (Psalm 106:1) rose triumphantly, while all kinds of music, mingled with shouts of hosanna, accompanied the united singing. The temple was the center of the universal joy. Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude of worshipers, waving their branches of palm and myrtle, took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise.*

*At night the temple and its court blazed with artificial light. The music, the waving of palm branches, the glad hosannas, the great concourse of people, over whom the light streamed from the hanging lamps, the array of the priests, and the majesty of the ceremonies, combined to make a scene that deeply impressed the beholders. But the most impressive ceremony of the feast, one that called forth greatest rejoicing, was one commemorating an event in the wilderness sojourn.*

*At the first dawn of day, the priests sounded a long, shrill blast upon their silver trumpets, and the answering trumpets, and the glad shouts of the people from their booths, echoing over hill and valley, welcomed the festal day. Then the priest dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high, while the trumpets were sounding, he ascended the broad steps of the temple, keeping time with the music with slow and measured tread, chanting meanwhile, "Our feet shall stand within thy gates, O Jerusalem." Psalm 122:2.*

*He bore the flagon to the altar, which occupied a central position in the court of the priests. Here were two silver basins, with a priest standing at each one. The flagon of water was poured into one, and a flagon of wine into the other; and the contents of both flowed into a pipe which communicated with the Kedron, and was conducted to the Dead Sea. This display of the consecrated water represented the fountain that at the command of God had gushed from the rock to quench the thirst of the children of Israel. Then the jubilant strains rang forth, "The Lord Jehovah is my strength and my song;" "therefore with joy shall ye draw water out of the wells of salvation." Isaiah 12:2, 3*

*As the sons of Joseph made preparation to attend the Feast of Tabernacles, they saw that Christ made no movement signifying His intention of attending. They watched Him with anxiety. Since the healing at Bethesda He had not attended the national gatherings. To avoid useless conflict with the leaders at Jerusalem, He had restricted His labors to Galilee. His apparent neglect of the great religious assemblies, and the enmity manifested toward Him by the priests and rabbis, were a cause of perplexity to the people about Him, and even to His own disciples and His kindred. In His teachings He had dwelt upon the blessings of obedience to the law of God, and yet He Himself seemed to be indifferent to the service which had been divinely established. His mingling with publicans and others of ill repute, His disregard of the rabbinical observances, and the freedom with which He set aside the traditional requirements concerning the Sabbath, all seeming to place Him in antagonism to the religious authorities, excited much questioning. His brothers thought it a mistake for Him to alienate the great and learned men of the nation. They felt that these men must be in the right, and that Jesus was at fault in placing Himself in antagonism to them. But they had witnessed His blameless life, and though they did not rank themselves with His disciples, they had been deeply impressed by His works. His popularity in Galilee was gratifying to their ambition; they still hoped that He would give an evidence of His power which would lead the Pharisees to see that He was what He claimed to be. What if He were the Messiah, the Prince of Israel! They cherished this thought with proud satisfaction." The Desire of Ages, pp. 447-450*



## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #27 – The Feast of Dedication and Messiah’s Birth

Hanukkah is a post-biblical feast that was celebrated on the 25<sup>th</sup> of Chislev (the ninth month of the civil year—our December). The Feast lasted for eight days, is known as the Feast of Lights, and the nine branched candelabrum was its symbol. It commemorated the rededication of the temple by Judas Maccabeus (1 Maccabees 4:52-59) after it had been desecrated by Antiochus Epiphanes. It was a winter festival which Jesus attended (John 10:22; also DA, p. 470).

#### Three Approaches to the Season of Christ’s Birth

Most Christians today celebrate the birth of Jesus on December 25 even though the Bible does not give us a specific date. Christmas is one of the mandated holidays on the Roman Catholic list of holy days and Protestants have embraced the custom. It is common knowledge that December 25 was the birthdate for many of the ancient pagan gods because it comes around the time of the Winter Solstice when the days get longer. So we need to ask ourselves the question: In what season of the year was Jesus born? In this study, we will attempt to answer this question. There are three approaches in determining the season of the year.

#### Approach #1: Seasonal

**Luke 2:8, 9:** Were the **shepherds in the fields** near Bethlehem at the end of December? Very doubtful! *“And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.”*

#### Approach #2: Prophetic

The Prophecy of the **Seventy Weeks:**

**Daniel 9:27:** The middle of the seventieth week would be at **Passover** time (end of March to early April) in the **spring of AD 31:** *“And he shall confirm the covenant with many for one week: and in the **midst of the week** he shall cause the sacrifice and the oblation to cease. . .”*

**I Corinthians 5:7**: The Jews celebrated the Passover in the **early spring**: *“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. . .”*

**Luke 3:23**: The baptism of Jesus took place when He was about **30 years old**: *“And Jesus himself began to be about **thirty years of age**, being (as was supposed) the son of Joseph, which was the son of Heli . . .”*

**Note**: The crucifixion of Jesus took place **in the middle** of the 70<sup>th</sup> week at Passover and Passover was in the early spring. Three and a half years earlier John baptized Jesus (in the fall). How do we know this? Because Luke tells us that Jesus had **just turned 30** when John baptized Him. This makes a date of **December 25** for His birth very **unlikely**.

**Approach #3: Chronological**: Luke chapter one clearly lays out a careful **chronology of Jesus’ birth** (see the chart).

## **Twenty-Four Priestly Cycles**

It is important to remember that Luke was not only a physician but also a careful historian. It is significant that Luke provides a series of chronological details that help us determine the season when Jesus was born.

The priestly **cycle began** in the **first month** of the religious year (the month of **Nissan** in late March or early April).

**Exodus 12:18**: *“In the **first month, on the fourteenth day** of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.”*

The **Bible** informs us that there were **24 priestly courses**:

**I Chronicles 24:1**: Aaron had **four sons**: *“These were the **divisions of the sons of Aaron**: The sons of Aaron were Nadab, Abihu, Eleazar and Ithamar.”*

**I Chronicles 24:18, 19**: The sons divided the priesthood into **24 courses**: each course served **two weeks** a year: *“The three and twentieth to Delaiah, **the four and twentieth** to Maaziah. These were the divisions of the sons of Aaron: These were the **orderings** of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.”*

**Leviticus 24:8:** The priests **changed courses** on the Sabbath: *“**Every Sabbath** he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant and it shall be **Aaron’s and his sons’**.”*

**Flavius Josephus**, the Jewish historian, confirms that there were 24 priestly courses:

**Flavius Josephus, Antiquities of the Jews, book 7, chapter 14, paragraph 7:** *“He [David] divided them also into courses: and when he had separated the priests from among them, he found of these priests **twenty-four courses**, sixteen of the house of Eleazar, and eight of that of Ithamar and he ordained that one course should minister to God **eight days**, from **Sabbath to Sabbath**. And thus were the courses distributed by lot, in the presence of David and Zadok and Abiathar, the high priests, and of all the rulers and that course which came first was written down as the first, and accordingly the second, and so on to the twenty-fourth; and this partition **hath remained to this day**.”*

### **The Eighth Course: Abijah’s (ending in early to mid-June):**

**Zechariah served in Ahijah’s course, which began at the end of May and ended early June:**

**I Chronicles 24:10:** Zechariah, the father of John the Baptist, served in the **eighth course**: *“The seventh to Hakkoz, the **eighth** to Abijah.”*

**Luke 1:5:** *“There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of **the course of Abia**: and his wife was of the daughters of Aaron, and her name was Elisabeth.”*

**Luke 1:8, 9:** *“And it came to pass, that while he **executed the priest’s office** before God in the **order of his course**, according to the custom of the priest’s office, his lot was to burn incense when he went into the temple of the Lord.”*

### **Elizabeth conceived John in early to mid-June and then hid herself for five months ‘till early to mid-November):**

**Luke 1:23, 24:** *“And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And **after those days [after his course]** his wife Elisabeth conceived, and hid herself **five months** . . .”*

### **Mary conceived Jesus: in Elizabeth’s six month (early to mid-December)**

**Luke 1:26, 27:** *“And in the **sixth month** the angel Gabriel was sent from God unto a city of Galilee, named Nazareth to a virgin espoused to a man named Joseph. . .”*

**Luke 1:36:** “And, behold, thy cousin Elisabeth, she **hath also** conceived a son in her old age: and this is the **sixth month** with her, who was called barren.”

**Luke 1:38:** “And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.”

**Luke 1:39-42:** “And Mary arose in **those days**, and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the **fruit of thy womb**.”

**Mary Remained with Elizabeth for three months and then John the Baptist was born (early to mid-March)**

**Luke 1:56:** “And Mary abode with her about **three months**, and returned to her own house.”

**Six more months pass until Jesus is born (Feast of Tabernacles: Early to mid-September)**

### **The Feast of Dedication**

The celebration of the Feast of **Dedication** (Hanukkah) or **Lights** (which lasts eight days) takes place in the month of **December**. The date **varies** from year to year. The celebration of Hanukkah in 2017 will be from December 12-20 and in 2018, it will be from December 2-10. It is highly probable that the conception of Jesus took place during this festival.

Let us examine a little history on the **origin of Hanukkah**: From 165-163 BC, **Antiochus Epiphanes** persecuted the Jews, **suspended** the temple service and **offered a pig** on the altar thus **desecrating the temple**. **Judas Maccabeus** delivered the Jews from Antiochus and in commemoration the deliverance, the **Feast of Dedication** was established.

How did the Jews celebrate the Feast of Dedication?

- It commemorated the deliverance from Israel’s **enemies**.
- It lasted **eight days**.
- The days were a season of **rejoicing, feasting and singing hymns**.
- It was celebrated in similar fashion to the **Feast of Tabernacles**.
- It was called “**Lights**”.



- The people carried leafy boughs and **palm branches**.

**Flavius Josephus, Antiquities of the Jews, book 12, chapter 2, Paragraph 7:** *“Now Judas celebrated the festival of the restoration of the sacrifices of the temple for **eight days**, and omitted no sort of **pleasures** thereon; but he **feasted** them upon very rich and splendid sacrifices and he honored God and **delighted** them by **hymns and psalms**. Nay, they were so very glad at the revival of their customs, when, after a long time of intermission, they unexpectedly had regained the **freedom of their worship** that they made it a **law for their posterity**, that they should keep a festival, on account of the **restoration** of their temple worship, for **eight days** and from that time to this we celebrate this festival and **call it Lights**. I suppose the reason was because of **this liberty** beyond our hopes **appeared** to us and that thence was the name given to that festival.”*

**2 Maccabees 10:6, 7:** *“This day of the purification of the temple fell on the very day on which the Temple had been profaned by the foreigners, the twenty-fifth of the same month, Chisel. They kept **eight festal days** with **rejoicing**, in the **manner of the Feast of Tabernacles**, remembering how, not long before at the time of the **feast of Tabernacles**, they had been living in the mountains and caverns like wild beasts Then, carrying **branches, leafy boughs and palms**, they **offered hymns** to him who had brought the cleansing of his own Holy Place to a happy outcome. They also decreed by **public edict**, ratified by vote that the whole Jewish nation should celebrate those same days every year.”*

**John 10:22, 23:** **Jesus** was in Jerusalem at the Feast of Dedication: *“And it was at Jerusalem the **feast of the dedication**, and it was **winter**. And Jesus walked in the temple in Solomon's porch.”*

If Mary conceived Jesus in **mid-December**, then He must have been born in **mid-September**. Which Feast did the Jews celebrate around the month of September? The answer is, the Feast of Tabernacles. **Luke and John** both highlight the work of John the Baptist in preparing the way for the arrival of Jesus and both highlight the **importance of light** in relation to the Messiah's birth.

## **Jesus' Birth and the Feast of Tabernacles**

**John 1:14:** *“And the Word was made flesh, and **dwelt [tabernacled]** among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”*

There is a much more common word for “dwell” in the New Testament (***katoikeo***) but the word used here is **skenoo**. This is the very word that book of Hebrews uses to describe the earthly tabernacle. It could be translated that He **“pitched his tent”** or ‘tabernacled’ with us.

**Luke 1:69-74, 78, 79:** “And hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began that we should be **saved from our enemies**, and from **the hand of all that hate us**; to perform the mercy promised to our fathers, and to remember his holy covenant. The oath which he sware to our father Abraham, that he would grant unto us, that we being **delivered out of the hand of our enemies** might serve him without fear Through the tender mercy of our God; whereby the **dayspring** from on high hath visited us, **to give light** to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.”

**John 1:4, 5, 9:** “In him was life; and the life was the **light** of men and the **light** shineth in darkness; and the darkness comprehended it not. . . That was the true **Light**, which lighteth every man that cometh into the world.”

## **Jesus Attended the Feast of Tabernacles and Spoke of Light and Water**

**John 7:2:** The Feast of Tabernacles was about to arrive and Jesus referred to Himself as the light of the world and invited those present to drink the water that He would give: “Now the Jews' **feast of tabernacles** was at hand.”

**John 7:10, 11:** “But when his brethren were gone up, then went **he also up unto the feast**, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, where is he?”

**John 7:37:** “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**.”

**John 8:12:** “Then spake Jesus again unto them, saying, **I am the light of the world**: he that followeth me shall not walk in darkness, but shall have the light of life.”

**The Feast of Tabernacles lasted eight days. Do the birth and circumcision of Jesus have anything to do with the eight day Feast?**

**Leviticus 23:35, 36:** “Speak unto the children of Israel, saying: The fifteenth day of this seventh month shall be the **feast of tabernacles** for seven days unto the LORD. On the first day shall be a holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the LORD: on the **eighth day** shall be a holy convocation unto you and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.”

**Luke 2:21:** “And when **eight days** were accomplished for the circumcising of the child, his name was called **JESUS**, which was so named of the angel before he was conceived in the womb.”

**Luke 2:28-32:** “Then took he him up in his arms, and blessed God, and said, <sup>29</sup> Lord, now lettest thou thy servant depart in peace, according to thy word: <sup>30</sup> For mine eyes have seen **thy salvation**, <sup>31</sup> Which thou hast prepared before the face of all people; <sup>32</sup> A **light to lighten** the Gentiles, and **the glory** of thy people Israel.”

## **The Final Feast of Tabernacles**

The Feast of Tabernacles commemorates the moment when Jesus came to pitch His tent with us to deliver us from our **spiritual enemies**, give us **spiritual light**, and refresh us with **spiritual water**. However, it also points forward to the time when Jesus will to **tabernacle with us again**. Thus, the Feast of Tabernacles is **commemorative** and **prophetic**.

**Revelation 7:9, 10:** “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb clothed with white robes, and **palms in their hands**; and **cried with a loud voice**, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.”

**Revelation 21:3:** “And I heard a great voice out of heaven saying, Behold, the **tabernacle of God is with men**, and he will **dwelt [tabernacle]** with them, and they shall be his people, and God himself shall be with them, and be their God.”

**Revelation 22:5** (also 21:11, 21:23): “And there shall be no night there; and they need no candle, neither light of the sun; for the **Lord God giveth them light**; and they shall reign for ever and ever.”

**Revelation 22:17:** “And the Spirit and the bride say, Come and let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him **take the water of life freely**.”

**Patriarchs and Prophets, pp. 540, 541:** “Well would it be for the people of God at the present time to have a **Feast of Tabernacles**—a joyous commemoration of the blessings of God to them. As the children of Israel celebrated the deliverance that God had wrought for their fathers, and His miraculous preservation of them during their journeyings from Egypt **so should we gratefully call to mind** the various ways He has devised for bringing us out from the world, and from the darkness of error, into the precious light of His grace and truth.”



## WHEN WAS JESUS BORN?

**1. SEASONAL:** Were the shepherds in the field at the end of December? (*Luke 2:8, 9*)

**2. PROPHETIC:** The 70 week prophecy indicates that Jesus was born in the fall (*Luke 3:23; Acts 7; Daniel 9:26; 1 Cor. 5:7, 8*):

**FALL**  
457 B. C.

**FALL**  
27 A. D.

**SPRING**  
31 A. D.

**FALL**  
34 A. D.

*483 years (69 Weeks)*

*3.5 years*

*3.5 years*

*Daniel 9:24*  
Artaxerxes' decree

*Luke 3:23*  
Jesus about 30 when He was baptized

*1 Cor. 5:7*  
Jesus' death

*Acts 7*  
Stephen stoned

### 3. CHRONOLOGICAL (See the supporting Biblical and historical references on the back of this page):

[1]	[2]	[3]	[4]	[5]	[6]
Early to mid-April	End of May	Early to mid-June	Early to mid-December	Early to mid-March	Early to mid-September
7 weeks	1 week	6 months	3 months	6 months	
First seven courses	8 <sup>th</sup> course				
Priestly courses begin	Abijah's Course begins	John conceived	Jesus conceived Hannukah?	John born	Jesus born Feast of Tabernacles?

## Explanatory Notes

[1] I Chronicles 24:1, 10, 18-19; Leviticus 24:8, 9; Exodus 12:18; Esther 3:7. From Flavius Josephus:

“He [David] divided them also into courses: and when he had separated the priests from among them, he found of these priests twenty-four courses, sixteen of the house of Eleazar, and eight of that of Ithamar; and he ordained that one course should minister to God eight days, from Sabbath to Sabbath. And thus were the courses distributed by lot, in the presence of David and Zadok and Abiathar, the high priests, and of all the rulers; and that course which came first was written down as the first, and accordingly the second, and so on to the twenty-fourth; and this partition hath remained to this day.” Flavius Josephus, *Antiquities of the Jews*, book 7, chapter 14, paragraph 7.

[2] Luke 1:5, 8-9.

[3] Luke 1:23, 24

[4] Luke 1:26, 35-36; 38, 78-79 (see also verses 39-42); John 10:22; From Flavius Josephus on the Feast of Dedication (Hanukkah):

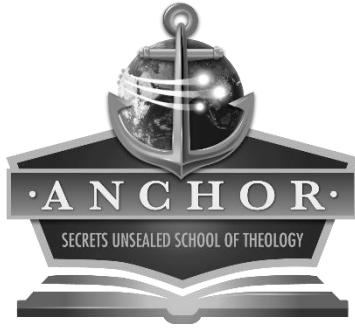
“Now Judas celebrated the festival of the restoration of the sacrifices of the temple for eight days, and omitted no sort of pleasures thereon; but he feasted them upon very rich and splendid sacrifices; and he honored God and delighted them by hymns and psalms. Nay, they were so very glad at the revival of their customs, when, after a long time of intermission, they unexpectedly had regained the freedom of their worship, that they made it a law for their posterity, that they should keep a festival, on account of the restoration of their temple worship, for eight days. And from that time to this we celebrate this festival and call it Lights. I suppose the reason was because of this liberty beyond our hopes appeared to us; and that thence was the name given to that festival.” Flavius Josephus, *Antiquities of the Jews*, book 12, chapter 2, paragraph 7.

The book of II Maccabees on the relationship between the Feast of Dedication and the Feast of Tabernacles:

“This day of the purification of the temple fell on the very day on which the Temple had been profaned by the foreigners, the twenty-fifth of the same month, Chislew. They kept eight festal days with rejoicing, in the manner of the Feast of Tabernacles, remembering how, not long before at the time of the feast of Tabernacles, they had been living in the mountains and caverns like wild beasts. Then, carrying branches, leafy boughs and palms, they offered hymns to him who had brought the cleansing of his own Holy Place to a happy outcome. They also decreed by public edict, ratified by vote, that the whole Jewish nation should celebrate those same days every year.” II Maccabees 10:6, 7 (See also Luke 1:71, 74 where the birth of Jesus is describes as deliverance from enemies).

[5] Luke 1:56-58

[6] John 1:4-9, 14; Luke 2:29-32; *The Desire of Ages*, pp. 447-449, 463-475.



## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Lesson #28 – Must We Keep the Feasts?

#### Shadows of Things to Come

#### Introduction

**Colossians 2:13-17:** “And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,<sup>14</sup> having [how did he forgive all our trespasses?] wiped out the handwriting of requirements [xeirographon] that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.<sup>15</sup> Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it [the cross].<sup>16</sup> So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths,<sup>17</sup> which are a shadow of things to come, but the substance is of Christ.”

#### Reasons for this study

- Some misuse this passage to teach that Christ nailed the Ten Commandments to the cross.
- Others fail to carefully study this passage and say that we are still required to observe the Hebrew Feasts.
- One group wants to nailed to the cross that which God has not nailed there.
- The other group wants to un-nail from the cross that which God has nailed there.

#### Moral Law, Statues and Ceremonies

There are two main types of laws in Scripture (we will deal with a ‘third category’, the ‘statutes’ later): The Moral Law (the Ten Commandments) and the Ritual or Ceremonial Law. This distinction did not originate in the days of Moses but rather goes all the way back to the very beginning of history. Ellen White has warned:

“There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the

**Scriptures.** *The distinction between the two systems is **broad and clear**. The ceremonial system was made up of **symbols pointing to Christ**, to His sacrifice and His priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until **type met antitype** in the death of Christ, the Lamb of God that taketh away the sin of the world.” *Patriarchs and Prophets*, p. 365*

## **The Origin of the Two Laws**

**Genesis 2:15-17:** One command, many principles: *“And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; <sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”*

- **All the principles** of the Ten Commandments were contained in this one command.
- God was saying to Adam and Eve: *“If you break My command you will **sin** and the penalty for sin will be **death**”.*
- God kept his promise by sentencing sinful Adam to death (Genesis 3:19):

**Genesis 3:21:** However, there was **hope**: *“Also for Adam and his wife the LORD God made **tunics of skin**, and clothed them.”*

- A substitute was found the instant that Adam and Eve sinned.
- The sacrificial system was established to point forward to the Messiah.
- Disobedience to the **Moral law** made the **Ceremonial law** necessary.
- The Moral Law is **eternal** but the Ceremonial law came in **after sin** to satisfy the demands of the Moral law.

**Genesis 4:1, 2** (see Hebrews 11:4): *“And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. 4 Abel **also** brought of the **firstborn of his flock** and of their fat.”*

- Abel brought a **grain offering**.
- Abel **also** offered the **first-born** of his flocks.
- Abel offered the **fat** of his flocks.
- This was an embryonic ceremonial system because **later on**, grain offerings, sacrifices and burning the fat were part of a more elaborate ceremonial system.
- There is no evidence that Abel ever observed the Feasts because the Feasts commemorated the history of Israel’s release from bondage and settling in Canaan.



## **The Relationship between the Moral and Ceremonial Laws**

The principles of the **Moral Law are eternal** and can **never be changed or abolished** because it is the **Constitution** of God's universal government. It reveals the love, holiness, perfection, righteousness and goodness **of His character**.

- When a person **sins** he transgresses the Moral Law, because sin is the **transgression of the Law** (I John 3:4: "*sin is the transgression of the Law*").
- The Moral Law **points out the sin** (Romans 3:20: "*By the law is the knowledge of sin*").
- The Law condemns and **demands payment**.
- The only payment that the Law will accept is **death** because "*the wages of sin is death.*" (Romans 6:23).
- **All have sinned** and therefore **all** are on **death row** (Romans 3:10, 23: "*There is none righteous, no, not one,*" "*all have sinned and come short of the glory of God*").

The life and death question is this: Was there any way for the sinner to **escape capital punishment**? Yes, only if Jesus, the **Creator** offered His life **in place of** that of His sinful creatures. Without **the shedding of blood** there could be no remission of sin. Jesus had to bear man's guilt and pay the debt he owed to the law (2 Corinthians 5:21).

## **The Salvation of Old Testament Believers**

We know that the Bible teaches that the shed blood of Jesus has power to forgive sin. However, could the blood of Christ have legally saved Old Testament believers before He actually died? Was there any **hope** of salvation before Jesus went to the cross? Yes there was! **God established the Ceremonial law** consisting of Feast, ceremonial sabbaths, new moons and meal and drink offerings so that Old Testament people could express their faith in the Redeemer who **was to come**. For this reason, the **Ceremonial law** became necessary because God's Moral law had been broken.

Let us go back to the **camp of Israel** and experience a **hypothetical case**:

- Suppose a person went into his neighbor's house and stole a pair of **sandals**.
- This act would be a violation of the Commandment: "**you shall not steal.**"
- Because of this sin, the Moral Law would say to this man: "**You must die, for the wages of sin is death.**"
- So to speak, the Moral law required payment of the debt but could not pay it.

- Now, let us suppose that the sinner was sorry for what he had done. Could he escape the death sentence? Yes, there was a way!

The repentant sinner could take a **lamb** to the sanctuary (**Leviticus 1:1-4**), place his **hand on its head**, and **confess** his sin upon it. In this way, the sinner transferred his sin to the victim. The sinner or priest then **slew the animal**. The animal was not guilty of the sin but died as a **substitute** to satisfy the just demands of the law. Thus the Moral law **pointed out sin** and the Ceremonial law pointed out the **remedy for sin**—the blood of the innocent victim.

As a result, the sinner could go home with the certainty of forgiveness, or **could he?** That person's sin was not legally forgiven until Jesus came to shed His blood, because the Bible tells us that the blood of bulls and goats can never take away sin.

**Hebrews 10:4:** *“For it is **not possible** that the blood of bulls and goats could take away sins.”*

Only the shed **blood of the Creator** could atone for the life of His sinful creatures. However, in the Old Testament the **Redeemer had not yet come**.

The Old Testament Ceremonial law was a system of **I. O. U's** or **debt bonds**. Every time the penitent sinner came to the sanctuary, confessed his sin on the head of the animal and slew it, Jesus was in effect saying: **“I will pay.”** That is to say, the debt was **deferred** or **postponed**, based upon Christ's **promissory note**. The entire Old Testament ceremonial system was one of **promissory notes** that Jesus guaranteed to pay in the future. Expressed another way, the Old Testament was a **gigantic credit system**.

This is what the apostle Paul referred to in **Romans 3:21-26**: *“But **now** the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, <sup>22</sup> even the righteousness of God, **through faith** in Jesus Christ, to all and on **all who believe**. For there is no difference; <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> being **justified freely by His grace** through the redemption that is in Christ Jesus, <sup>25</sup>whom God set forth as a propitiation by His blood, **through faith**, to **demonstrate His righteousness**, because in His forbearance God **had passed over the sins that were previously committed**, <sup>26</sup> to **demonstrate at the present time** His righteousness, that He might be **just and the justifier** of the one **who has faith in Jesus**.”*

**Colossians 2:13, 14:** *“And you, being **dead** in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having **forgiven you** all trespasses, <sup>14</sup> having wiped out the **handwriting of requirements** that was **against us**, which was **contrary to us** and He has taken it **out of the way**, having **nailed it to the cross**.”*

The word 'handwriting' in the King James Version is *xeroigraphon*. This word is composed of two Greek words, *xeir* (hand) and *grapho* (to write). However, the meaning here is not simply something written by hand. The word is a technical term that refers to a debt bond. The *Theological Dictionary of the New Testament* explains: "The reference is to God's pronouncement that the note which testifies against us is cancelled." The *Louw Nida Greek-English Lexicon of the New Testament* provides this meaning: 'he cancelled the record of our debts'.

Thus Colossians 2:14 refers to **debt bonds** that accumulated all throughout the Old Testament period. When Jesus died, He **nailed all these I. O. U's to the cross**. So to speak, He nailed the credit card bill to his cross because He paid for the **accumulated bill**. This is why he is called "*the lamb of God who takes away the sin of the world*" (John 1:29).

When Jesus came to this world, the I. O. U's or credit card bill was **bursting at the seams**. Jesus had guaranteed payment of the accumulated bill but only His shed blood could pay for it. His **word was his bond**. Between **Sinai and Calvary** over one million lambs were offered in the morning and evening sacrifices alone. When the priest took the blood into the sanctuary, **God accepted the I. O. U.** in virtue of **Christ's word** that He would pay the debt. In effect, Jesus was saying, "**Put it on my tab.**" **If Jesus had not come**, all the I. O. U.'s would have fallen upon those who had sacrificed the animals. In this sense, the entire ceremonial system was against man just as a debt is against the person who incurs it.

The I. O. U. system was one of **shadows** that pointed to Jesus, the coming reality. So to speak, **it was a moon system**, whose purpose was to lead to the sun. When Jesus came, the **entire system faded away** like the light of the moon fades away when the sun rises.

**Hebrews 7:18, 19:** "For on the one hand there is an annulling of the **former commandment** because of its **weakness** and **unprofitableness**,<sup>19</sup> for **the law** made nothing perfect; on the other hand, there is the bringing in of a **better hope**, through which we draw near to God."

**Hebrews 8:13:** "In that He says, "A new covenant," He has made the **first obsolete**. Now what is becoming obsolete and growing old is ready to **vanish away**."

This system was a **heavy burden**. It was **expensive, time consuming, grotesque** and **painful**. It caused much anguish and **suffering**. Why so much blood? God wanted to teach the **terrible consequences** of sin—it leads to death! On the other hand, the **Ten Commandments** are not as burdens but as a delight:

**I John 5:3:** "For this is the love of God, that we keep His commandments. And His commandments are **not burdensome**."

**Psalm 119:72, 131, 174:** *“The law of Your mouth is better to me than thousands of coins of gold and silver. . . I opened my mouth and panted, for I **longed for Your commandments**. . . I long for Your salvation, O LORD, and **Your law is my delight**.”*

**Ellen White** described the purpose of the Jewish Economy: *“Many regard the Jewish economy as an age of darkness. They have received the erroneous idea that repentance and faith had no part in the Hebrew religion, which they claim consisted only of forms and ceremonies. However, the children of Israel were **saved by Christ** as virtually as is the sinner of today. **By faith**, they saw Christ in those types and shadows, which **pointed forward** to his first advent and death, when type should meet anti-type. They rejoiced in a **Savior to come**, typified by sacrificial offerings, while we rejoice in a Savior **who has come**. That, which was **expectation** to ancient Israel, is **certainty** to modern Israel.”* *Signs of the Times*, April 22, 1880

**Colossians 2:15:** *“Having **disarmed** principalities and powers, He made a **public spectacle** of them, **triumphing** over them in it [the cross].”*

Colossians 2:15 describes Christ’s **public proclamation of victory** over Satan and His angels. Jesus had shed His precious blood, had legally paid for all the I. O. U.’s and now He could **answer Satan’s charges**. When Jesus said on the cross: **“It is finished”** (Matthew 27:50, 51) the **Ceremonial system ended** because the shadow had given way to the substance.

God buried **Moses** when he died on **Mt. Nebo** and **no one knew** the location of the burial. Shortly after God buried Moses, there was a **controversy** over his body (**Jude 9**). Satan contested the right of Jesus to resurrect Moses. He **presented the sin of Moses** before God and claimed that Moses was his. Jesus, however, affirmed that He had the right to resurrect Moses based on **the promise** of His future coming. This explains the reason why Moses **came to encourage Jesus** to go to the cross (**Luke 9:31**) on the Mount of Transfiguration. When Jesus died on the cross, He then had a **legal right** to allow Moses to remain in heaven.

*“There are many who try to **blend** these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The **distinction** between the two systems is **broad** and **clear**. The ceremonial system was made up of **symbols** pointing to Christ, to His sacrifice and His priesthood. This **ritual law**, with its sacrifices and ordinances, was to be performed by the Hebrews **until** type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were **to cease**. It is this law that Christ “took . . . out of the way, nailing it to His cross.” Colossians 2:14.”* *PP*, p. 365

**Colossians 2:16-17:** *“So let no one judge you in food or in drink, or regarding a festival [the three harvest festivals] or a new moon or sabbaths,<sup>17</sup> which are a shadow of things to come, but the substance is of Christ.”*

Some take this verse to mean that Christians are no longer required to **keep the Sabbath** and that they can eat and drink **anything they want**. However, is this what Paul is really saying?

### **Food and Drink**

Does the expression “**Food and drink**” refer to the food that we put on our **tables**? Is Paul telling Christians that Jesus died on the cross they can now eat clams, oysters, pork, and **shrimp**? Is he teaching that it is now all right for Christians to drink alcohol?

**Hebrews 9:9-12** employs the **same expression** as Colossians 2:16 and applies it to the Ceremonial system: *“It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation. **But** Christ came as High Priest of the good things to come [similar to Colossians 2:17], with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.”*

Clearly the expression ‘foods and drinks’ here refers to the **meal and drink offerings** of the Ceremonial system. We know this is true, because various **ablutions** and **fleshly ordinances** appear in the same context. The Old Testament repeatedly mentions food and drink offerings in the context of the **sanctuary services**:

**Exodus 29:38-41:** *“Now this is what you shall offer on the altar: two lambs of the first year, day by day continually.<sup>39</sup> One lamb you shall offer in the morning, and the other lamb you shall offer at twilight.<sup>40</sup> With the one lamb shall be one-tenth of an ephah of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine as a drink offering.”*

**Numbers 28:2, 7:** *“Command the children of Israel, and say to them, ‘My offering, **My food for My offerings** made by fire as a sweet aroma to Me, you shall be careful to offer to Me at their appointed time.’<sup>7</sup> And its drink offering shall be one-fourth of a hin for each lamb; in a holy place you shall pour out the drink to the LORD as an offering.”*

The text in Hebrews tells us explicitly that these food and drink offerings were imposed only **until the time of reformation**, that is, until Christ came (Hebrews 9:9-12). **Hebrews 10:1-4; 10:11-18** contrasts the Old Testament sacrifices with the New Testament fulfillment .

## **New Moons**

What about the **New Moons**? The Hebrew word for new moon is *kodesh*. It is also translated "**month**". The Jewish religious year was composed of **seven months** beginning in **March/April** and ending in **September/October**. At the **beginning** of each month (the new moon), there were sacrifices and offerings that pointed forward to the Messiah (**Numbers 28:11-15**). We are **no longer required** to celebrate the new moons because we do not have a religious year composed of seven months and because they were fulfilled in Christ.

## **Festivals or Feast Days**

What about the **festivals**? Technically speaking there were **three Hebrew harvest festivals** and four observances on the **Messiah's calendar**. The festivals in Colossians 2:16 refer primarily to the three harvest festivals. Each feast and observance pointed forward to **some event in the life and ministry of the Messiah**. Leviticus 23 describes these feasts and observances that pointed forward to Christ.

**Leviticus 23:2**: *"Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts.'"*

### **The seven and observances were:**

- Passover (harvest festival)
- Unleavened Bread
- First-fruits
- Pentecost (harvest festival)
- Trumpets
- Day of Atonement
- Tabernacles (harvest festival)

Regarding the first one of these, **Ellen White** states: *"It was Christ's desire to leave to his disciples an ordinance [the Lord's Supper] that would do for them the very thing they needed,-that would serve to **disentangle them** from the rites and ceremonies which they had hitherto*

engaged in as essential, and which the reception of the gospel made **no longer of any force**. To continue these rites would be an **insult** to Jehovah." *The Review and Herald*, June 14, 1898

"In the last Passover our Lord observed with his disciples, he instituted the Lord's supper **in place of** the Passover, to be observed in memory of his death. **No longer had they need of the Passover**, for he, the great antitypical Lamb, was ready to be sacrificed for the sins of the world. Type met antitype in the death of Christ." *The Youth's Instructor*, May 1, 1873

"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**." *The Desire of Ages*, p. 652

"When the Savior yielded up His life on Calvary, the **significance of the Passover ceased**, and the ordinance of the Lord's Supper was instituted as a **memorial of the same event** of which the Passover had been a type." *Patriarchs and Prophets*, p. 539

In a **broader sense**, Ellen White wrote about the entire Hebrew Economy: "The Jews had always prided themselves upon their divinely appointed services, and many of those who had been converted to the faith of Christ still felt that since God had once clearly outlined the Hebrew manner of worship, it was improbable that He would ever authorize a change in any of its specifications. **They insisted that the Jewish laws and ceremonies should be incorporated into the rites of the Christian religion**. They were slow to discern that all the sacrificial offerings had but prefigured the death of the Son of God, in which type met antitype, and after which the **rites and ceremonies of the Mosaic dispensation were no longer binding**." *Acts of the Apostles*, p. 189

"But there is a **law which was abolished**, which Christ "took out of the way, nailing it to his cross." Paul calls it "the law of commandments contained in ordinances." This **ceremonial law**, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews **until** type met antitype in the death of Christ as the Lamb of God to take away the sin of the world. Then all the sacrificial offerings and services were to be **abolished**. Paul and the other apostles labored to show this, and resolutely withstood those Judaizing teachers who declared that Christians should observe the **ceremonial law**." *Signs of the Times*, p. September 4, 1884

Christians who profess to be Bible students can appreciate more fully than ancient Israel did the full signification of the ceremonial ordinances that **they were required** to observe. If they are indeed Christians, they are prepared to acknowledge the sacredness and importance of the

shadowy types, as they see the accomplishment of the events which they represent.” *The Review and Herald*, May 6, 1875

## The Sabbaths

- What about the **sabbaths** (lower case)? These sabbaths should not be confused with the **seventh day** of the week. God established the seventh day Sabbath **in Eden before sin** and therefore it has nothing to do with the Ceremonial system. Furthermore, the Sabbath is **one of the Ten Commandments** and not part of the ceremonial law. **Leviticus 23:37, 38** makes a clear distinction between the seventh day Sabbath and the Ceremonial sabbaths and therefore, these sabbaths could not be referring to the seventh day Sabbath.

There were seven Ceremonial **sabbaths** associated with the **festivals, sacrifices, new moons** and **offerings. Like our birthday**, they fell on different days of the week. The feast days and the ceremonial sabbaths were **not one and the same thing**. Not all feast days were sabbaths and some feasts had more than one sabbath.

- **Passover** (Leviticus 23:5) **Not** a sabbath
- **Unleavened Bread** (Leviticus 23:7-8) **Two** sabbaths
- **First Fruits** (Leviticus 23:9-14) **Not** a sabbath
- **Pentecost** (Leviticus 23:15-22) sabbath
- **Trumpets** (Leviticus 23:25) sabbath
- **Atonement** (Leviticus 23:28) sabbath
- **Tabernacles** (Leviticus 23:35, 36) **Two** sabbaths

## The Testimony of Galatians

**Galatians 4:10, 11:** The book of Galatians helps us understand the passing away of these ceremonial observances. The apostle Paul founded the church in Galatia. After a while, a certain group of **Judaizers** persuaded the members that they needed to keep the Jewish Ceremonial law. This led Paul to write: “*You observe **days** and **months** and **seasons** and **years**. I am afraid for you, lest I have labored for you in vain.*”

- Days = ceremonial Sabbaths
- Months = new moons
- Seasons = feasts
- Years = Sabbatical and Jubilee



According to Ephesians 2:11-22, the legalistic observance of the ceremonial law had created a wedge of enmity between the Jews and the Gentiles. The Jerusalem Council (Acts 15) is a prime example of this wall of enmity. However, when Jesus died, the source of the enmity was taken away:

*“Therefore remember that you, once Gentiles in the flesh — who are called **Uncircumcision** by what is called the **Circumcision made in the flesh by hands** — <sup>12</sup> that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who once were far off have been brought near **by the blood of Christ**. <sup>14</sup> For He Himself is our peace, who has made **both one**, and has **broken down the middle wall of separation**, <sup>15</sup> having **abolished** in His flesh the enmity, that is, **the law of commandments contained in ordinances**, so as to create in Himself **one new man** from the two, thus making peace, <sup>16</sup> and that He might **reconcile them both to God** in one body through the cross, thereby **putting to death the enmity**. <sup>17</sup> And He came and preached peace to you who were afar off and to those who were near. <sup>18</sup> For through Him we **both have access** by one Spirit to the Father. <sup>19</sup> Now, therefore, you are **no longer strangers and foreigners**, but **fellow citizens** with the saints and members of the household of God, <sup>20</sup> having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, <sup>21</sup> in whom the whole building, being fitted together, grows into a holy temple in the Lord, <sup>22</sup> in whom you also are being built together for a dwelling place of God in the Spirit.”*

## **Colossians 2:17**

What about Colossians 2:17? *“All these things were **shadows of things to come** but the **substance or body** is of Christ.”*

Because the ceremonial law has been fulfilled, no one **can judge a person** for not offering animals, food and drink offerings, or for not celebrating the new moons, the feast days or the ceremonial Sabbaths. These rites and ceremonies all pointed **forward to Christ** and when He came, they were no longer binding upon Christians. These observances were **shadows** but Jesus is the body that **projected** the shadows.

*“And when the **Reality** came, in the person of Christ, they did not recognize in Him the **fulfillment** of all their types, the **substance** of all their **shadows**. They rejected the **antitype**, and clung to their **types** and **useless ceremonies**.” *Christ’s Object Lessons*, p. 35*

*“Christ is the **substance**, or **body**, which casts its **shadow back** into former dispensations. When Christ died, the **shadow ceased**. At the death of Christ, the typical system **was done away**; but the law of God, whose violation had made the plan of salvation necessary, was magnified and made honorable.” *Bible Echo*, July 15, 1893*

Those who believe that the observance of the Feasts is still binding upon Christians point out that Colossians 2:16, 17 says that foods and drinks, the festivals, the sabbaths and the new moons **are** (not 'were') shadows of things to come. According to them, this must mean that these observances were still shadows of things to come when Paul wrote. However, Ellen White explains this beautifully in the above quotation. The Ceremonial law was the shadow of things to come but the body that projected that shadow was of Christ. In other words, the shadow came before the reality and not the reality before the shadow.

**Hebrews 10:1** is very similar to Colossians 2:17. Referring to the ceremonial system, Paul uses the expression, '**having** [present participle] a **shadow** of good things **to come**.' Was Paul saying when he wrote, that the sacrifices that were being offered in the temple were still shadows of good things to come? Not even Feast keepers would be willing to say as much!

*"For the law, having a **shadow of the good things to come**, and not the **very image** of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect."*

## **Ellen White on Colossians 2**

On multiple occasions, Ellen White wrote about the meaning of Colossians 2:17: "*Christ is the **substance or body** which cast its **shadow back** into former dispensations and when Christ died the **shadow ceased**. The transgression of the moral code made the **shadowy system** necessary. And at the death of Christ, which event had been **shadowed forth** by the blood of beasts from the time of Adam, these offerings, and not the law of God, the violation of which had made them necessary, **was abolished**." *Signs of the Times*, August 7, 1879*

*"The death of Jesus Christ for the redemption of man, lifts the veil and **reflects a flood of light back** hundreds of years, upon the whole institution of the Jewish system of religion. Without the death of Christ all this **system was meaningless**. The Jews reject Christ, and therefore their **whole system** of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to **shadowy ceremonies** of types which **have met their antitype**, as they do to the law of the ten commandments, which was **not a shadow**, but a reality as enduring as the throne of Jehovah. The death of Christ **elevates the Jewish system of types and ordinances**, showing that they were of divine appointment, and for the purpose of keeping faith alive in the hearts of his people." *The Review and Herald*, May 6, 1875*

*"In this ordinance, Christ **discharged His disciples** from the cares and burdens of the ancient Jewish obligations in **rites and ceremonies**. These no longer possessed any virtue; for **type was meeting antitype** in Himself, the authority and foundation of all Jewish ordinances that pointed to Him as the great and only efficacious offering for the sins of the world. He gave **this***

**simple ordinance** that it might be a special season when He Himself would always be present, to lead all participating in it to feel the pulse of their own conscience, to awaken them to an understanding of the lessons symbolized, to revive their memory, to convict of sin, and to receive their penitential repentance. He would teach them that brother is not to exalt himself above brother, that the dangers of disunion and strife shall be seen and appreciated; for the health and holy activity of the soul are involved.

This ordinance does not speak so largely to man's intellectual capacity as to his heart. His moral and spiritual nature needs it. If His disciples had not needed this, it would not have been left for them as Christ's last established ordinance in connection with, and including, the last supper. It was Christ's desire to leave to His disciples an ordinance that would do for them the very thing they needed--that would serve to **disentangle them from the rites and ceremonies** which they had hitherto engaged in as essential, and which the reception of the gospel made **no longer of any force**. To **continue these rites would be an insult to Jehovah**. Eating of the body, and drinking of the blood, of Christ, not merely at the sacramental service, but daily partaking of the bread of life to satisfy the soul's hunger, would be in receiving His Word and doing His will." *The Review and Herald, June 14, 1898*

There are many who try to **blend these two systems**, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. **The distinction between the two systems is broad and clear**. The **ceremonial system** was made up of **symbols** pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its **sacrifices and ordinances**, was to be performed by the Hebrews **until type met antitype** in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. **It is this law** that Christ "took out of the way, nailing it to His cross." Colossians 2:14. However, concerning the law of Ten Commandments the psalmist declares, "Forever, O Lord, Thy word is settled in heaven." Psalm 119:89. And Christ Himself says, "Think not that I am come to destroy the law. . . . Verily I say unto you"--making the assertion as emphatic as possible--"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18. Here He teaches, not merely what the claims of God's law had been, and were then, but that these claims should hold as long as the heavens and the earth remain. The law of God is as immutable as His throne. It will maintain its claims upon mankind in all ages." *Patriarchs and Prophets, p. 365*

"Do not seek to go back to the land where Christ's feet trod ages ago. Christ says: "He that followeth me shall not walk in darkness, but shall have the light of life." We can know far more of Christ by following him step by step in the work of redemption, seeking the lost and the perishing, than by journeying to old Jerusalem. **Christ has taken his people into his church**. He has **swept away every ceremony of the ancient type**. He has given **no liberty to restore these rites**, or to **substitute anything that will recall the old literal sacrifices**. The Lord requires of his people **spiritual sacrifices alone**. Everything pertaining to his worship is placed under the superintendence of his Holy Spirit. Jesus said that the Father would send the Holy

Spirit in his name to teach his disciples all things, and to bring all things unto their remembrance that he had said unto them. The curse rests upon Jerusalem. The Lord has obliterated those things which men would worship in and about Jerusalem, yet many hold in reverence literal objects in Palestine, while they neglect to behold Jesus as their advocate in the heaven of heavens." The Review and Herald, February 25, 1896

"There are **two distinct laws** brought to view. One is the law of **types and shadows**, which reached to the time of Christ, and **ceased when type met antitype** in his death. The other is the law of Jehovah, and is as abiding and changeless as his eternal throne. After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of his death. It was saying to the world that they looked for a Redeemer to come, and had no faith in Him who had given his life for the sins of the world. Hence the ceremonial law ceased to be of force at the death of Christ." Signs of the Times, July 29, 1886

"The Jewish ceremonial law has passed away. The temple is in ruins. Jerusalem was given up to be destroyed but the law of the Ten Commandments lives, and will live through the eternal ages. The need for the service of sacrifices and offerings ceased when type met anti-type in the death of Christ. In him, the shadow reached the substance. The Lamb of God was a complete and perfect offering. Types and shadows, offerings and sacrifices, had no virtue after Christ's death on the cross; but God's law was not crucified with the Savior. Had it been, Satan would have gained all that he attempted to gain in heaven. For this attempt he was expelled from the heavenly courts, and today he is deceiving human beings in regard to the law of God. But this law will maintain its exalted character as long as the throne of Jehovah endures. Christ came to live this law, and he declared, "I have kept my Father's commandments." The Review and Herald, October 10, 1899

"If Adam had not transgressed the law of God, the **ceremonial law would never have been instituted**. Selected Messages, volume 1, p. 230

"The rending of the veil of the temple showed that the **Jewish sacrifices and ordinances** would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place." Early Writings, pp. 259, 260

"The ceremonial law, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ as the Lamb of God to take away the sin of the world. Then all the sacrificial offerings and services were to be

*abolished. Paul and the other apostles labored to show this, and resolutely withstood those Judaizing teachers who declared that Christians should observe the ceremonial law.” The Review and Herald, September 27, 1881*

## **The Statutes and the Ceremonial Law**

There were several different types of laws in ancient Israel:

- The **Ten Commandments** (applied to the entire human race for all time).
- The **statutes** (amplifications of the principles of the Ten Commandments to particular real life situations; Exodus 21; Deuteronomy 4).
- The **Ceremonial law** of sacrifices and offerings (shadows of Christ’s future redemptive acts).
- The **health laws** (applied to all human beings for all time).
- The **civil** laws (applied only to Israel while they functioned as a nation).

Those who favor the observance of the festivals today, argue that the Feasts were statutes and that the statutes are as eternal as the Ten Commandments. However, a careful study reveals that the statutes bear a relationship with the Moral Law rather than with the Ceremonial. The statutes were laws that expanded the principles of the Ten Commandments to specific circumstances of daily life. Whereas the Ten Commandments were **apodictic** law, the statutes were **casuistic** law.

The Feast keepers affirm that the Feasts are statutes, and that, according to Malachi 4:4, 5, the statutes are part of the **Elijah message** that must be proclaimed to the world as part of the three angels’ message (see Malachi 4:5, 6).

**Malachi 4:4-6:** *“Remember the Law of Moses, My servant, which I commanded him in Horeb for all Israel, with the **statutes and judgments**.<sup>5</sup> Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. <sup>6</sup> And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse.”*

The problem with this argument is that the statutes were amplifications of the Ten Commandments rather than specifications of the ritual or Ceremonial law. The following article by Ellen White is very helpful in understanding the meaning of the statutes.

*“The fact that the holy pair in disregarding the prohibition of God in one particular, thus transgressed his law, and as the result suffered the consequences of the fall, should impress all*

*with a just sense of the sacred character of the law of God. If the experience of our first parents in the transgression of what many who profess to fear God would call the lesser requirements of the law of God, was attended with such fearful consequences, what will be the punishment of those who not only break its most important precepts, as clearly defined as is the fourth commandment, but also teach others to transgress?*

*All will yet understand, as did Adam and Eve, that God means what he says. Men who pass on indifferently in regard to the especial claims of God's holy law, and who turn from and reject the light given upon the Sabbath of the fourth commandment, and seek to ease their consciences by following traditions and customs, will be held responsible by God, and in a greater degree, than if Christ had not come to the earth, and suffered on Calvary. The fact that the redemption of man from the penalty of the transgression, required this wonderful sacrifice on the part of Christ, gives unmistakable proof of the unchanging nature of the law of God.*

*God gave a clear and definite knowledge of his will to Israel by especial precepts, showing the duty of man to God and to his fellow men. The worship due to God was clearly defined. A special system of rites and ceremonies was established, which would secure the remembrance of God among his people, and thereby serve as a hedge to guard and protect the ten commandments from violation.*

*God's people, whom he calls his peculiar treasure, were privileged with a two-fold system of law; the moral and the ceremonial. The one, pointing back to creation to keep in remembrance the living God who made the world, whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity. The other, given because of man's transgression of the moral law, the obedience to which consisted in sacrifices and offerings pointing to the future redemption. Each is clear and distinct from the other. From the creation, the moral law was an essential part of God's divine plan, and was as unchangeable as he was. The ceremonial law was to answer a particular purpose of Christ plan for the salvation of the race. The typical system of sacrifices and offerings was established that through these services the sinner might discern the great offering, Christ. But the Jews were so blinded by pride and sin that but few of them could see farther than the death of beasts as an atonement for sin; and when Christ, whom these offerings prefigured, came, they could not discern him. The ceremonial law was glorious; it was the provision made by Jesus Christ in counsel with his Father, to aid in the salvation of the race. The whole arrangement of the typical system was founded on Christ. Adam saw Christ prefigured in the innocent beast suffering the penalty of his transgression of Jehovah's law.*

*The law of types reached forward to Christ. All hope and faith centered in Christ until type reached its antitype in his death. The statutes and judgments specifying the duty of man to his fellow men were full of important instruction, defining and simplifying the principles of the moral law, for increasing religious knowledge, and of preserving God's chosen people distinct and separate from idolatrous nations.*

*The statutes concerning marriage, inheritance, and strict justice in deal with one another, were peculiar and contrary to the customs and manners of other nations, and were designed of God to keep his people separate from other nations. The necessity of this to preserve the people of God from becoming like the nations who had not the love and fear of God, is the same in this corrupt age, when the transgression of God's law prevails and idolatry exists to a fearful extent. If ancient Israel needed such security, we need it more, to keep us from being utterly confounded with the transgressors of God's law. The hearts of men are so prone to depart from God that there is a necessity for restraint and discipline.*

*The love that God bore to man whom he had created in his own image, led him to give his Son to die for man's transgression, and lest the increase of sin should lead him to forget God and the promised redemption, the system of sacrificial offerings was established to typify the perfect offering of the Son of God.*

*Christ was the angel appointed of God to go before Moses in the wilderness, conducting the Israelites in their travels to the land of Canaan. Christ gave Moses his special directions to be given to Israel. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ."*

*"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." These words were called out by witnessing a representation by the Jews of water flowing from the flinty rock. This commemoration of bringing water from the rock in the wilderness moves the heart of the Son of God to tenderest compassion and pity for their darkened understanding; for they will not see the light, which he has brought to them. Christ tells them that he is that rock. I am that living water. Your fathers drank of that spiritual rock that followed them. That rock was myself. It was through Christ alone that the Hebrews were favored with the especial blessings, which they were continually receiving, notwithstanding their sinful murmurings and rebellion.*

*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 the everyday 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.*

*Christ became sin for the fallen race, in taking upon himself the condemnation resting upon the sinner for his transgression of the law of God. Christ stood at the head of the human family as their representative. He had taken upon himself the sins of the world. In the likeness of sinful*

*flesh, he condemned sin in the flesh. He recognized the claims of the Jewish law until his death, when type met antitype. In the miracle he performed for the leper, he bade him go to the priests with an offering in accordance with the Law of Moses. Thus, he sanctioned the law requiring offerings.*

*Christians who profess to be Bible students can appreciate more fully than ancient Israel did the full signification of the ceremonial ordinances that they were required to observe. If they are indeed Christians, they are prepared to acknowledge the sacredness and importance of the shadowy types, as they see the accomplishment of the events, which they represent. The death of Christ gives the Christian a correct knowledge of the system of ceremonies and explains prophecies, which remain obscure to the Jews. Moses of himself framed no law. Christ, the angel whom God had appointed to go before his chosen people, gave to Moses statutes and requirements necessary to a living religion and to govern the people of God. Christians commit a terrible mistake in calling this law severe and arbitrary, and then contrasting it with the gospel and mission of Christ in his ministry on earth, as though he were in opposition to the just precepts, which they call the Law of Moses.*

*The law of Jehovah, dating back to creation, was comprised in the two great principles, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. In addition, the second is like, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." These two great principles embrace the first four commandments, showing the duty of man to God, and the last six, showing the duty of man to his fellow man. The principles were more explicitly stated to man after the fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression.*

*God graciously spoke his law and wrote it with his own finger on stone, making a solemn covenant with his people at Sinai. God acknowledged them as his peculiar treasure above all people upon the earth. Christ, who went before Moses in the wilderness, made the principles of morality and religion more clear by particular precepts, specifying the duty of man to God and his fellow-men, for the purpose of protecting life, and guarding the sacred law of God, that it should not be entirely forgotten in the midst of an apostate world.*

*Professed Christians now cry, Christ! Christ is our righteousness, but away with the law. They talk and act as though Christ's mission to a fallen world was for the express purpose of nullifying his Father's law. Could not that work have been just as well executed without the only beloved of the Father coming to this world and enduring grief, privation, and the shameful death of the cross? Ministers preach that the atonement gave men liberty to break the law of God, and to commit sin, and then praise the free grace and mercy revealed through Christ under the gospel, while they despise the law of God.*



*They cast aside the restraint of the law, give loose rein to the corrupt passions and the promptings of the natural heart, and then triumph in the mercy and grace of the gospel. Christ speaks to such: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." What is the will of the Father? That we keep his commandments. Christ, to enforce the will of his Father, became the author of the statutes and precepts given through Moses to the people of God. Christians who extol Christ, but array themselves against the law governing the Jewish church, array Christ against Christ.*

*The death of Jesus Christ for the redemption of man lifts the veil and reflects a flood of light back hundreds of years, upon the whole institution of the Jewish system of religion. Without the death of Christ all this system was meaningless. The Jews reject Christ, and therefore their whole system of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to shadowy ceremonies of types which have met their antitype, as they do to the law of the ten commandments, which was not a shadow, but a reality as enduring as the throne of Jehovah. The death of Christ elevates the Jewish system of types and ordinances, showing that they were of divine appointment, and for keeping faith alive in the hearts of his people." The Review and Herald, May 6, 1875*

**Two additional quotations:**

*"Moses wrote these judgments and statutes from the mouth of God while he was with him in the mount. If the people of God had obeyed the **principles of the Ten Commandments**, there would have been no need of the **specific directions given to Moses**, which he wrote in a book, relative to their **duty to God and to one another**. The definite directions, which the Lord gave to Moses about the duty of his people to one another, **and to the stranger**, are the principles of the **Ten Commandments simplified**, and given in a definite manner that they need not err. . . The statutes and judgments given of God were good for the obedient. "They should live in them." But they were not good for the transgressor, for in **the civil law given to Moses** punishment was to be inflicted on the transgressor, that others should be restrained by fear." Spiritual Gifts, volume 3, pp. 300, 301*

Regarding the sin of those who participated in the French Revolution, Ellen White affirms:  
*"When error in one garb has been detected, Satan only masks it in a different disguise, and multitudes receive it as eagerly as at the first. When the people found Romanism to be a deception, and he could not through this agency lead them to transgression of God's law, he urged them to regard all religion as a cheat, and the Bible as a fable; and, **casting aside the divine statutes [did France cast aside the feasts?]**, they gave themselves up to unbridled iniquity. The fatal error which wrought such woe for the inhabitants of France was the ignoring of this one great truth: that true freedom lies within the proscriptions of the **law of God**. "O that thou hadst hearkened to My commandments! Then had thy peace been as a river and thy righteousness as the waves of the sea." "There is no peace, saith the Lord, unto the wicked." "But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." Isaiah 48:18,*

22; Proverbs 1:33. Atheists, infidels, and apostates oppose and **denounce God's law**; but the results of their influence prove that the well-being of man is bound up with his **obedience of the divine statutes**. Those who will not read the lesson from the book of God are bidden to read it in the history of nations." *The Great Controversy*, p. 285

**Genesis 26:5** tells us that Abraham kept God's statutes. If the statutes refer exclusively to the Feast days how could Abraham keep them if they had not been given yet?

## **The Gentiles and the Feasts**

The Jerusalem Council was **not only about circumcision**. Notice **Acts 15:1-5**: "And certain men came down from Judea and taught the brethren, "Unless you are **circumcised according to the custom of Moses**, you cannot be saved." <sup>2</sup> Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question. <sup>3</sup> So, being sent on their way by the church, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren. <sup>4</sup> And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them. <sup>5</sup> But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, **and** to command them to keep the law of Moses."

When the apostles rendered the final decision, they made a list of things that the **Gentiles** were required to obey from the Law of Moses:

**Acts 15:19-29**: "Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, <sup>20</sup> but that we write to them to abstain from things **polluted by idols**, from **sexual immorality**, from things **strangled**, and from **blood**. <sup>21</sup> For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath." <sup>22</sup> Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barsabas, and Silas, leading men among the brethren. <sup>23</sup> They wrote this, letter by them: The apostles, the elders, and the brethren, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings. <sup>24</sup> Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, "You must be **circumcised and keep the law**" — to whom **we gave no such commandment** — <sup>25</sup> it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul, <sup>26</sup> men who have risked their lives for the name of our Lord Jesus Christ. <sup>27</sup> We have therefore sent Judas and Silas, who will also report the same things by word of mouth. <sup>28</sup> For it seemed good to the **Holy Spirit, and to us**, to lay upon you no greater burden than these necessary things: <sup>29</sup>

that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, **you will do well.**"

## **Sacrifices Required**

Those who keep the Feasts today affirm that **spiritual sacrifices** now take the place of the literal ones. The problem with this argument is that there is no evidence in the Bible that during the festivals a spiritual sacrifice could take the place of a literal one. The Feasts were indissolubly linked with the sacrifices. On what basis can we pick and choose which prescriptions of the Feasts we will obey to the letter and which we will not?

Those who observe the Feasts have argued that sacrifices were linked with the Sabbath and today we can keep the Sabbath without offering sacrifices. Yet the biblical evidence clearly indicates that while the Sabbath could stand on its own two feet without the sacrifices, the Feasts could not! There were no sacrifices linked to the Sabbath in Genesis 2, Exodus 16, Exodus 20, Isaiah 58, or any New Testament reference to the Sabbath. The Sabbath was only linked with the sacrifices after the covenant was made and the sacrificial system was instituted at Sinai.

## **Travel to Jerusalem**

The Hebrew Feasts were inseparably linked with the temple service in Jerusalem and could not be celebrated anywhere else. This is especially true of the **three harvest festivals** (Passover, Pentecost, Tabernacles, see Exodus 34:24; Deut. 16:16). This is especially true of the Passover (Deuteronomy 16:5, 6) and the wave sheaf that had to be waved at the **door of the temple**.

While Israel was in exile in Assyria, away from their city and temple, they could not keep the Feasts. This led the prophet Hosea to ask the rhetorical question: "What will you do in the appointed day, and in the day of the feast of the Lord?" (Hosea 9:5). God does not require His people to travel to Jerusalem and furthermore there is no temple! Angel Manuel Rodriguez has well stated:

*"While Israel was captive they could not observe the feasts but when they returned to the land they could begin to celebrate them once more. Any attempt to justify their celebration **independent of the Israelite Temple** is simply a human determination without any biblical basis and can be described, once more, as a human tradition." Angel M. Rodriguez, "Israelite Festivals and the Christian Church," (Silver Spring, MD: Biblical Research Institute, 2005), p. 11* Even if people traveled to Jerusalem to celebrate every Feast, it would have no meaning because the curse is upon old Jerusalem:

*“Men and women may study the will of God with profit. Let young men and young women, while the dew of youth is upon them, begin to study the word of God, which expresses his will. The steps of Christ are certainly marked out in the word. Go where they can be found today. **Do not seek to go back to the land where Christ's feet trod ages ago.** Christ says: “He that followeth me shall not walk in darkness, but shall have the light of life.” We can know far more of Christ by following him step by step in the work of redemption, seeking the lost and the perishing, than by **journeying to old Jerusalem.** Christ has taken his people **into his church.** He has **swept away every ceremony of the ancient type.** He has given **no liberty to restore these rites,** or to **substitute anything** that will recall the old literal sacrifices. The Lord requires of his people **spiritual sacrifices alone.** Everything pertaining to his worship is placed under the superintendence of his Holy Spirit. Jesus said that the Father would send the Holy Spirit in his name to teach his disciples all things, and to bring all things unto their remembrance that he had said unto them. The curse rests upon Jerusalem. The Lord **has obliterated those things** which men would worship in and about Jerusalem, yet many hold in reverence **literal objects** in Palestine, while they neglect to **behold Jesus as their advocate** in the heaven of heavens.”  
*The Review and Herald, February 25, 1896.**

## **The word ‘forever’**

**Exodus 12:14, 17** states that the Passover Feast and the observance of Unleavened Bread were to be celebrated forever and **Leviticus 23:14** says that the offering of the First fruits was a **statute forever.** As Adventists we know that the word ‘forever’ does not always mean ‘endless’.

The word ‘forever’ is used for the **ablutions** (Exodus 30:21), for the **priestly robes** (Exodus 28:43), for the **priestly portion** of the *sacrifices* for Aaron and his sons (Leviticus 7:34-36), for the **lamps** (Exodus 27:20, 21). The word is used for individuals who promised to serve their **masters forever** (Exodus 21:6) and for **Samuel** serving in the house of the Lord forever (1 Samuel 1:22) The smoke of **Edom’s** destruction would rise forever (Isaiah 34:9). The priesthood of Aaron was to **last forever** and yet Hebrews 7 states that Jesus replaced it. The word ‘forever’ is used for circumcision (Genesis 17:13) and Acts 15 makes it clear that this rite is no longer mandatory.

The word ‘forever’ means **as long as** the Old Testament ritual system was in place. It is a well-known fact among Adventists that the word ‘forever’ means a long and indefinite period. We apply it this way when we are talking about the length of time that the fires of hell will burn, so why not when it is linked with the Feasts?

## **Traditions of Men**

When the Jews went into exile and the temple was destroyed, the priests could no longer offer the sacrifices that were required at the Feasts (Deuteronomy 16:5). For this reason, they had to create new ways to commemorate the feasts without traveling to Jerusalem and without sacrificing animals, etc. There was no divine revelation on how to keep the Feasts in exile so they created their own traditions.

As Jacques Doukhan has stated: “. . . since no specific biblical law exists indicating how these laws should be observed outside the temple, they [the Jews] will have to produce laws and traditions of their own.” *Ministry*, April 2010 “Should we Observe the Levitical Festivals?” p. 8

This leads us to ask the all-important question: Why should we observe some ceremonial observances and not others? Must we wave a sheaf of barley from our field at the entrance of the temple in Jerusalem? Do we pour a drink offering or meal offering over sacrifices? Which prescriptions will we follow and which not? In other words, without any divine guidance, who determines how the Feasts will be observed? Angel Manuel Rodriguez has described the predicament of those who promote Feast keeping: “Those who promote the observance of the festivals have to create their own personal way of celebrating the feasts and in the process create human traditions that are not based on an explicit expression of God’s will.” Angel M. Rodriguez, “Israelite Festivals and the Christian Church,” (Silver Spring, MD: Biblical Research Institute, 2005), p. 9

## **Agricultural Feasts**

Although God gave the Israelites the Feast program at Mt. Sinai, they could not keep them until they settled in Canaan because the Feasts were coded to the three harvests of the agricultural year in Canaan (barley, wheat and fruit). Clearly, Israel could not plant and harvest wheat and barley or gather grapes, olives and dates while they were in the wilderness and this is the reason why God gave them Manna (Exodus 23:16).

The feasts were tied to the agricultural yearly cycle in that particular sub-tropical climate zone. How can we keep these, say, in the northern USA where we have four seasons? Are our main two crops barley and wheat? Do we go the supermarket and purchase barley and wheat to offer at Passover and Pentecost? What about those who live in the Polar or desert regions? The fact is that the feasts were coded to the agricultural cycles in Canaan and only those who lived there could keep them as prescribed!

## The Sabbath and the Feasts

There is a fundamental difference between the seventh day Sabbath and the Feasts. God established the Sabbath at Creation before sin, and therefore it is perpetually binding. Not so with the ceremonial law. When God created the heavens and the earth there was no need of sacrifices or Feasts to commemorate or prefigure anything.

The Bible is clear that the feasts originated at Mt. Sinai. In fact, the first Feast, the Passover, was to remind Israel of the first step in their journey from Egypt to Canaan. The Feasts are connected with literal Israel and their particular history. In contrast, God gave the Sabbath to the entire human race long before Sinai. The Sabbath is part of the Ten Commandments and the Feasts are part of the book that the priests placed beside the Ark of the Covenant. The fourth commandment bears no relationship to the agricultural year, but rather follows the weekly cycle of seven days that is determined by the rising and setting of the sun. On the other hand, the moon determined the observance of the Feasts. This has something to say to those who keep the Sabbath according to a lunar rather than a solar calendar. Ellen White clearly and repeatedly refers to the Sabbath as a solar observance, not a lunar one:

*“When the Lord declares that He made the world in six days and rested on the seventh day, He means the day of twenty-four hours, which He has marked off by **the rising and setting of the sun.**”* *Testimonies to Ministers*, p. 135

*“God rested on the seventh day, and set it apart for man to observe in honor of His creation of the heavens and the earth in **six literal days.** He blessed, sanctified, and made holy the day of rest. When men are so careful to search and dig to see in regard to the precise period of time, we are to say: ‘God made His Sabbath for a round world and when the seventh day comes to us in that round world, **controlled by the sun that rules the day,** it is the time in all countries and lands to observe the Sabbath. In the countries **where there is no sunset** for months, and again **no sunrise for months,** the period of time will be calculated by records kept. . . .”* *Selected Messages*, volume 3, p. 317

*“The Lord accepts all the obedience of every creature He has made, according to the circumstances of time in the **sun-rising and sun-setting world.** . . . The Sabbath was made for a round world, and therefore obedience is required of the people that are in perfect consistency with the Lord’s created world.--Letter 167, 1900. *Selected Messages*, volume 3, p. 317*

*“My sister, let not your faith fail. We are to stand fast by our colors, the commandments of God and the faith of Jesus. All those who hold the beginning of their confidence firm unto the end will keep the Seventh-day Sabbath, which **comes to us as marked by the sun.** The fallacy of the day line is a trap of Satan to discourage. I know what I am speaking about. Have faith in*

*God. Shine where you are, as a living stone in God's building. Selected Messages, volume 3, pp. 318, 319*

The Sabbath is a weekly celebration while the feasts were yearly ones. The Sabbath was not a shadow but the feasts were. Although it is true that the Sabbath secondarily commemorated Israel's redemption from Egypt (Deuteronomy 5:12-15) it was still a weekly celebration and its observance was determined by the sun, not the moon. The Sabbath took on a secondary function after sin and pointed to the rest of redemption.

Those who observe the Feasts have referred to Leviticus 23:1-4 as proof for Feast keeping. These verses seem to indicate that the Sabbath was one of the Feasts. Feast keepers argue that if we are still required to keep the seventh day Sabbath then we must also be required to keep the Feasts:

**Leviticus 23:1-4**: *"And the Lord spoke to Moses, saying, <sup>2</sup> "Speak to the children of Israel, and say to them: 'The feasts of the Lord, which you shall proclaim to be holy convocations, **these are My feasts.** <sup>3</sup> 'Six days shall work be done, but the **seventh day is a Sabbath of solemn rest**, a holy convocation. You shall do no work on it; it is the Sabbath of the Lord in all your dwellings. <sup>4</sup> '**These are the feasts of the Lord**, holy convocations which you shall proclaim at their appointed times."*

However, two considerations militate against this point of view. The careful reader will notice that the Sabbath command appears between two similar expressions: 'these are my feasts' and 'these are the feasts of the Lord'. In between these two expressions is the command to keep the Sabbath. Thus, we must consider the command to keep the Sabbath as a parenthetical statement.

The second consideration confirms and strengthens the first. Leviticus 23:37, 38 makes a clear distinction between the seventh day Sabbath and the Feasts:

**Leviticus 23:37, 38** makes a **clear distinction** between the Feasts and the Sabbath: *'**These are the feasts of the Lord** which you shall proclaim to be holy convocations, to offer an offering made by fire to the Lord, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day—<sup>38</sup> **besides the Sabbaths of the Lord**, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the Lord.'*

On further consideration: There is a distinction between the rest on the seventh day Sabbath and the rest on the Ceremonial sabbaths. The people were not do **any work** on the seventh day Sabbath but on the sabbatical Feasts they were not to do '**regular work**' (23:8, 21, 25, 35, 36). Only on the Day of Atonement were people not to do any work just like the Sabbath.

## Genesis 1:14 and the Feasts

It is argued that the word 'seasons' in Genesis 1:14; Psalm 104:19 is a technical term that describes the Feasts and that therefore the feasts existed from the very beginning long before they were given on Mt. Sinai.

**Genesis 1:14-19:** *"Then God said, "Let there be lights in the firmament of the heavens to **divide the day from the night**; and let them be for signs and seasons, and for days and years; <sup>15</sup> and let them be for lights in the firmament of the heavens **to give light** on the earth"; and it was so. <sup>16</sup> Then God made two great lights: the greater light to rule the **day**, and the lesser light to rule the **night**. He made the stars also. <sup>17</sup> God set them in the firmament of the heavens **to give light** on the earth, <sup>18</sup> and to rule over **the day and over the night**, and to divide the **light from the darkness**. And God saw that it was good. <sup>19</sup> So the evening and the morning were the fourth day."*

In the Old Testament, the word for 'seasons' is most often used to describe a **specific place** where an activity was to occur, but it is also used less frequently to describe an **appointed time** for events to occur. The word is not used **exclusively** to describe the appointed time to celebrate the Feasts. Rather, is used to describe the time set time at which **Sarah** was to bear Isaac (Genesis 21:2), a set time for the fulfillment of **prophetic events** (Daniel 8:19; 11:27, 29, 35; 12:7; Habakkuk 2:3), the time of year for the **vintage harvest** (Hosea 2:9) and the time for the **birds to migrate** (Jeremiah 8:7).

It is not sound biblical practice to take the word in Leviticus 23:2 and argue its meaning back into Genesis 1:14! Genesis is not referring to the Feasts at all. It is simply saying that God made the heavenly bodies to divide light from darkness and determine the seasons of the year. We must consider each text within its particular context. The context in Leviticus 23 is the cultic calendar of the ceremonial system but the context in Genesis 1 and Psalm 104 is the creation of the heavenly bodies to mark days, months and seasons. God created the moon to determine the month and the sun to determine the day. Later, God used the moon to determine the time for the cultic festivals but it is illegitimate to argue the festivals back into Genesis 1:14 as if it was God's original intention.

Some Adventists even go so far as to say that a lunisolar cycle rather than a solar one determines when we should observe the weekly Sabbath. They argue like this:

- Genesis 1:14; Psalm 104:19 link the word 'seasons' with the lunar cycle.
- Leviticus 23 includes the Sabbath in the category of the 'seasons'.
- Therefore, the Sabbath, like the Feasts was determined by the lunar cycle.



For several reasons this reasoning is flawed:

First, the Jews have kept the Sabbath on our Saturday for thousands of years and the sequence of days has never changed.

Second, Ellen White and the pioneers kept the same Sabbath that we do. It is inconceivable that God would leave the remnant church in the dark on this matter from its inception until recent times. It is beyond belief that God would allow His remnant church to keep the wrong day of the week from 1846 until the present!

The sequence of days in **Luke 23:54-24:1** clearly indicates that Jesus was crucified on Friday, rested in the tomb on the Sabbath and resurrected the first day of the week. Ellen White confirms this:

*"The Father and the Son rested after their work of Creation." Thus the heavens and the earth were finished, and all the host of them. And on the seventh day, God ended His work, which He had made. . . . And God blessed the seventh day, and sanctified it: because that in it He had rested." Genesis 2:1-3. The death of Christ was designed to be at the very time in which it took place. It was in God's plan that the work, which Christ had engaged to do, should be completed on a **Friday**, and that on the **Sabbath** He should rest in the tomb, even **as the Father and Son had rested** after completing Their creative work. The hour of Christ's apparent defeat was the hour of His victory. The great plan, devised before the foundations of the earth were laid, was successfully carried out. Manuscript 25, 1898, pp. 3, 4. ("The Man of Sorrows," typed, February 24, 1898; found in Manuscript Releases, volume 3, pp. 425, 426*

Jacques Doukhan was correct when he wrote: *"The fact that the function of the moon begins on the fourth day of Creation week (Genesis 1:14-19) makes it impossible to identify the Sabbath, coming three days later, as a moon day." Ministry, April 2010 "Should we observe the Levitical Festivals?" p. 10*

## **Did Paul Keep the Feasts?**

Some festivals that are mentioned in the book of Acts are meant to give us a time frame for the occurrence of certain events, not to command us to keep them (Acts 12:3; 27:9).

As we have previously noted, Ellen White stated that it would be an insult to celebrate the Passover when the Lord's Supper has replaced it. The question is this: Would the apostle Paul insult Jehovah by teaching that the celebration of the Passover is **mandatory** for Christians? The book of Acts does not make the celebration of the Feasts a test of fellowship nor does it command people to keep them. There is no evidence whatever of Gentiles keeping the Feasts, except perhaps the Galatians whom Paul rebuked for keeping them.

Paul did offer sacrifices in the temple according to Acts 21:17-26, allowed for the circumcision of Timothy (Acts 16:1) and he did tarry at Philippi to spend Passover with the church:

*“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, pp. 390, 391*

In Acts 18 (in the KJV and NKJV) Paul, referring to the Passover states: “***I must*** by all means ***keep*** this coming feast in Jerusalem.” Here is the passage:

**Acts 18:18-21**: *“So Paul still remained a good while. Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila were with him. He had his hair cut off at Cenchrea, for he had taken a vow <sup>19</sup> and he came to Ephesus, and left them there; but he himself entered ***the synagogue*** and ***reasoned with the Jews***. <sup>20</sup> When they asked him to stay a longer time with them, he did not consent, <sup>21</sup> but took leave of them, saying, “***I must by all means keep this coming feast*** in Jerusalem; but I will return again to you, God willing.” And he sailed from Ephesus.”*

This would seem to indicate that Paul felt that it was a moral obligation to keep the Passover. However, this creates difficulties. Ellen White stated that to keep the Passover after Jesus instituted the Lord's Supper would be an 'insult to Jehovah'. Would Paul insult Jehovah by keeping the Passover? Paul cannot contradict Paul. In Colossians 2 and Galatians 4 Paul clearly points out that the ceremonial observances were shadows of things to come and Ellen White quotes Colossians 2 to that effect.

Two considerations would help us avoid a seeming contradiction between Paul's counsel and his practice:

First, it will be noticed that in recent translations of the Bible, the phrase, “***I must*** by all means ***keep*** this coming feast in Jerusalem” is missing. There is textual evidence that this phrase was not part of the original text. Second, Paul followed a specific principle when he did his utmost to reach different cultures. I believe that the principle behind Paul's observance of some of the Feasts can be found in **1 Corinthians 9:19-22**: *“For though ***I am free*** from all men, I have made myself a servant to all, that ***I might win*** the more; <sup>20</sup> and to the ***Jews I became as a Jew***, that ***I might win Jews***; to those who are under the law, as under the law, that ***I might win*** those who are under the law; <sup>21</sup> to those who are without law, as without law (not being without law toward God, but under law toward Christ), that ***I might win*** those who are without law; <sup>22</sup> to the weak I became as weak, that ***I might win*** the weak. I have become all things to all men,*

that I might by all means **save some**.<sup>23</sup> Now this I do **for the gospel's sake**, that I may be partaker of it with you.”

**Herbert Douglass** well wrote about Paul: “He knew of the impending destruction of Jerusalem, the temple, and the soon termination of the Jewish ritual system. Time was swiftly running out for the Jews, and it was not unreasonable that he (and other Jewish Christians looking for practical **evangelistic opportunities**) to maximize their prospective audience. The Feast celebrations would be the ideal platform to **proclaim Christ's great antitypical sacrifice and high priestly ministry**—the meaning and significance of the six annual celebrations.” Herbert. E. Douglass, *Feast Days—The Shadows of Our Faith*, p. 31.

Ellen White wrote that the process of leaving the ceremonial system behind was slow: “The **Jewish converts** generally were not inclined to move as rapidly as the providence of God opened the way. From the result of the apostles' labors among the Gentiles, it was evident that the converts among the latter people would far exceed the Jewish converts in number. The Jews feared that if the restrictions and ceremonies of their law were not made obligatory upon the Gentiles **as a condition of church fellowship**, the national peculiarities of the Jews, which had hitherto kept them distinct from all other people, would finally disappear from among those who received the gospel message.

The Jews had always prided themselves upon their divinely appointed services, and many of those who had been converted to the faith of Christ **still felt that since God had once clearly outlined the Hebrew manner of worship, it was improbable that He would ever authorize a change in any of its specifications**. They insisted that the Jewish laws and ceremonies should be **incorporated into the rites of the Christian religion**. They were **slow to discern** that all the sacrificial offerings had but prefigured the death of the Son of God, in which type met antitype, and after which the rites and ceremonies of the Mosaic dispensation were no longer binding.

Before his conversion, Paul had regarded himself as blameless “touching the righteousness which is in the law.” Philippians 3:6. However, since his change of heart, **he had gained a clear conception** of the mission of the Savior as the Redeemer of the entire race, Gentile as well as Jew had, and had learned the difference between a living faith and a dead formalism. In the light of the gospel, the ancient rites and ceremonies committed to Israel had gained a new and deeper significance. That which they shadowed forth had come to pass, and those who were living under the gospel dispensation had been **freed from their observance**. God's unchangeable law of Ten Commandments, however, Paul still kept in spirit as well as in letter.” *Acts of the Apostles*, pp. 189, 190

It bears noting that the apostle John never refers to the Hebrew Feasts as ‘Christian festivals’ (John 2:13; 6:4; 7:2; 11:55). He refers to them simply as celebrations of the Jews; and the book and epistles of John as well as Revelation were written toward the end of the first

century. On the other hand, neither John nor any other apostle referred to the weekly Sabbath as 'the Sabbath of the Jews'.

## **Jesus attended the Feasts**

Jesus did attend some of the feasts (for example, John 2:23—Passover; John 7—Tabernacles). However, He attended these feasts with the purpose of encouraging people to look to Him as the fulfillment of these feasts. We find an example in John 7:37-39 where Jesus reminded those present that He was the rock from which water gushed forth. He applied this historical episode to Himself and to the outpouring of the Holy Spirit at Pentecost. At the same Feast, Jesus announced that He was the light of the world thus alluding to the emphasis on light in the Feast of Tabernacles (John 8:12).

When Jesus was twelve years old, He also amazed the religious leaders by the questions that He asked about the death of the Messiah, thus pointing to Himself.

Clearly, Jesus attended the Feasts for a very specific evangelistic purpose; He was intent on leading the people to look to Him as the fulfillment of the rites and ceremonies of the Hebrew Economy. No doubt, this was the same reason why the apostle Paul attended the Feasts. What a golden opportunity it was to preach Jesus as the fulfillment of their entire ritual system! One further consideration: If Jesus was our example in feast keeping, He was not a very good one: *"As the sons of Joseph made preparation to attend the Feast of Tabernacles, they saw that Christ made no movement signifying His intention of attending. They watched Him with anxiety. **Since the healing at Bethesda** He had **not attended the national gatherings**. To avoid useless conflict with the leaders at Jerusalem, He had restricted His labors to Galilee. His apparent **neglect of the great religious assemblies**, and the enmity manifested toward Him by the priests and rabbis, were a cause of perplexity to the people about Him, and even to His own disciples and His kindred. In His teachings He had dwelt upon the blessings of obedience to the law of God, and yet **He Himself seemed to be indifferent** to the service which had been divinely established."* *DA*, p. 450

*"From Jerusalem the report of Christ's miracles had spread wherever the Jews were dispersed; and although for many months **He had been absent from the feasts**, the interest in Him had not abated. Many from all parts of the world had come up to the Feast of Tabernacles in the hope of seeing Him. At the **beginning of the feast many inquiries were made for Him**. The Pharisees and rulers looked for Him to come, hoping for an opportunity to condemn Him. They anxiously inquired, "Where is He?" but no one knew. The thought of Him was uppermost in all minds. Through fear of the priests and rulers, none dared acknowledge Him as the Messiah, but everywhere there was quiet yet earnest discussion concerning Him. Many defended Him as one sent from God, while others denounced Him as a deceiver of the people." *DA*, pp. 451, 452*

## Ellen White and the Feast of Tabernacles

Some have appealed to the following statement by Ellen White as proof that we must keep the Feast of Tabernacles: *“At these yearly assemblies the hearts of old and young would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the ties that bound them to God and to one another. **Well would it be** for the people of God at the present time to have **a Feast of Tabernacles--a joyous commemoration of the blessings** of God to them. As the children of Israel celebrated the deliverance that God had wrought for their fathers, and His miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways He has devised for **bringing us out from the world**, and from the darkness of error, into the precious light of His grace and truth.”* *Patriarchs and Prophets*, pp. 540, 541

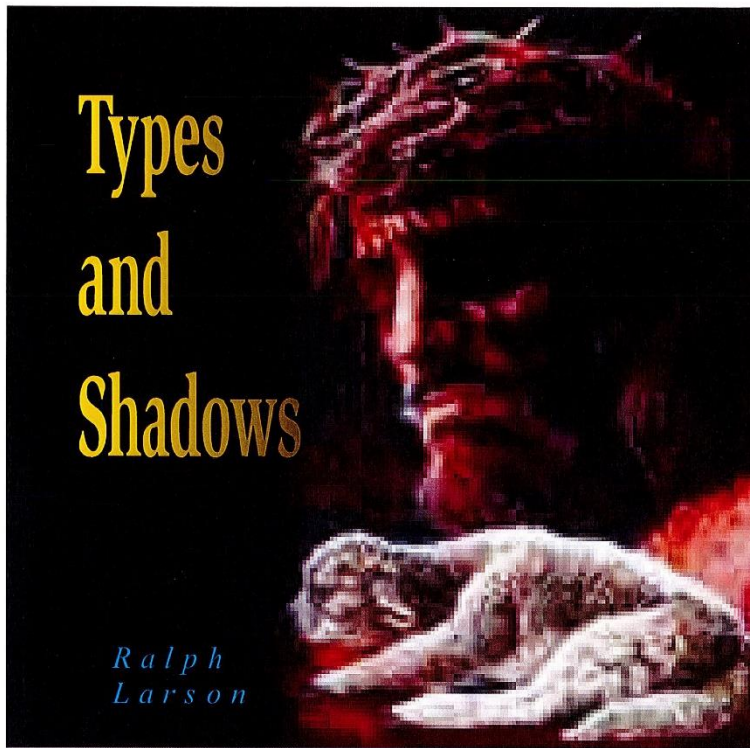
Ellen White does **not** write that ‘well **must** it be’ for God’s people to keep **the** Feast of Tabernacles’. She writes that ‘well **would** it be’ for God’s people to have **a** Feast of Tabernacles’. The great fulfillment of the Feast of Tabernacles will be in Revelation 7:9-17 when all the redeemed are ‘harvested’ from the earth and gathered into Christ’s barn. Never do we hear Ellen White saying that we must keep the Feasts nor is there any solid evidence whatever that she ever kept them.

## The Pioneers and the Feasts

None of our pioneers, including Ellen White, ever commanded to observe the feasts or observed them themselves.

Feast keeping distracts the remnant church from the unique mission that Jesus has given it. Our mission is to preach the three angels’ message to the world. It is hard enough to get people to embrace the Sabbath because other Christians say it is Jewish. It becomes overwhelming to them when they are told that they must keep the feasts as well! Then they really consider us Jews!

We can certainly prove to them that the Sabbath was made at the beginning and applies to all human the race, but we cannot do so with the Feasts. The Bible clearly teaches that the Feasts were given specifically to the Jews at Mt. Sinai to foreshadow future events. They commemorate events of Jewish history and look forward to the coming of the Messiah.



On May 6, 1875, Ellen White published in the *Review and Herald* an article entitled "The Law of God." It immediately follows this article, beginning on page 28. In this article she gave attention to all of the rules and regulations that God (or Christ) gave to Israel through Moses. She divided these rules and regulations into three classes or categories rather than two as we might have expected. She emphasized that although some are commonly called the Law of Moses, in fact "Moses himself framed no law," and that they were all actually given by God (or Christ). She uses the terms "God" and "Christ" interchangeably, but emphasizes that Christ was deeply involved in the law-giving experience at Sinai:

"Christ was the Angel appointed of God to go before Moses

in the wilderness, conducting the Israelites in their travels to the land of Canaan. Christ gave Moses His special directions to be given to Israel."

She quotes 1 Corinthians 10:1-4. Later on she says:

"Christ, the Angel whom God had appointed to go before His chosen people, gave to Moses statutes and requirements necessary to a living religion and to govern the people of God. . . .

"Christ, who went before Moses in the wilderness, made the principles of morality and religion more clear by particular precepts."

What are the three kinds of laws, according to her arrangement of them? Two, as we might expect, are the moral law and the ceremonial law. She introduces the moral law, the Ten Commandments, in the first two paragraphs of her ar-

ticle and makes several comments on it later.

### The Moral Law

Putting these comments together, we can make a list of ten characteristics which she ascribes to the moral law:

1. It *dates* back to creation.
2. It *points* back to creation.
3. It was worded to meet the case of fallen intelligences.
4. It was repeated at Sinai, where it was spoken and written by God Himself.
5. It is as unchangeable as God Himself.
6. It is based on love to God and love to man.
7. It is binding upon all men in every dispensation.
8. It will exist through time and eternity.
9. It is not a shadow.
10. It is as enduring as the throne of Jehovah.

This agrees with all that we have understood about the moral law, the Ten Commandments, and so we move on.

### The Ceremonial Law

Next she introduces the ceremonial law and points out that it is "clear and distinct" from the moral law. From her various comments on the ceremonial law, we can also gather a list of its characteristics as she saw them:

1. It was given by Christ in counsel with God.
2. It was glorious.
3. It was given because of man's transgression of the moral law and did not exist from eternity as did the moral law.
4. It "consisted in sacrifices and offerings, pointing to the future redemption."
5. The sacrifices and offerings typified Christ.
6. She calls it a law of types.
7. She calls it the law of Moses.

Illustration: Joe Mendicino



8. She calls it the Jewish law.
9. She calls it "shadowy types" and "shadowy ceremonies of types."
10. She emphasizes strongly that it lasted only to the sacrifice of Christ; thus, unlike the moral law, it had an earthly beginning and an earthly ending.

This, again, agrees with what we have understood. There would probably be no disagreement among Seventh-day Adventists about these descriptions of the moral law and the ceremonial law. Agreement would probably be without exception.

### The Statutes and Judgments

But what of the third kind of law that she describes? Here, unfortunately, our agreement is not full and complete, without exceptions.

What is the third kind of category that she describes? She calls the laws in this category "statutes and judgments," and she sometimes includes them in the more general term, "precepts." Let us make a list of the characteristics of these statutes and judgments as she describes them:

1. Christ gave them to Moses.
2. They were not the Ten Commandments, the moral law, but were given to *guard* it. "These statutes were explicitly given to guard the Ten Commandments. . . ." (They could not be part of the moral law if they were given to guard it.)
3. They were not part of the ceremonial law. "They were not shadowy types to pass away with the death of Christ."
4. They were to govern the people of God.
5. They were to govern the everyday life.
6. They were for the purpose of protecting life.
7. They made the principles of morality and religion more clear.

8. They specify the duty of man to God and to his fellowman.
9. They clearly and definitely explained the moral law and were enforced by it.
10. They define and simplify the principles of the moral law.
11. They increase religious knowledge.
12. They applied to marriage.
13. They applied to inheritances.
14. They applied to strict justice in business affairs.
15. They were to keep the people from following the customs of other nations.
16. They were to be binding upon all men in all ages as long as time should last.

cating the verse where each section begins):

#### Exodus Chapter 21:

1. Laws for men servants
7. For women servants
12. For manslaughter
16. For stealers of men
17. For cursers of parents
18. For smiters
28. For an ox that gores
33. For him that is an occasion of harm

#### Exodus Chapter 22:

1. Of theft
5. Of damage
7. Of trespasses
14. Of borrowing

*These statutes and judgments are not shadowy types, to end at the cross, but will retain their validity as long as time shall last.*

These are the statutes and judgments. She tells us that they are not part of the moral law nor yet part of the ceremonial law. They have an explaining, applying, and enforcing relationship to the moral law, but apparently no relationship at all with the ceremonial law. These statutes and judgments are not shadowy types, to end at the cross, but will retain their validity as long as time shall last.

Where did she find these statutes and judgments? In Exodus 21:1 and on to 23:11, right after the Ten Commandments in chapter 20.

"Now these are the judgments which thou shalt set before them." Exodus 21:1 (Compare Deuteronomy 4:1, 5-6, "statutes and judgments.")

Consider the many facets of these statutes and judgments (the numbers under each chapter indi-

16. Of fornication
18. Of witchcraft
19. Of bestiality
20. Of idolatry
21. Of strangers, widows, orphans
25. Of usury
26. Of pledges
28. Of reverence to magistrates
29. Of first fruits
30. Of meats

#### Exodus Chapter 23:

1. Of slander and false witness
3. Of justice
4. Of charitableness
12. (Returns to the sabbaths, feasts, etc.)

The laws in Exodus 21:1 through 23:11 do not typify anything. They are not types and shadows. These statutes sometimes fall short of New Testament ideals, but they were far in advance of the other nations of that time.

For example, the “man-servant” (or slave) in other nations had no rights. He could be killed by his master. Under Hebrew law a “man-servant” (or slave) . . .

1. Could not serve longer than six years—then he was free;
2. Was still “thy brother” (see Deuteronomy 15:12);
3. Was not to go away empty (see Deuteronomy 15:13–14); and
4. In the year of Jubilee went free regardless of term of service.

We must look for the principles of these statutes. We could make some modern comparisons. For example, Ellen White recommends that young girls should be taught how to harness horses. (*Child Guidance*, 351.) In our time she would say, no doubt, they should

antitype.” But what about the days upon which these sacrifices and offerings were celebrated? They are called “sabbaths.” Should we still honor and observe them as holy days, sabbath days, even though we do not make sacrifices?

Perhaps we can find the answer in two ways. According to Colossians 2:14–17, which Ellen White refers to in her discussions, the ceremonial Sabbaths are shadows, just as the sacrifices are shadows:

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over

in His death. The other is the law of Jehovah, and is as abiding and changeless as His eternal throne.” *Signs of the Times*, July 29, 1886.

“The Jewish ceremonial law has passed away. . . . Types and shadows, offerings and sacrifices, had no virtue after Christ’s death on the cross. . . .” *Review and Herald*, October 10, 1899.

“If Adam had not transgressed the law of God, the ceremonial law would never have been instituted.” *Selected Messages*, book 1, 230.

“While the Saviour’s death brought to an end the law of types and shadows, it did not in the least detract from the obligation of the moral law.” *Patriarchs and Prophets*, 365.

“When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, the Jews were left in total darkness to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased.” *The Great Controversy*, 430.

“His lessons to His disciples are received by all who would become His disciples, to the end of time. These lessons discharge His followers from the bondage of the ceremonial law, and leave them the ordinance of baptism to be received by repentance and faith in Jesus Christ as the only one who can take away sin.” *Review and Herald*, June 21, 1898.

“When type met antitype in the death of Christ, the sacrificial offerings ceased. The ceremonial law was done away.” *Ibid.*, June 26, 1900.

“Peter here [in Acts 15:8–10] referred to the law of ceremonies, which was made null and void by the crucifixion of Christ.” *The Acts of the Apostles*, 194.

“After Christ died on the cross as a sin offering, the ceremonial law could have no force. . . .

“Many in the Christian world also have a veil before their eyes and heart. They do not see to the

*“The Jewish ceremonial law  
has passed away. . . . Types and shadows,  
offerings and sacrifices, had no virtue after  
Christ’s death on the cross. . . .”*

be taught how to change a tire on a car. Most readers do not have an ox to gore someone, but what about a dog, horse, or car? The principle of not letting them do damage to someone else still applies.

These types of laws, of course, are not found in the ceremonial law. Ellen White writes that these are not “shadowy types.” As we look them over, we recognize that she is correct. There is nothing about them that points forward to the sacrifice of Christ, as the types and shadows do.

#### What About the “Sabbaths”?

Now we come to a crucial question. We will soon examine several statements that define the types and shadows as sacrifices and offerings and affirm that they ended at the cross of Christ, when “type met

them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the *sabbath days: which are a shadow* of things to come; but the body is of Christ.” (All emphasis supplied unless otherwise noted.)

Clearly then, according to Paul, *the days are shadows*. Second, we remember that the same law that establishes the sacrifices also establishes the days, and that law, the ceremonial law, is done away. This is the message of Colossians 2:14–17 and of Ephesians 2:11–15. It is also the message of many references in Ellen White’s writings.

“There are two distinct laws brought to view. One is the law of types and shadows, which reached to the time of Christ, and ceased when type met antitype



end of that which was done away. They do not see that it was only the ceremonial law which was abrogated at the death of Christ." *Selected Messages*, book 1, 238–239.

"This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ 'took . . . out of the way, nailing it to His cross.' Colossians 2:14." *Patriarchs and Prophets*, 365.

"There is a law which was abolished, which Christ 'took . . . out of the way, nailing it to his cross.' Colossians 2:14. Paul calls it 'the law of commandments contained in ordinances.' Ephesians 2:15. This ceremonial law, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ as the Lamb of God to take away the sin of the world. Then all the *sacrificial offerings and services* were to be abolished. Paul and the other apostles labored to show this, and resolutely withstood those Judaizing teachers who declared that Christians should observe the ceremonial law." *Signs of the Times*, September 4, 1884.

There would seem to be no reason for doubt that the ceremonial law is passed away, according to Ellen White. If we put together the various expressions that she used to describe its passing, we are not left with any doubts. She writes that the ceremonial law of types and shadows is ended, ceased, useless, has no force, has passed away, is null and void, is abrogated, was nailed to the cross, and has been abolished.

It would seem strange to believe that although she argued so forcefully that the ceremonial law had passed away, nevertheless the feast days, the ceremonial sabbaths, that were established by that law

yet remain. Such a position would need to be sustained by very strong evidence, since it would contradict Paul's statement that these sabbaths are "a shadow" (Colossians 2:17). And those who advance this proposition should also present a clear explanation as to why Ellen White did not lead the church to observe the feast days while she was alive.

But no such strong evidence is offered. Instead, we are often led to Ellen White's May 6, 1875 article on "The Law of God," and in particu-

these statutes are not "shadowy types to pass away with the death of Christ"? Third, why should we ignore her own definitions and descriptions of the statutes and judgments?

If you have not already read the entire article on "The Law of God," please pause at this point and read at least the six statements that are underlined.

In this article, a relationship between the statutes and judgments and the moral law is stated at least

*We are forced to the conclusion that these feast days are definitely part of the "shadowy ceremonies of types" to which Ellen White is referring.*

lar to this paragraph:

"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 the everyday 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."

Some have stated that the words "these statutes" in this paragraph are a reference to the feast days of the ceremonial law. This would seem to be a grievous misunderstanding of the intention of the writer.

Our first question would be, How could these words enforce the feast days of the ceremonial law without enforcing the sacrifices of the ceremonial law? Second, Why should we ignore her statement that

eight times. No relationship to the ceremonial law is suggested.

All the way through this discussion she relates the statutes and judgments to the moral law and never to the ceremonial law. Their purpose is made so clear as to require no comment. And let us note in her last paragraph a reference to the mistaken practices of the Jewish people: "They attach as much importance to shadowy ceremonies of types which have met their antitype as they do to the law of the Ten Commandments. . . ."

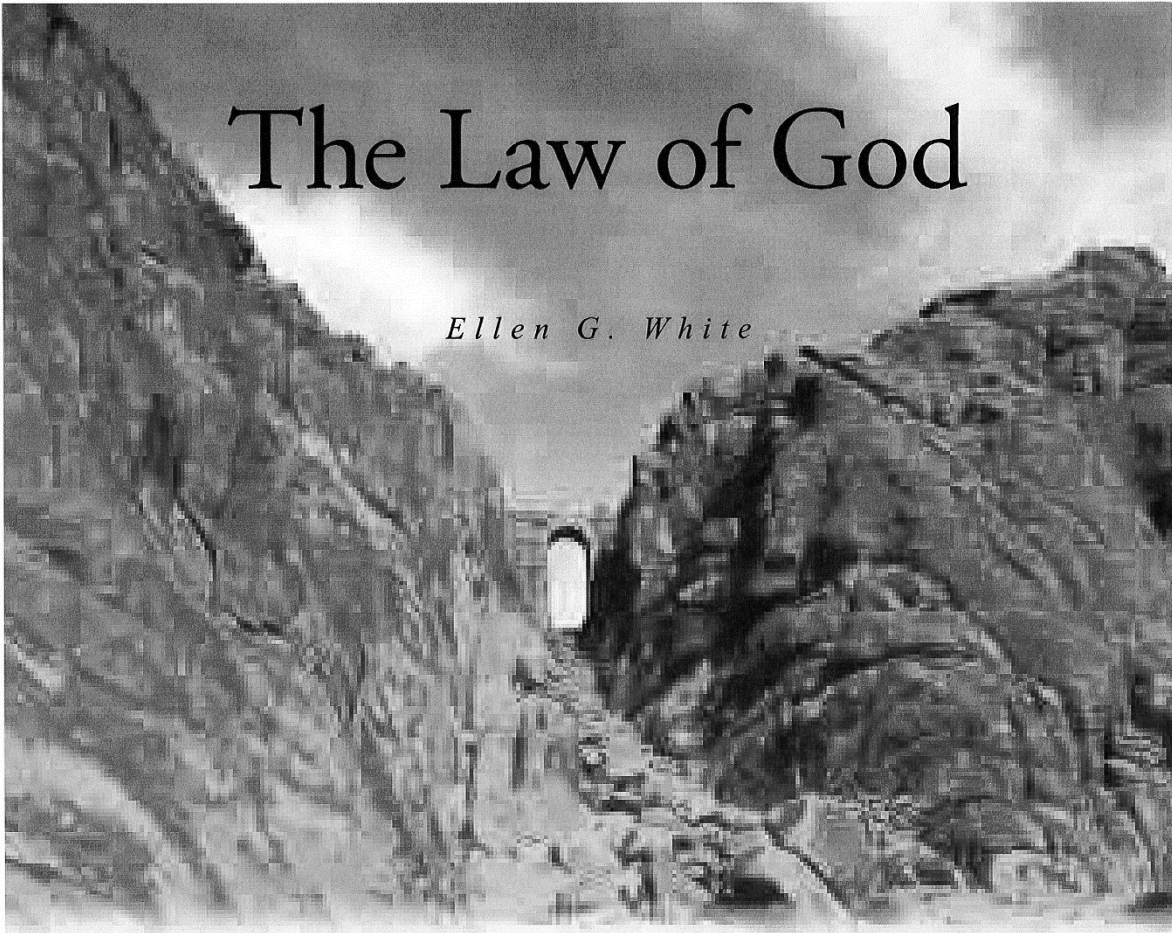
When we remember that the Jewish people honor the feast days but make no sacrifices, we are forced to the conclusion that these feast days are definitely part of the "shadowy ceremonies of types" to which Ellen White is referring.

Let us heed the appeal of Paul in Galatians 5:1: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." ❀



# The Law of God

*Ellen G. White*



*We have marked and numbered the six passages in this article in which Ellen White discusses the "statutes and judgments." Please see the preceding article by Ralph Larson for a discussion of these passages.*

—Editors.

**T**he fact that the holy pair in disregarding the prohibition of God in one particular, thus transgressed His law, and as the result suffered the consequences of the Fall, should impress all with a just sense of the sacred character of the law of God. If the experience of our first parents in the transgression of what many who profess to fear God would call the lesser requirements of the law of God, was attended with

such fearful consequences, what will be the punishment of those who not only break its most important precepts, as clearly defined as is the fourth commandment, but also teach others to transgress?

All will yet understand, as did Adam and Eve, that God means what He says. Men who pass on indifferently in regard to the especial claims of God's holy law, and who turn from and reject the light given upon the Sabbath of the fourth commandment, and seek to ease their consciences by following traditions and customs, will be held responsible by God, and in a greater degree, than if Christ had not come to the earth and suffered on Calvary. The fact that the redemption of man

from the penalty of the transgression, required this wonderful sacrifice on the part of Christ, gives unmistakable proof of the unchanging nature of the law of God.

God gave a clear and definite knowledge of His will to Israel by especial precepts, showing the duty of man to God and to his fellow men. The worship due to God was clearly defined. A special system of rites and ceremonies was established, which would secure the remembrance of God among His people, and thereby serve as a hedge to guard and protect the Ten Commandments from violation.

God's people, whom He calls His peculiar treasure, were privileged with a twofold system of law;

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the moral and the ceremonial. The one, pointing back to Creation to keep in remembrance the living God who made the world, whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity. The other, given because of man's transgression of the moral law, the obedience to which consisted in sacrifices and offerings pointing to the future redemption. Each is clear and distinct from the other. From the Creation the moral law was an essential part of God's divine plan, and was as unchangeable as Himself. The ceremonial law was to answer a particular purpose of Christ's plan for the salvation of the race. The typical system of sacrifices and offerings was established that through these services the sinner might discern the Great Offering—Christ. But the Jews were so blinded by pride and sin that but few of them could see farther than the death of beasts as an atonement for sin; and when Christ, whom these offerings prefigured, came, they could not discern Him. The ceremonial law was glorious; it was the provision made by Jesus Christ in counsel with His Father, to aid in the salvation of the race. The whole arrangement of the typical system was founded on Christ. Adam saw Christ prefigured in the innocent beast suffering the penalty of his transgression of Jehovah's law.

❶ The law of types reached forward to Christ. All hope and faith centered in Christ until type reached its antitype in His death. The statutes and judgments specifying the duty of man to his fellow men, were full of important instruction, defining and simplifying the principles of the moral law, for the purpose of increasing religious knowledge, and of preserving God's chosen people distinct and separate from idolatrous nations.

❷ The statutes concerning marriage, inheritance, and strict justice in dealing with one another, were peculiar and contrary to the customs and manners of other na-

tions, and were designed of God to keep His people separate from other nations. The necessity of this to preserve the people of God from becoming like the nations who had not the love and fear of God, is the same in this corrupt age, when the transgression of God's law prevails and idolatry exists to a fearful extent. If ancient Israel needed such security, we need it more, to keep us from being utterly confounded with the transgressors of God's law. The hearts of men are so prone to depart from God that there is a necessity for restraint and discipline.

The love that God bore to man whom He had created in His own image, led Him to give His Son to die for man's transgression, and lest

saying, "If any man thirst, let him come unto me, and drink." John 7:37. These words were called out by witnessing a representation by the Jews of water flowing from the flinty rock. This commemoration of bringing water from the rock in the wilderness moves the heart of the Son of God to tenderest compassion and pity for their darkened understanding; for they will not see the light which He has brought to them. Christ tells them that He is that Rock. I am that Living Water. Your fathers drank of that Spiritual Rock that followed them. That Rock was Myself. It was through Christ alone that the Hebrews were favored with the especial blessings which they were continually receiv-

*These statutes were explicitly given to guard the Ten Commandments. They were not shadowy types to pass away with the death of Christ.*

the increase of sin should lead him to forget God and the promised redemption, the system of sacrificial offerings was established to typify the perfect offering of the Son of God.

Christ was the Angel appointed of God to go before Moses in the wilderness, conducting the Israelites in their travels to the land of Canaan. Christ gave Moses His special directions to be given to Israel. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Corinthians 10:1-4.

"In the last day, that great day of the feast, Jesus stood and cried,

ing, notwithstanding their sinful murmurings and rebellion.

❸ 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 the everyday 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 men 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.

Christ became sin for the fallen race, in taking upon Himself the condemnation resting upon the sinner for his transgression of the law of God. Christ stood at the head of the human family as their



Representative. He had taken upon Himself the sins of the world. In the likeness of sinful flesh He condemned sin in the flesh. He recognized the claims of the Jewish law until His death, when type met antitype. In the miracle He performed for the leper, He bade him

love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than

Only Beloved of the Father coming to this world and enduring grief, privation, and the shameful death of the cross? Ministers preach that the atonement gave men liberty to break the law of God, and to commit sin, and then praise the free grace and mercy revealed through Christ under the gospel, while they despise the law of God.

They cast aside the restraint of the law, and give loose rein to the corrupt passions and the promptings of the natural heart, and then triumph in the mercy and grace of the gospel. Christ speaks to such: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:21. What is the will of the Father? — That we keep His commandments. ❶ Christ, to enforce the will of His Father, became the Author of the statutes and precepts given through Moses to the people of God. Christians who extol Christ, but array themselves against the law governing the Jewish church, array Christ against Christ.

The death of Jesus Christ for the redemption of man lifts the veil and reflects a flood of light back hundreds of years, upon the whole institution of the Jewish system of religion. Without the death of Christ all this system was meaningless. The Jews reject Christ, and therefore their whole system of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to shadowy ceremonies of types which have met their antitype, as they do to the law of the Ten Commandments, which was not a shadow, but a reality as enduring as the throne of Jehovah. The death of Christ elevates the Jewish system of types and ordinances, showing that they were of divine appointment, and for the purpose of keeping faith alive in the hearts of His people. §

*Review and Herald*, May 6, 1875.

*The Jews . . . attach as much importance to shadowy ceremonies of types which have met their antitype, as they do to the law of the Ten Commandments, which was not a shadow.*

go to the priests with an offering in accordance with the law of Moses. Thus He sanctioned the law requiring offerings.

Christians who profess to be Bible students can appreciate more fully than ancient Israel did the full signification of the ceremonial ordinances that they were required to observe. If they are indeed Christians, they are prepared to acknowledge the sacredness and importance of the shadowy types, as they see the accomplishment of the events which they represent. The death of Christ gives the Christian a correct knowledge of the system of ceremonies and explains prophecies which still remain obscure to the Jews. Moses of himself framed no law. ❶ Christ, the Angel whom God had appointed to go before His chosen people, gave to Moses statutes and requirements necessary to a living religion and to govern the people of God. Christians commit a terrible mistake in calling this law severe and arbitrary, and then contrasting it with the gospel and mission of Christ in His ministry on earth, as though He were in opposition to the just precepts which they call the law of Moses.

The law of Jehovah, dating back to Creation, was comprised in the two great principles, "Thou shalt

these." Mark 12:30-31. These two great principles embrace the first four commandments, showing the duty of man to God, and the last six, showing the duty of man to his fellow man. The principles were more explicitly stated to man after the Fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression.

❶ God graciously spoke His law and wrote it with His own finger on stone, making a solemn covenant with His people at Sinai. God acknowledged them as His peculiar treasure above all people upon the earth. Christ, who went before Moses in the wilderness, made the principles of morality and religion more clear by particular precepts, specifying the duty of man to God and his fellow men, for the purpose of protecting life, and guarding the sacred law of God, that it should not be entirely forgotten in the midst of an apostate world.

Professed Christians now cry, Christ! Christ is our righteousness, but away with the law. They talk and act as though Christ's mission to a fallen world was for the express purpose of nullifying His Father's law. Could not that work have been just as well executed without the



# The Lunisolar Deception

by Pastor Stephen Bohr

**A word of thanks:** We owe a debt of gratitude to Terry Heagy for her brief, clear and concise response to the lunisolar advocates. I drew much of the material in this presentation from her excellent book, [The Lunar Sabbath Conspiracy](#).

## The Lunisolar Calendar

The first visible new moon (crescent) is the beginning day for certain Hebrew Feasts (the problem with this method of calculation is that on some days the moon might not be visible and according to those who keep a lunar Sabbath, the seven-day cycle of the Sabbath begins on that same day as the Feast. Thus, the day of the new (crescent) moon is also the first seventh day Sabbath of the month and the 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> and 29<sup>th</sup> of the month are the succeeding seventh day Sabbaths. Thus, the Sabbath can fall on a different day of the week every week. For this reason, the Sabbath is called 'luni' (because the moon marks the day when the Sabbath is to be kept) and 'solar' because the sun determines the length of the day (according to many lunisolar advocates, from sunrise to sunrise).

## Problems with the Lunisolar Calendar

The lunar month has only 29 days and sometimes 30, so it is impossible for more than four complete weeks to fit into the moon's phases without having a day left over. So, according to the lunisolar advocates, the week resets at the next New moon. Therefore, we have two Sabbaths, one right after the other at the end of the month. Feast keepers call this a 'long weekend'.

There is no mention in the Manna episode of two Sabbaths coming one right after the other and the need for people to pick up triple or quadruple quantities of bread for the 'long weekend'. Feast keepers call the extra day at the end of the month a 'non day'. However, every day has an evening and morning. If a day has an evening and morning how can it be a 'non-day'? Nowhere in the Bible is there the slightest hint of non-days. What would a person do on a non-day? Work, rest? The Bible is silent on the matter. There is no such thing as resetting the week with each new (crescent) moon. God established a simple way of keeping the Sabbath—every seventh day of the weekly cycle determined by the sun at Creation. Thus, the sun, not the moon, determines the weekly recurrence of the Sabbath and its length.

A critical question to ask is how we can know which day is number one during Creation week if the moon determines the days of the week. God made the moon on the fourth day, in the middle of the first week. The Bible describes the week as six evenings and mornings with the Sabbath ending it, so where would the Lunar Sabbath fit into that first week of Creation? There is no way of knowing the phase of the moon when it was created and even if it was a crescent moon when it was made on the fourth day of creation, the Sabbath could not have

fallen on day one or day eight of that very first lunar month. The moon is not the foundation of Creation week; God created it to help define the seasons of the year.

## **The Feasts and the Lunisolar Calendar**

Those who keep the Sabbath according to a lunar reckoning commit the same mistake as the Feast keepers. They argue: The observance of the feasts depended on the moon, the Sabbath is one of the Feasts and therefore we must determine the weekly recurrence of the Sabbath by the moon. As put by Terri Heagy: *“All the lunisolar arguments seem to boil down to whether God tied the Sabbath to the same method as calculating the Feasts by the moon, or if he set up a weekly cycle at Creation for the Sabbath and preserved it to our day.”* *The Lunar Sabbath Conspiracy*, p. 151

## **Evidence that Jesus did not keep a Lunar Sabbath**

John 7:2 states that Jesus observed the Feast of Tabernacles in Jerusalem and the Great Day of the Feast was the last day of the observance (John 7:37-39). The last day of the Feast of Tabernacles falls on 22<sup>nd</sup> of the Jewish month (Leviticus 23:36). To Lunar Sabbatarians the 22<sup>nd</sup> is always the Sabbath. However, this is not the case, because John tells us that on the next day, Jesus healed a blind man on the Sabbath and the Jewish leaders were angry (John 8:2; 9:14, 15).

## **The Seventy Weeks and Pentecost**

The prophecy of the 70 weeks works only with uninterrupted cycles of sevens. There can be no ‘non days’ in the formula: If a week was sometimes eight or nine days as in the Lunar Sabbath theory, the cycle of seventy sevens/eights/nines would not point us to 31 AD. This prophecy only works with precise cycles of sevens.

Besides, the feast of Pentecost makes the Lunar Sabbath theory untenable. Israel was to count seven consecutive seven day weeks from the day after the Sabbath of Unleavened Bread. After counting 49 days, they were to celebrate Pentecost on the 50<sup>th</sup> day. This cycle would not work if there were non-days in the month.

Lunar Sabbath supporters believe:

- The day is marked by the rising and setting of the sun, (Ellen White agrees).
- The day begins with the rising of the sun (Ellen White disagrees).
- The weekly cycle began at Creation and is determined by the moon, not the sun (Ellen White disagrees).
- Jesus could not have been crucified on Friday in the year 31 AD (Ellen White disagrees).



- The crucifixion of Jesus took place on a Wednesday, not on a Friday. The serious implication is that Jesus did not rest in the grave the entire Sabbath (Ellen White strongly disagrees).

As can be seen, lunisolar advocates agree with Ellen White on some counts and disagree with her on others. In this, they make a selective use of Ellen White when she agrees with their lunisolar agenda. So, what did Ellen White teach about the day, the week and the Sabbath?

### **The Setting and Rising of the Sun Marks the day:**

Many Lunar Sabbath keepers believe that the Sabbath begins at sunrise. They explain away Ellen White's clear comments to the contrary by admitting that she did believe that Sabbath began at sunset but she just did not have all the light. Therefore, this becomes a matter of the reliability of Ellen White's inspiration. Notice her clear comments:

*"At last Jesus was at rest. The long day of shame and torture was ended. As the last **rays of the setting sun** ushered in the Sabbath, the Son of God lay in quietude in Joseph's tomb. His work completed, His hands folded in peace, He rested through the **sacred hours of the Sabbath day.**" The Desire of Ages, p. 769*

*"The Sabbath was now **drawing on**, and it would be a violation of its sanctity for the bodies to hang upon the cross. So, using this as a pretext, the leading Jews requested Pilate that the death of the victims might be hastened, and their bodies be removed **before the setting of the sun.**" The Desire of Ages, p. 771*

*"The women were last at the cross, and last at the tomb of Christ. While **the evening shades** were gathering, Mary Magdalene and the other Marys lingered about the resting place of their Lord, shedding tears of sorrow over the fate of Him whom they loved. "And they returned . . . and **rested the Sabbath day** according to the commandment." Luke 23:56. The Desire of Ages, p. 774*

### **The Sun Determines the Length of the Day:**

*"When the Lord declares that He made the world in six days and rested on the seventh day, He means the day of twenty-four hours, which He has marked off by **the rising and setting of the sun.**" Testimonies to Ministers, p. 135*

*"God rested on the seventh day, and set it apart for man to observe in honor of His creation of the heavens and the earth in **six literal days**. He blessed, sanctified, and made holy the day of rest. When men are so careful to search and dig to see in regard to the precise period of time, we are to say: 'God made His Sabbath for a round world and when the seventh day comes to us in that round world, **controlled by the sun that rules the day**, it is the time in all countries and lands to observe the Sabbath. In the countries **where there is no sunset** for months, and*

again **no sunrise for months**, the period of time will be calculated by records kept. . . .”  
*Selected Messages*, volume 3, p. 317

“The Lord accepts all the obedience of every creature He has made, according to the circumstances of time in the **sun-rising and sun-setting world**. . . . The Sabbath was made for a round world, and therefore obedience is required of the people that are in perfect consistency with the Lord's created world.--Letter 167, 1900. *Selected Messages*, volume 3, p. 317

“My sister, let not your faith fail. We are to stand fast by our colors, the commandments of God and the faith of Jesus. All those who hold the beginning of their confidence firm unto the end will keep the Seventh-day Sabbath, which **comes to us as marked by the sun**. The fallacy of the day line is a trap of Satan to discourage. I know what I am speaking about. Have faith in God. Shine where you are, as a living stone in God's building. *Selected Messages*, volume 3, pp. 318, 319

### **God Established the Weekly Cycle of Seven Days at Creation:**

“Like the Sabbath, **the week originated at creation**, and it has been **preserved and brought down** to us through Bible history. God Himself **measured off the first week** as a sample for **successive weeks** to the close of time. Like every other, it consisted of **seven literal days**. Six days were employed in the work of creation; upon the seventh, God rested, and He then blessed this day and set it apart as a day of rest for man.” *Patriarchs and Prophets*, p. 111

“I was then carried back to the creation and was shown that the first week, in which God performed the work of creation in six days and rested on the seventh day, was **just like every other week**. The great God in his days of creation and day of rest, measured off the **first cycle as a sample for successive weeks till the close of time**. “These are the generations of the heavens and of the earth when they were created.” God gives us the productions of his work at the close of each literal day. Each day was accounted of him a generation, because every day he generated or produced some new portion of his work. On the seventh day of the first week God rested from his work, and then blessed the day of his rest, and set it apart for the use of man. **The weekly cycle of seven literal days**, six for labor, and the seventh for rest, which has been **preserved and brought down** through Bible history, originated in the great facts of the first seven days.” *Spiritual Gifts*, volume 2, p. 90

Ellen White uses ‘Saturday’ and Sabbath **interchangeably**. This clearly shows that Ellen White did not believe in a lunar calendar for Sabbath observance:

“When thinking men find that our restaurants are closed on the **Sabbath**, they will make inquiries in regard to the principles that lead us to close our doors **on Saturday**.” *Counsels on Health*, p. 491

“Elder Bates was resting upon **Saturday**, the seventh day of the week, and he urged it upon our attention as the **true Sabbath**. I did not feel its importance, and thought that he erred in dwelling upon the fourth commandment more than upon the other nine.” *Life Sketches*, p. 95

*"The temptation will come. If you keep **the Sabbath**, the very day the fourth commandment has specified, you shall have to give up this source of gain. You shall have to close your business on **Saturday**, the busiest and most profitable day in the week. And when you hesitate to comply with a plain "Thus saith the Lord," because you will lose profit, and riches will not increase unto you, you continue in disobedience to God and bow the knee to Satan as he tempted Christ to do." Manuscript Releases, volume 17, p. 79*

### **The Crucifixion Took Place in the Year 31 AD:**

*"Then, said the angel, "He shall confirm the covenant with many for one week [seven years]." For seven years after the Savior entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself; and afterward by the apostles. "In the midst of the week He shall cause the sacrifice and the oblation to cease." Daniel 9:27. **In the spring of A. D. 31**, Christ the **true sacrifice was offered** on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease." The Desire of Ages, p. 233*

### **The crucifixion took place on Friday, Jesus Rested in the tomb on Sabbath and Resurrected Sunday:**

Two Lunisolar advocates have written:

*"Babylon, that huge monolith of mystery, intrigue, deception and paganism, is precariously balanced on **one little lie**: that Christ was crucified on a Friday and resurrected on a Sunday" (quoted in, The Lunar Sabbath Conspiracy, p. 108).*

If this statement were true, would not the Seventh-day Adventist Church be Babylon? Ellen White has explicitly stated that the wine of Babylon is composed of her false doctrines among which is the exaltation of the first day of the week in place of the seventh.

*"The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of **false doctrines**, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and **advocating and exalting the first day of the week above God's holy and sanctified day**. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.' It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against those who will not come into harmony with the false and satanic heresies which **exalt the false sabbath**, and lead men to trample underfoot God's memorial." Testimonies to Ministers, pp. 61, 62.*

It is a serious matter to accuse God's remnant church of drinking and giving the wine of Babylon, especially in light of the fact that Ellen White wrote:

*“Those who receive the Testimonies as the message of God will be helped and blessed thereby; but those who **take them in parts**, simply **to support some theory or idea of their own**, to vindicate themselves in a course of error, will not be blessed and benefited by what they teach. To claim that the Seventh-day Adventist Church is Babylon, is to make the **same claim as does Satan**, who is an accuser of the brethren, who accuses them before God night and day.”*  
*Testimonies to Ministers, p. 42*

Most lunisolar advocates say that they believe in the Spirit of Prophecy but claim that Ellen White was wrong in some of her statements because she did not have all the light. Are they not attempting to sustain a theory by a partial and selective use of the Spirit of Prophecy when it is convenient to their theory? Ellen White was explicit that Jesus died on Friday, rested in the tomb on Sabbath and resurrected on Sunday (for the reason why Jesus resurrected on Sunday, see my study, “The Unleavened Bread and the High Sabbath”).

*“The **Father and the Son rested** after Their work of Creation. “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made. . . . And God blessed the seventh day, and sanctified it: because that in it He had rested.” Genesis 2:1-3. The death of Christ was designed to be at the very time in which it took place. It was in God's plan that the work which Christ had engaged to do should be **completed on a Friday**, and that on the **Sabbath He should rest** in the tomb, **even** as the Father and Son had rested after completing Their creative work. The hour of Christ's apparent defeat was the hour of His victory. The great plan, devised before the foundations of the earth were laid, was successfully carried out” *Manuscript 25, 1898, pp. 3, 4. (“The Man of Sorrows,” typed, February 24, 1898.)**

*“The Savior was **buried on Friday**, the **sixth day** of the week. The women prepared spices and ointments with which to embalm their Lord, and laid them aside, until the **Sabbath was past**. Not even the work of embalming the body of Jesus would they do upon the Sabbath day. “And when the **Sabbath was past** . . . very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun.” Mark 16:1, 2. *The Story of Jesus, p. 157**

## **Seeming Problems with a Friday Crucifixion**

How could the crucifixion have taken place on Friday when the United States Naval Observatory states that the full moon in the year 31 AD fell on Wednesday? Was Ellen White wrong when she stated that the crucifixion took place on Friday? If Ellen White was right, was the Naval Observatory wrong?

Lunisolar advocates claim to have an iron clad argument here. They claim that if the crucifixion were on a Friday, then the crucifixion would have been in AD 33. However, that date does not work because the beginning date of 457 BC for the 70 weeks is well rooted in history and the year 33 AD would take us beyond the middle of the last week. Besides, we would have to move the 1844 date to 1846, which would impugn the Advent movement and the reliability of the Spirit of Prophecy. Lunisolar advocates see only one solution to the

problem: The crucifixion took place at even on Wednesday and the resurrection at even on Sabbath. However, the proposed solution still creates a problem because it still impugns the reliability of the Spirit of Prophecy on other grounds.

There is another probable solution to the problem:

According to Ellen White, Jesus arrived in the home of Lazarus in Bethany six days before the Passover. Six days would take us from Friday evening to Wednesday evening using our reckoning of days. However, in biblical terms Friday evening is really Sabbath evening so the six days begin on Sabbath evening and end on Thursday evening.

*“The Savior had reached Bethany **only six days** before the Passover, and according to His custom had sought rest at the home of Lazarus. The crowds of travelers who passed on to the city spread the tidings that He was on His way to Jerusalem, and that He would **rest over the Sabbath** at Bethany.” The Desire of Ages, p. 557*

So according to our calculation of days, six days would take us to Wednesday evening as the first day of the Full Moon. Therefore, if the Passover and the Full Moon occurred on the same day, it would appear that the UNSO was correct and Ellen White was wrong. However, before we attempt to correct Ellen White’s seeming inaccuracy we must consider several factors:

First, in biblical times the incidence of the New Moon was based on observation, not by astronomical charts. If the New Moon was not sighted the start of the month was delayed. In other words, if the **observed** New Moon in Christ’s day were just one day later than the USNO’s **calculated** date, the beginning of the month would be delayed, and if it were delayed during Passion Week for just one day, the Passover would have been celebrated on what we call Thursday night. In The Desire of Ages, 685 Ellen White explained:

*“In company with His disciples, the Savior slowly made His way to the garden of Gethsemane. The Passover moon, **broad and full**, shone from a cloudless sky.”*

So, how could Ellen White state that the moon was ‘broad and full’ on Thursday evening (Friday evening according to biblical reckoning) when the USNO states that the Full Moon took place on Wednesday evening (Thursday evening according to our reckoning)? The answer is that, considered scientifically, the moon can be considered broad and full for around 72 hours, the night before and the night after the official day of the Full Moon. Could it have been possible for the Passion of Christ occur on Friday evening (biblical reckoning but Thursday evening according to our reckoning) with the Full Moon still occurring on Wednesday evening (according to our reckoning)? The answer is yes. Reputable astronomers have gone on the record that astronomical calculations must take into account **local observations** at the time that the historical events occurred. See the quotations on pages 113-115 in The Lunar Sabbath Conspiracy.

## **The Abomination of Desolation**

Ellen White has written that the abomination of desolation has a two-fold application. The first is to the Roman armies that surrounded Jerusalem and rendered worship to their standards. The second is when the United States imposes the day of worship of the papacy, Sunday:

*“As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.” Testimonies for the Church, volume 5, pp. 464, 465*

However, lunisolar advocates have a different take:

*“Jesus Himself referred to this **calendar change**—both when it occurred under the rising influence of the papacy and when it will be done again in this last generation.” The Lunar Sabbath Conspiracy, p. 120*

Lunisolar advocates also use **Daniel 7:25** (the change in the times) and **Daniel 8:11** (the taking away of the daily) and **Daniel 9:27** (the papacy imposing its change in the calendar upon the world). The reinterpretation of these texts by lunisolar advocates stretches credulity to the breaking point!

## **The Integrity of the Spirit of Prophecy**

Using the lunisolar calendar to determine the Sabbath is far from being insignificant. It impugns the inspiration and reliability of the Spirit of Prophecy. It is one thing to say that new light enlarges and expands upon truth but it is quite another to say that new light contradicts the light that God has given. Ellen White made this clear:

*“When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit.” Selected Messages, volume 1, p. 161*

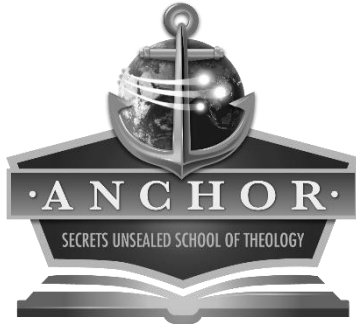
Just as serious, the lunisolar Sabbath obscures the true meaning of the third angel’s message. The third angel tells us that only those who have the seal of God will stand in the time of trouble, the lost will receive the mark of the beast. Thus, keeping the wrong day has serious salvational implications. In addition, this does not apply only to those who keep Sunday but also to those who keep the wrong Sabbath. Ellen White has made clear that the final test will be between the Sabbath (Saturday), the seventh day of the week and Sunday, the first:

*“The man of sin has exalted **Sunday**; but whatever has been done in the change of the fourth commandment, has been done without God’s sanction, and is in direct opposition to his express commands. What we all need is truth--plain, simple, unvarnished truth--that will sanctify the soul. Many will advance theories in regard to the **change of the Sabbath from the seventh to the first day of the week**; but God has made positive declarations in regard to the sacredness of the Sabbath instituted at Eden and proclaimed from Mount Sinai, and a penalty is attached to the disregard and dishonor of the **seventh day** of the week.” The Review and Herald, July 6, 1897*

Has God made the observance of the Sabbath such a complicated matter that we are required to look at charts, consult the Naval Observatory, and look at the phases of the moon in order to know when to keep it? God made Sabbath observance very simple: Look for sunset on Friday to know when the Sabbath begins and look again for sunset to know when it ends.







## “THE HEBREW RELIGIOUS CALENDAR”

by Pastor Stephen Bohr

### Climate Change: Is it Real?

There is a lot of talk these days about climate change. Scientists, politicians, environmentalists, sporting events, Hollywood actors, the United Nations and the general populace are all measuring in on the issue. Let me begin by telling you what I believe about climate change:

- I believe that climate change is real—something is happening on planet earth that we have never seen before—massive floods, destructive mega earthquakes, powerful hurricanes, incredible droughts.
- I believe that the reasons that are being given for climate change do not tell the truth, the whole truth and nothing but the truth.
- I believe that the solutions that are being proposed are good but misguided.
- *I believe that there is a hidden agenda behind all the talk about the problem and its solution.*

#### Scientists

A policy article authored by several dozen scientists appeared online March 15, 2012 in Science.

To acknowledge the problem and its solution: *“Human societies must now change course and steer away from critical tipping points in the earth system that might lead to rapid and irreversible change. This requires fundamental reorientation and restructuring of national and international institutions toward more effective Earth system governance and planetary stewardship. . . To be effective, a new set of institutions would have to be imbued with heavy-handed, transnational enforcement powers.”*

#### Powerful Politicians

This environmental message has hit a chord with powerful politicians. Governor Jerry Brown of California, who was trained in Jesuit schools and presides over the sixth largest economy on the planet, was recently invited to the Vatican to participate in a summit on

climate change and he couldn't help but offer accolades to Francis for his moral leadership on this issue.

And then there is Mayor Bill de Blasio of New York City, the financial capital of the world. At the same meeting, he couldn't help but gush about Francis as the *'strongest moral voice in the world [who] is calling political leaders to action'*.

Arnold Schwarzenegger recently took a gift to the Pope and thanked him for what he has done on climate change. The Pope on several occasions has invited the mayors of the major cities of the world to the Vatican for symposiums on the issue of climate change. The papacy's goal is not only to conquer Protestants. This does not give the papacy any power. What the papacy wants is to unite with Protestants for them to influence the government of the United States to implement its agenda. The power of the papacy comes from recruiting the political powers of the world because they do have the executive authority to impose the papacy's agenda.

### **Ban Ki-moon**

At the United Nations General Assembly in September of 2015, then Secretary General Ban Ki-moon, called on governments to *'place the global common good above national interests and to adopt an ambitious, universal climate agreement'* at the United Nations climate summit in Paris in December, 2015.

Concerning the 2030 agenda that was adopted there, the UN General Secretary, Ban Ki-moon said: *"The new agenda is a promise by leaders to all people everywhere. It is a universal, integrated and transformative vision for a better world."*

*Institutions will have to become fit for a grand new purpose ... We must engage all actors, as we did in shaping the Agenda. We must include parliaments, and local governments, and work with cities and rural areas. We must rally businesses and entrepreneurs. We must involve civil society in defining and implementing policies— and give the space to hold us to account. We must listen to scientists and academia. We will need to embrace a data revolution. Most important, we must set to work—now."*

### **Barack Obama**

Pope Francis I wrote an encyclical on the issue. Then president Obama remarked: *"I welcome His Holiness Pope Francis's encyclical, and deeply admire the Pope's decision to make the case—clearly, powerfully, and with the full moral authority of his position—for action on global climate change. . . We must also protect the world's poor, who have done the least to contribute to this looming crisis and stand to lose the most if we fail to avert it.*

*"I look forward to discussing these issues with Pope Francis when he visits the White House in September. And as we prepare for global climate negotiations in Paris this December, it is*

my hope that **all world leaders**—and all God’s children—will reflect on **Pope Francis’s call to come together to care for our common home.**”

## **Leonardo DiCaprio**

Leonardo DiCaprio is an **Academy Award** winner, highly visible **Hollywood actor**, and of great influence upon the **world’s youth**. On **April 22, 2016**, he gave an **impassioned speech** to the General Assembly of the United Nations just before the signing of the **Paris Agreement** on climate change. He is the **UN Messenger of Peace** with special focus on **climate change**. He said: “A massive change, an upheaval is needed now, one that leads to a **new collective consciousness**, a new **collective evolution of the human race** inspired and enabled by a sense of urgency from all of you. . . you are the **last best hope** of earth. We ask you to protect it or we and all living things we cherish are **history**.”

**DiCaprio had met with the Pope on January 28, 2016 and the subject of choice was climate change. Regarding the Pope Di Caprio said: “I think he wrote this encyclical, which is one of the most important things in the climate-change history, so to speak. Basically, spreading the gospel that we should care about the planet we live in. It’s a sin to destroy our planet. . . He’s been inspiring and revolutionary to come out and be outspoken about the issue of climate change and endorse the scientific community.”**

## **The Olympics**

The **central theme** of the Olympics was the need to address **climate change**.

## **The Papacy’s Goals**

At **every stage** of the discussion, and in **every forum**, the **Roman Catholic Papacy** has been involved in **spearheading and supporting the climate change agenda**.

## **Pontifical Academy of Sciences**

On **April 15, 2015**, some **two months before** the Pope released his encyclical, *Laudato Si*, the **Pontifical Academy of Sciences and the Pontifical Academy of Social Sciences** had released a statement titled:

*“Climate Change and the Common Good: A Statement of the Problem and the **Demand** for Transformation Solutions”.*

This **eye-opening** document presents a **doomsday scenario** that is intended to **scare** the planet into doing something about climate change or run the risk of **ceasing to exist!** Among other things, the *Declaration* stated: “Climate change is a global problem whose solution will depend on our stepping beyond **national affiliations** and **coming together** for the **common good**.”

It further stated: “**As early as 2100**, there will be a non-negligible probability of irreversible and catastrophic climate impacts that may last over thousands of years, raising the existential question of whether civilization as we know it can be extended **beyond this century.**”

The document states that the **increase in temperature** has not been seen in ‘**tens of millions of years, one clear indication** among many that the papacy has fully embraced the **evolutionary theory** of origins.

## **Laudato Si’**

The **Pope’s Encyclical** (released **June 18, 2015**)

- Title: “*Praise be to You*”
- **Subtitle**: “On Care for our Common Home”

The Pope’s encyclical, published about **two months after** the *Declaration*, suggested that the elimination of **carbon gases, carpooling, planting trees, turning off unnecessary lights, restricting the use of air conditioning, recycling and boycotting certain products** as well as giving the planet a **Sunday rest** will help solve the problem.

The Pope also called for **international treaties** that would **pressure** the affluent countries to **help poorer ones adapt**, including a move to help them switch from fossil fuels to clean energies such as solar power.

Thus he stated in *Laudato Si’* 53 that the “*establishment of a **legal framework** which can set clear boundaries and ensure the protection of ecosystems has become indispensable.*”

“*Every effort to protect and improve our world entails profound changes in “lifestyles, models of production and consumption, and the established structures of power which today govern societies” **Laudato Si** paragraph 5*

“*International [climate] negotiations cannot make significant progress due to positions taken by countries which place their **national interests** above the **global common good**” (Encyclical Letter *Laudato Si’* of the Holy Father Francis on the Care of our Common Home, paragraph #169)*

## **The Pope Visits the White House**

On **September 22, 2015**, in the midst of a **pomp, circumstance and fanfare** such as had **never been seen before** in the welcome of any head of state, with **flags** of the **United States** and the **Holy See** waving side by side in the wind, President Obama referred to the Pope as ‘the holy father’ and warmly welcomed him to the White House. Their discussion centered on **climate change** and the need to **eradicate poverty**.

## Joint Session of Congress

On September 24, 2015 for the first time in the history of the United States, a Roman Catholic Pope addressed a joint session of Congress, whose members are sworn to uphold the Constitution and its Bill of Rights. What did the Pope say to Congress? The answer was there for all to see. As expected, he lectured politicians about their duty to serve for 'the common good', the dangers and woes of unrestrained capitalism, the need to address climate change and to redistribute the world's goods among all of God's creatures for the 'common good'.

## Address to the United Nations

On September 28, 2015 the Pope presented an address to the United Nations General Assembly where the greatest number of political leaders in the history of the world were present (193 nations). Among other things, the speech encouraged world leaders to establish legislation to address the problem of global climate change and world poverty. At the end of his speech, the political leaders of the world gave him a standing ovation that lasted for several minutes.

In fact, in his encyclical the Pope had already suggested that in order for these problems to be solved, '*models of production and consumption*' and '*established structures of power that today govern societies*' needed to change profoundly! (Laudato Si' 5)

## Paris Climate Change Summit

Paris from November 30 to December 12, 2015 to hammer out what is known as the Paris Agreement, a global pact on the reduction of climate change. The agreement became legally binding on April 22, 2016 when 174 nations signed the agreement at the United Nations in New York. Other nations promised to sign the agreement in the immediate future.

Regarding this agreement, the Pope said: "*Its implementation will require unanimous commitment and generous dedication by everyone. . . pay special attention to the most vulnerable populations. . . and carefully follow the road ahead, and with an ever-growing sense of solidarity.*"

## Two competing world views: Evolution and Creation

### The Bible's World View

#1: God made a perfect creation in six literal days. Genesis 1:31-2:1: "*Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. Thus the heavens and the earth, and all the host of them, were finished.*"

#2: Gave man a sign to remind him that God is the creator and we must protect the environment. Genesis 2:2, 3: "*And on the seventh day God ended His work which He had*

done, and He **rested** on the **seventh** day from all His work which He had done. <sup>3</sup> Then God **blessed** the **seventh** day and **sanctified** it, because in it He **rested** from all His work which God had created and made.”

#3: This sign is found in the **fourth commandment: Exodus 20:8-11:** “Remember the **Sabbath day**, to keep it **holy**. <sup>9</sup> Six days you shall labor and do all your work, <sup>10</sup> but the **seventh** day is the **Sabbath of the LORD** your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. <sup>11</sup> For in **six days** the LORD made the heavens and the earth, the sea, and all that is in them, and **rested** the **seventh** day, therefore the LORD **blessed** the Sabbath day and **hallowed** it.”

#4: The human race fell into **sin: Genesis 3:1-6:** “So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, **she took** of its fruit and ate. She **also gave to her husband** with her, and he ate.”

#5: Sin **proliferated** which caused the **first and greatest climate change** in history: The flood which we will come back to later in the talk: **Genesis 6:5**

## **The First Climate Change**

**Genesis 1:2:** Before creation week the earth was **covered with water**.

**Genesis 1:7:** The **second day** of Creation God placed part of the water above and part of the water beneath. This is known as the **windows of heaven** and the **fountains of the great deep**. The waters above made the earth like a **gigantic greenhouse** with a uniform climate on the globe.

**Genesis 2:5, 6:** The earth was watered by an **automatic sprinkler system**.

**Genesis 7:11:** God did not have to **create water** for the flood. He simply **brought down** the water from above and **brought up** the water from below.

**But why** was there such **drastic** climate change at the flood?

**Genesis 6:5-7:** “Then the LORD saw that the **wickedness** of man was great in the earth, and that **every intent of the thoughts of his heart** was **only evil continually**. . . The earth also was **corrupt** before God, and the earth was filled with **violence**. <sup>12</sup> So God looked upon the earth, and indeed it was **corrupt**; for all flesh had **corrupted** their way on the earth.”

**Why did he save Noah? God always has a faithful and obedient remnant**

“This is the genealogy of Noah. Noah was a **just** man, **perfect** in his generations. Noah **walked** with God.”

**Matthew 24:37-39:** Jesus predicted that as it was in the **days of Noah** it would be again at the **second coming**

#6: Jesus came to **redeem man** from sin by **living and dying** in his place: “For God so loved the world that He sent His only begotten Son that whosoever **believes in Him** should not perish but have everlasting life.”

He **finished provision** for salvation on the **sixth day** and **rested in the tomb** on the Sabbath (make sure I deal with the issue of Sabbath being the **seventh day on the calendar**): **Luke 23:54-56; 24:1**

“That day was the [1] **Preparation**, and the [2] **Sabbath drew near**.<sup>55</sup> And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid.<sup>56</sup> Then they returned and prepared spices and fragrant oils. And they **rested on the Sabbath** according to the commandment. . .<sup>1</sup> Now on the [3] **first day** of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared.”

#7: Because of sin, the world at the end will get **worse and worse, not better and better** like is taught in the evolutionary scenario (**more on this** in a few moments).

The Bible does not present an **evolutionary scenario** of the beginning or of the end. It does not teach that through a **process of macroevolution** the world will get **better and better** and finally reach the ‘Omega Point’ of the ‘Grand Design’. Neither does it teach that the world will come to an end because of **climate change** that is caused by a **systemic abuse** of the ecosystem.

The Bible scenario of end time events on this planet is **pessimistic** rather than optimistic. At the very end of human history, **just before** the coming of Jesus, the planet will **wax old** and unravel at the seams (Isaiah 24:1-6). The world will be as it was in the **days of Noah** where ‘every intent of the heart of man was only evil continually’. (Genesis 6:5) It will be like **Sodom** where the men of the city wished to have homosexual relations with the angels (Genesis 19:5; Luke 17:28-30). **Men’s hearts will fail them for fear** as they see the calamities that are falling upon the earth (Lune 21:26). There will be **wars and rumors of wars** as nation rises against nation and kingdom against kingdom. There will be **famines, pestilences, earthquakes and tumults** (Matthew 24:6-8; Luke 21:9). Humans with the **form of godliness** will be lovers of themselves that will lead to a large catalog of sins (2Timothy 3:1-5). The world will reach the **degenerate condition** that is described in **Romans 1:18-32**. All these things will occur, not because of climate change but because of the **iniquity of humanity** (Matthew 24:6-8; Isaiah 24:5).

The **family unit** will disintegrate and parents will hate children and children parents (Luke 21:16). **The poor** will be oppressed by the capitalist overlords and will cry out to God for justice (James 5:1-8; Revelation 18:6-24). Satan’s agenda in these **ever-increasing calamities** will be to finally blame the **global meltdown** on God’s faithful people (Matthew 24:9).

#8: But the Bible story of the end does not **ultimately** conclude on a **pessimistic note**. It teaches that history, as we presently know it, will end with the **literal, glorious, personal,**

**rapid, second coming** of Jesus (Titus 2:11-14; Matthew 24:29, 30) to take His faithful children **to heaven** for a thousand years (John 14:1-3)

#9: During the thousand years the earth will **return to the condition** that it was in before creation week—**without form** and **void** and in **darkness** (Jeremiah 4:23-27).

The second coming will **return the earth** to the way it was at the beginning: without form and void but God will have a **faithful remnant** who obey him:

**Jeremiah 4:23:** *"I beheld the earth, and indeed it was **without form**, and **void**; and the heavens, they had **no light**."*

**Isaiah 24:3-5:** *"The land shall be entirely emptied and utterly plundered for the LORD has spoken this word. <sup>4</sup> The earth mourns and **fades away**, the world languishes and **fades away**; the haughty people of the earth languish. <sup>5</sup> The earth is also **defiled** under its inhabitants, because they have **transgressed the laws, changed the ordinance, broken the everlasting covenant**."*

#8: **After the millennium**, God will then recreate the earth in **six literal days** and rest the **seventh literal day** as He did at the beginning and then God's people will live securely and peacefully in a perfect sinless world forever where Jesus will reign forever and ever. As a **weekly commemoration** of God's creative power, His people will come to God's throne on the weekly seventh day Sabbath to worship Him:

*"For as the new heavens and the new earth which I will make shall remain before Me," says the LORD, "so shall your descendants and your name remain. And it shall come to pass that from one New Moon to another, and from **one Sabbath to another**, all flesh shall come **to worship** before Me," says the LORD." (Isaiah 66:22, 23)*

**The view of the secular world and the papacy is that things came into existence by evolution. In this case, we cannot trust the creation story:**

*Neither the **secular world** or the **papacy** believe that God created the world in **six literal days** as we are told in **Genesis**. The **papal** and **secular** view are **evolutionary**:*

Pope **John Paul II** in a speech to the **Pontifical Academy of Sciences** in **1996** had already referred to evolution as 'more than a theory': *"Today, almost half a century after the publication of the encyclical (**Pope Pius XII, Humane Generis, 1950**), **new knowledge** has led to the recognition of the theory of evolution as **more than a hypothesis**. It is indeed remarkable that this theory has been progressively accepted by researchers, following a series of discoveries in various fields of knowledge. The convergence, neither sought nor fabricated, of the results of work that was conducted independently is in itself **a significant argument in favor of the theory**."*



## **Francis I:**

*In his own words: “The **Big Bang**, which today we hold to be the origin of the world, **does not contradict** the intervention of the divine creator but, rather, **requires it** . . . Evolution in nature is **not inconsistent** with the notion of creation, because **evolution requires the creation** of beings that **evolve**. When we read about Creation in Genesis, we run the risk of imagining **God was a magician**, with a magic wand able to do everything. But that is not so . . . He created human beings and **let them develop** according to the **internal laws** that he gave to each one so they would **reach their fulfillment** . . . “*

What the Pope fails to describe in his statements is the cruel and **disgusting mechanism** of evolution. Scientist **Frank L. Marsh** explained it this way: “*Evolution presents a **bloody, ruthless struggle** for existence from the very beginning, where there is **much waste** of living substance and many **false starts and blind alleys**.”* Here I Stand p. 277

The process of evolution functions on the basis of **natural selection**, the **survival of the fittest**. The strong survive and the weak pass away until **all the errors** of the evolutionary process are ironed out. Does this sound like a **wise** Creator? Is this the God who cares for the **sparrow** (Luke 12:6), **dresses the lilies** of the field in their beauty and has the **hairs** of our heads numbered (Matthew 10:30)?

This method of **trial and error** with **suffering and death** is a direct attack against the **omnipotence** of God and His **wisdom**. Are the power of God and His wisdom so limited that He could not get things right **the first time** but rather had to use a method of **false starts** to **weed out the imperfections** in the course of hundreds of millions or even billions of years? Evolution also strikes directly against God’s **love and goodness**. How could a God of love witness the **cruel suffering** of His creation over millions of years even before sin entered the universe? **What authority** would God have to tell us to be kind to the lower life forms and the less fortunate if He Himself showed such a crass disregard for them in the supposed process of evolution?

The Bible describes a literal and **unbroken chain of events**. If one link is broken the entire chain falls apart:

1. Adam and Eve were **literal persons** whom God **created perfect** and placed in the literal Garden of Eden just like the Genesis says.
2. Adam and Eve were **literally** tempted by a **literal** serpent and had a **literal fall** into sin.
3. Once the virus of sin came in, it infected **every literal descendant** of Adam and Eve.
4. Death **came in** upon all men as a **consequence** of sin.
5. *Because of sin and death, humanity needs **a Redeemer** who will make it possible to*

bring the **world** back to its original perfect condition where there is no sin and death.

Think about it: If there was **death in the world long before sin**, then the **link** between **sin** and **death** and **redemption** is broken—death would not come as a result of sin. Thus the **link** between **creation and redemption** is broken because the purpose of redemption in the Bible is deliverance from death.

Roman Catholic theologian, **Karl Schmits-Moorman**, was brutally honest when he wrote about the link between a literal fall into sin followed by death and making necessary redemption from sin and death:

*“The notion of the traditional view of redemption as reconciliation and ransom from the consequences of Adam’s fall **is nonsense** for anyone who knows about the evolutionary background to human existence in the modern world.”* Creation, Catastrophe and Redemption, p. 112

Further, **he states** that because in his view the story of Genesis is not literal, salvation *“cannot mean returning to an original state, but must be conceived as **perfecting through the process of evolution.**”*

### **How Much Longer?**

The question that begs to be asked is this: In this scenario, **how much longer** must creation wait before the process of evolution **reaches its ‘omega point’**, to use the words of Chardin? Will it take millions of years? Billions? **How many millions/billions** of years must we wait for **lambs and wild beasts** to live together in harmony and for wars to cease? (Isaiah 11:6; 65:25). How much longer must **creation cry** out in pain for its deliverance? (Romans 8:22, 23) The evolutionary scenario certainly does not offer us much hope for an imminent coming of Jesus to quickly make **all things new!** Will change take place over vast periods of time or will it be *‘in a moment, in the twinkling of an eye?’* (1 Corinthians 15:52) **Clearly, our view of how things began will certainly impact our view of how things will end.**

Can we expect a **rapid, supernatural** end to human history with an **evolutionary model**? Impossible! If the original creation was not **supernatural, rapid, literal, and perfect** could we expect that when God creates a new heaven and a new earth **it will be so**? The papacy’s view of the end is compromised by its view of the beginning. How many more millions of years must we wait for the process of evolution to work out its **quirks, wrinkles and flaws**?

For Roman Catholic theologians and Popes, the Blessed Hope of the Church is **not found in the second coming of Jesus**. The goal is for the papacy to **take over the kingdoms** of this world by joining church and state in order to establish a **theocratic kingdom** where the church will control and provide **moral guidance** to the state. I ask: How many times did you hear **John Paul II** refer to the **second coming** as the **Great Hope** of the Church? And how about **Francis I**? The **Reformed scholar** Harold Robbins explains the objectives of the papacy:

*“What the Roman Catholic Church-State accomplished on a **small scale** during the Middle Ages is what it desires to achieve on a **global scale** in the coming millennium.” John W. Robbins, *Ecclesiastical Megalomania*, p. 187 (1999)*

There is nothing new under the sun! This theocratic experiment has been **tried once before** during the **1260 years** of papal dominion in Europe and failed miserably, bringing about **misery, disease, suffering, poverty, civil war, squalor, strife and martyrdom** that eventually culminated in the French Revolution. What makes us think that the papacy **will do any better** on a global scale?

Since the times of **St. Augustine**, the Roman Catholic Church has taught that the **stone that hits** the feet of the image in Daniel 2 does not represent the second coming of Jesus; it rather represents the **papacy taking over the reins of the secular powers** of the world to establish Christ’s universal kingdom of peace on earth.

### **The Papacy’s Ultimate Goal**

What is the **papacy’s ultimate goal** in all of this discussion on climate change, family values and helping the poor? We can tell by the **catchwords** and **expressions** the papacy has used to address these issues. The key words and expressions that appear repeatedly are, **‘the common good’** (individualism is an enemy to be dreaded), **‘solidarity’** (we are all in this together so we must all unite in one ecumenical body and cooperate: *“We require a new and **universal solidarity**.” Laudato Si’ 14), **‘subsidiarity’** (our personal interests are subsidiary to the common good), and **‘the common destination of goods’** (property is not personal but belongs to all of humanity according to need). Time and again, Popes, conciliar documents and theologians have used **these words and expressions**.*

Something similar is stated in *The Compendium of Catholic Social Doctrine*, section 173: *“If it is true that everyone is born with the right to use the goods of the earth, it is likewise true that, in order to ensure that this right is exercised in an equitable and orderly fashion, **regulated interventions are necessary**, interventions that are the result of **national and international agreements**, and a **juridical order** that adjudicates and specifies the exercise of this right.”*

**Pope Benedict XVI wrote these Significant words:** *To **manage the global economy**; to **revive economies** hit by the crisis; to avoid any **deterioration of the present crisis** and the greater imbalances that would result; to bring about integral and timely **disarmament, food security and peace**; to guarantee the **protection of the environment** and to **regulate migration**; for all this, there is urgent need of a **true world political authority**, as my predecessor Blessed John XXIII indicated some years ago. Such an authority would need to be **regulated by law**, to observe consistently the principles of **subsidiarity** and **solidarity**, to seek to establish the **common good**, and to make a commitment to securing authentic integral human development inspired by the values of charity in truth. Furthermore, such an authority would need to be **universally recognized** and to be vested with the **effective power** to ensure security for all, regard for justice, and respect for right. Obviously it would have*

to have the **authority to ensure compliance** with its decisions from all parties, and also with the coordinated measures adopted in various international forums.” *Caritas in Veritate*, paragraph 67

The question is: **Which ‘world political authority’** was Pope Benedict referring to? **Pope Pius XI** in his encyclical *Quadragesimo Anno* had already provided the answer:

“... there resides in **Us** [in the Papacy] the right and duty to pronounce with **supreme authority** upon **social and economic matters**.” Pope Pius XI, *Encyclical Quadragesimo Anno*, May 15, 1931, paragraph 41

While the Bible portrays a world that will come to an end because of sin, the papacy sees a potentially **brilliant future** for the planet under **its ‘moral’ leadership**. In its view, **human ingenuity** and **international laws** will be able to **solve the planet’s problems** and the kingdom of God will be established on earth with the papacy serving as the ‘moral voice’ for the nations of the world. Thus, Pope Francis, in his speech to the United Nations stated:

“Among other things, **human genius**, well applied, will surely help to meet the grave challenges of ecological deterioration and of exclusion [of the poor].”

The papacy believes that **this theocracy** will bring about the long awaited millennium of peace and prosperity for all at the end of the evolutionary process. You see, for the papacy, this world is **our permanent home**, an idea that contradicts the Bible. According to Scripture, we are **strangers and pilgrims** on this earth. The **heavenly city** is our home (Hebrews 11:13-16). Our **citizenship is in heaven** from where we expect Jesus at His second coming (Philippians 3:20).

### **Three Talking Points and Sunday**

#### **Three talking points linked with Sunday:**

- **Poverty** (a day to help the poor and needy and for capitalist overlords to give them weekly rest).
- **Climate change** (a day for the environment to rest).
- **Family** (a day for the family to reconnect).

According to Francis, in a radio address on **August 12, 2015**: “The obsession with economic profit and technical efficiency puts the human rhythms of life at risk. Moments of rest, **especially on Sunday**, are **sacred** because in them **we find God**. The **Sunday Eucharist** brings to our celebrations every grace of Jesus Christ: his presence, his love and his sacrifice; his forming us into a community, and his way of being with us.”

Here is **an example** from his encyclical: “On **Sunday**, our participation in the Eucharist has special importance. **Sunday**, like the **Jewish Sabbath**, is meant to be **[1] a day that heals** our relationships with **God**, with **ourselves**, with **others** and with the **world** . . . Rest opens

our eyes to the larger picture and gives us renewed sensitivity to the rights of others. And so **the day of rest**, centered on the Eucharist, sheds its light on the whole week, and motivates us to greater concern for [2] **nature** and the [3] **poor**.” (*Laudato Si'* 237)

The simple fact is that it was the **Sabbath that was made by God** for these very purposes:

- **The poor and needy:** The **commandment** says that even the beasts should rest and Jesus used the day to especially help the poor and destitute.
- **Climate change:** God made the Sabbath for the **ecosystem to rest**.
- **Family:** A day for husband, wife and God to **rest together** before a week of work.

## Why Sunday?

**Why would the papacy want to highlight Sunday for these causes? Here is the answer—**

**The papacy considers Sunday the sign of its authority:** “It was the **Catholic Church** which, by the authority of Jesus Christ, has **transferred** this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by Protestants is an **homage** they pay, in spite of themselves, to the **authority of the Church**.” Monsignor Segur, *Plain Talk About the Protestantism of Today* (Boston: Thomas B. Noonan & Co., 1868), p. 213.

“A word about Sunday. God said: ‘Remember that thou keep holy the Sabbath day!’ The Sabbath was Saturday, not Sunday; why, then, do we keep Sunday holy instead of Saturday? The **Church altered** the observance of the Sabbath to the observance of Sunday ... Protestants who say that they go by the Bible and the Bible only, and that they do not believe anything that is not in the Bible, must be rather puzzled by the keeping of Sunday when God distinctly said, ‘Keep holy the Sabbath day.’ The word Sunday does not come anywhere in the Bible so, without knowing it, they are **obeying the authority of the Catholic Church**.” H. Canon Cafferata, *The Catechism Simply Explained* (London: Burns Oates & Washbourne Ltd., 1938), p. 89

“But since Saturday, not Sunday, is specified in the Bible, isn’t it curious that non-Catholics who profess to take their religion directly from the Bible and not from the Church, observe Sunday instead of Saturday? Yes, of course, it is inconsistent; but this **change** was made about fifteen centuries before Protestantism was born, and by that time the custom was universally observed. They have continued the custom, even though it rests upon the **authority of the Catholic Church** and not upon an explicit text in the Bible. That observance remains as a reminder of the **Mother Church** from which the non-Catholic sects broke away—like a boy running away from home but still carrying in his pocket a picture of his mother or a lock of her hair.” John O’Brien, *The Faith of Millions* (Huntington, Indiana: Our Sunday Visitor, Inc., 1974) p. 400, 401.

“It was the **Holy Catholic Church** that **changed** the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but urged all persons to labor on the seventh day under pain of anathema. Protestants ... profess great reverence for the Bible, and yet by their solemn act of keeping Sunday, they **acknowledge the power of the Catholic**

**Church.** *The Bible says, 'Remember the Sabbath day to keep it holy.' But the **Catholic Church says**, 'NO: Keep the first day of the week' and lo, the entire civilized world **bows down in reverent obedience** to the command of the holy Catholic church."* Words of Father Enright, longtime President of Redemptorist College in America, quoted in, Joe Crews, *The Beast, the Dragon and the Woman* (Frederick, Maryland: Amazing Facts, Inc., thirteenth edition, June 1991), p. 33.

But the Bible tells us that the day to help the **poor and needy** is the Sabbath, the day to let the **environment** rest is Sabbath, the day for **family** is the Sabbath. The Pope has the wrong day!

Are we seeing the right reason for climate change?

*"The **restraining Spirit of God** is even now being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. **Science seeks to explain all these.** The signs thickening around us, telling of the near approach of the Son of God, are attributed to **any other than the true cause.** Men cannot discern the sentinel angels restraining the four winds that they shall not blow **until** the servants of God are sealed; but when God shall bid His angels loose the winds, there will be **such a scene of strife as no pen can picture.**" (6T, p. 408)*

## **Other Examples of Climate Change**

**Deuteronomy 11:16, 17:** That was in the theocracy, God is **all love now**, do you really believe the Bible when it says that God caused this? All is attributed these days to **natural cycles.**

*"Take heed to yourselves, lest your heart be deceived, and you turn aside and serve other gods and worship them, <sup>17</sup>lest the LORD 's anger be aroused against you, and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land which the LORD is giving you."*

**Deuteronomy 28:24:**In case of **apostasy**, God promised to withhold rain. *"The LORD will turn the rain of your country into dust and powder; it will come down from the skies until you are destroyed."*

**1 Kings 8:35, 36:** This **adds details** that are not in 1 Kings 8:35, 36: *"When the heavens are shut up and there is no rain **because they have sinned against You**, when they pray toward this place and confess Your name, and **turn from their sin** because You afflict them, <sup>36</sup> then hear in heaven, and **forgive the sin** of Your servants, Your people Israel, that You may teach them the **good way in which they should walk**; and send rain on Your land which You have given to Your people as an inheritance."*

**Chronicles 7:13, 14:** *"When I shut up heaven and there is **no rain**, or command the locusts to devour the land, or send pestilence among My people, <sup>14</sup> if My people who are called by My name*

will [1] **humble themselves**, and [2] **pray** and [3] **seek My face**, and [4] **turn from their wicked ways**, **then** I will hear from heaven, and will forgive their sin and **heal** their land.”

**Proverbs 28:9**: “One who **turns away his ear** from hearing the law, even his prayer is an abomination.” “If anyone **turns a deaf ear** to the law, even his prayers are detestable.”

**Jeremiah 7:16**: “Therefore do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me; for **I will not hear you**.”

**Psalms 66:18-19**: “If I regard **iniquity in my heart**, the Lord will not hear. <sup>19</sup> But certainly God has heard me; He has attended to the voice of my prayer.”

## **Elijah**

**1 Kings 17:1**: “And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, “As the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these years, **except at my word**.”

The days of **Elijah**: Union of the **civil ruler with Jezebel** and Jezebel had false prophets who did her bidding. What was the **chastisement**? Climate change.

There was climate change but it was not because of **human abuse of the environment** but rather the **sinfulness of Israel**. But the climate change was not the result of **natural weather cycles** but a direct judgment of God because of the apostasy in Israel.

And amazingly, **Elijah pleaded** with God to withhold the rain (James 5). Elijah knew 2 Chronicles 7. Should God’s faithful Elijah today plead with God for climate change to lead the world to repentance? After all, God did promise to send Elijah just before the terrible day of the Lord lest God pour out a **curse upon the earth**. Instead of Israel repenting, **they blamed Elijah**: The civil ruler, the harlot and the false prophets of the harlot.







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