

COVENANT **W**ORSHIP
AND THE
FEASTS OF **Y**AHWEH

שמע ישראל יהוה אלהינו יהוה אחד



Shema Israel Adonai Elobeinu Adonai Ehad

By
Bishop Sherwin R. Thomas

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Preface

Contemporary Christianity has claimed the rights to be in relationship with Yahweh while at the same time not teaching and upholding His Commandments, Statues and Judgements. This has led to the inane form of worship that has overtaken fashionable modern-day worship. The covenantal system is the only system given by Yahweh through which we may come to Him in worship.

This Divine system of worship introduces the worshiper to a concept so beautiful and heavenly that it transports its adherents into the mind of the one in whom this system was conceived.

The system of covenant worship and relationship coming directly out of the mind of the infinite one, provides for a very unique and distinctive kind of fellowship with Him and Him only. It is unique in the sense that it places both the worshiper and the worshiped under the power of love that binds them both to the covenant agreement.

The Scriptures consistently speak of a Yahweh as a Elohim of love. Covenant worship brings to life and demonstrates the infinite love of the one who so loves the world that He sacrificed Himself to create and redeem it from the mortifying influence of sin.

The covenantal system given by Yahweh for His people today is designed to bring every believer into a stable fellowship, where the divine and the human can co-exist as one.

The concept of fellowship with Yahweh under covenantal terms and conditions means that there will be stability and dependability in the relationship because it is inherent in the very system. With a clearly defined standard and conditions that requires the worshiper to only exercise faith in Him, man is able to worship Yahweh according to his will and not according to his (man's) own whims and fancies.

Yahweh's covenant system gives us an attitude of deep love and appreciation for Yahweh as Creator and Redeemer. It unfolds to us the generous love of God in His gift of Himself as the Saviour of the world, and call upon us to respond to His immeasurable love by believing.

{To Complete}

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1 The Adamic Covenant

From the creation of the world, God's relationship with man has been defined by specific **requirements** and **promises**. God has sought to communicate to mankind the clearly defined arrangement of the relationship that is to exist between Himself and His creation.

In the Scriptures a pattern can be traced from Yahweh's divine system of communication. Though this divinely appointed system may appear to have been obliterated by a flood of Eurocentrism and Westernization into the church, Yahweh's is still seeking to reintroduce His divine system of worship and relationship to His people.

Yahweh has for centuries communicated with His people through the belief system of **Covenant**. Covenant is introduced as a belief system to help one to grasp its significance in the relationship between Yahweh and His creation.

A belief system is different to the things that you believe. It is the overarching ideology that actually binds a person to a set of specific principles that give them definite values. The overarching ideology given by Yahweh as it relates to His relationship with humanity, is that; He would not communicate to anyone except through covenantal arrangement. This is understood through the fact that in all of Yahweh's dealings with man as recorded in the Scriptures, is done under a **Covenantal System**. This is also taught in all His dealings with Israel. [Any EXAMPLES]

The church of today must rediscover and stand predominately on the belief system of Covenant. To do so, the church must return to entering only into relationships that are covenant based. The overarching ideology of Covenant must be the foundation of every relationship; whether it is paternal, maternal, congenial, fraternal, communal or even spiritual. Thus Covenant ideology must be the umbrella system that governs the relationships of ever believer, especially their relationship with Yahweh.

A covenant is an unalterable, sacred, treaty, divinely imposed upon man that stipulates the conditions under which a relationship can exist between Creator and creature.

In Yahweh's covenant arrangement, which is called "**The Everlasting Covenant**", there are two parties; the Father and the Son.

In these two offices Yahweh established His Covenant and invites man to enter into a relationship with Him based on the provisions of the “**Everlasting Agreement**”. As a result, the Covenant is divinely imposed; which shows that there can be no negotiation with Yahweh on the matter or any changing of the terms and conditions of this sacred arrangement called the, “Everlasting Covenant.”

In this sacred system of communication man can ever choose to accept or reject but they can never altar. That is, they can never choose to communication or have a relationship with Yahweh on any other ground than that of Covenant. Also, they can never change the structure and conditions of the Covenant.

This unalterable nature of The “Everlasting Covenant” is so because of the character and nature of Yahweh. The Scriptures declares that Yahweh’s ways and thoughts are higher than man’s ways and thoughts, therefore it is not possible for man to come up with a system for good and lasting relationship that is more effective or as efficient as the one given by the Creator of the universe.

Covenant worship and relationship between Yahweh and man occurs in various forms throughout Scriptures, but must be understood from the two perspectives of man’s relationship with Yahweh, i.e. before and after sin. These two perspectives must be applied to any relationship that the child of Yahweh is to enter. For like with Yahweh and man there is always in every relationship a time when it is well and a time when it is broken. It is the belief system that will determine how each party functions under both spheres of the relationship.

The belief system of Covenant; is what Yahweh used before sin and continues to use after sin in His relationship with man. It is important that this principle be applied to all relationships in order that they may be able to stand the test of time. If covenant is not the principle upon which a relationship is assembled, it will not be the principle that would be used when that relationship is broken.

Covenant relationship is enduring, effective and unique because of the element of *Sacred Obligation*.

Sacred Obligation can be described as the inner regard, reverence, awe, and respect that a person has for something that makes it too important to be changed, interfered with or discarded. When the Sacred Obligation of the Covenant’s belief system is overarching a relationship it makes it virtually indissoluble.

Yahweh established this covenant type relationship with Adam when He created this world. He specified how He wanted Adam to relate to Him and also made promises about how He would act towards Adam in various circumstances. In other words, when Yahweh created man and brought him under covenant relationship. He (Yahweh) placed Himself under Sacred Obligation to relate to man only on the basis of the principles of the “Everlasting Covenant;” and this He would do under all conditions. When man accepted to be in a relationship with Yahweh he placed himself under Sacred Obligation to relate to Yahweh only under the principles of the “Everlasting Covenant;” and this he must do under all conditions.

It will be seen that it is appropriate to speak of God’s dealing with Adam and Eve in the Garden of Eden as Covenantal, even if the actual word *covenant* is not used in the Genesis narratives. However, the essential parts of the covenant are all there.

In Hosea 6:7, referring to Israel’s sins, the Bible says, “But *like Adam* they transgressed *the covenant*” (RSVmg.; so NIV, NASB).

This passage views Adam as existing in a Covenant Relationship that he then transgressed in the Garden of Eden.

“The law of God is our covenant with our Maker, in life, in death, in the resurrection, and through all eternity. Our loyalty to God in obeying, in spirit and letter, the Ten Commandments, reveals to the world, to angels, and to men, our covenant relation with Him. Adam and Eve were to glorify God by personal and perpetual obedience to His law, and it is in this way that we are to give God glory for all His entrusted gifts. We are to love God supremely and our neighbour as ourselves.” {18MR 1.2}¹

“Christ does not lessen the claims of the law. In unmistakable language He presents obedience to it as the condition of eternal life--the same condition that was required of Adam before his fall. The Lord expects no less of the soul now than He expected of man in Paradise, perfect obedience, unblemished righteousness. The requirement under the covenant of grace is just as broad as the requirement made in Eden--harmony with God's law, which is holy, just, and good.” {COL 391.2}²

The law of God is the Covenant of God. Thus when Adam and Eve received the law they received the covenant document which stated the terms and conditions of the relationship with Yahweh.

¹ Manuscript Release Volume 18 p 1.2

² Christ Object Lessons p 391.2

Therefore, when they broke the law, they broke not “The Covenant” but their relationship with Yahweh.

In the Garden of Eden, it seems quite clear that there was a legally binding set of provisions that defined the conditions of the relationship between Yahweh and man. The two parties are evident, as Yahweh speaks to Adam and gives commands to him. The requirements of the relationship are clearly defined in the commands that Yahweh gave in **Genesis 2: 16-17**. *And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. “And the LORD God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”*

In this statement to Adam about the *tree of the knowledge of good and evil* there is a promise of punishment for disobedience, most fully understood to mean death in an extensive sense: physical and spiritual, i.e. eternal death or separation from Yahweh.

In the promise of punishment for disobedience there is an implicit promise of blessing for obedience. This blessing would consist of not receiving death, and the implication is that the blessing would be the opposite of “death.” It would involve physical life that would not end and spiritual life in terms of a relationship with Yahweh that would go on forever.

Further evidence that the Covenant Relationship with Yahweh in the garden included a promise of eternal life, is that if Adam and Eve had perfectly obeyed they would never die. Paul speaks in the book of Romans of the implicit promise of life in the commandment when he stated that “*the Commandment which was ordained to life he found to be unto death*”. **Romans. 7:10**. Thus it is that the relationship between Creator and creature was founded on the basis of Covenant.

There may be few things that are as satisfying to the intellect and spirit of man as ruminating upon the **Science of Covenant and Covenant Relationship** in the Scriptures. This usually involves studying the many outward symbols of Covenant.

Covenants in Scriptures generally have an outward “sign” associated with them (such as **Circumcision, Baptism the Bread and Wine** of the Lord’s Supper). No “sign” for the Adamic Covenant is clearly designated as such in Genesis, but if we were to name any, they would probably be “*the Tree of Life and the Tree of Knowledge of*

Good and Evil” in the midst of the garden. By partaking of that *Tree of Life* Adam and Eve would be partaking of the promise of eternal life that Yahweh freely shared with them. The fruit itself did not have magical properties but would be a medium through which Yahweh guaranteed the continual transference of His Divine life to those who partook thereof.

The one question that may be coming to mind at this present time is, “Why is it important to speak of the relationship between Yahweh and Adam in the garden as a *Covenant Relationship*?” To do so reminds us of the fact that from the very inception the relationship between Yahweh and man was built on the foundation of Covenant. That system included the commands of obedience and promises of blessings for obedience, which though automatically occurred in the relationship between Creator and creature, involved the element of choice and decision on the part of the creature.

The Covenant of Eden was an expression of Yahweh’s fatherly love for the man and woman he had created. Moreover, when we specify this relationship as a “**Covenant**,” it helps us to see the clear parallels between this and the subsequent Covenant Relationships that Yahweh would afterwards have with His people.

As the thought of an Adamic Covenant is explored it must be agreed that if all the elements of a covenant are present in the Adamic account then it stands to reason, that to refer to Yahweh’s first relationship with humanity as a covenant, is indeed within the ambits of Scriptures.

As a point of clarification, it must be noted, that henceforth, when the term “Covenant” is used in relation to Yahweh’s relationship with man it is referring not to the “Everlasting Covenant” made between the Father and The Son that cannot be broken but to man’s relationship with Yahweh that is based on the “Everlasting Covenant” which relationship could be broken and was broken.

The Adamic Covenant may be considered the covenant template of scripture since it is the first one established by Yahweh with man. It is therefore important to understand the structure of this first covenant relationship that we may be guided thereby as we go further into other covenants in the Scriptures.

2 The Structure of a Covenant

Few persons may have taken the time to understand the full structure of a covenant, and as a result, few are able to identify a covenant in the Scriptures, if the word "Covenant" is not used. This has led to many being misled on the point of true Biblical Covenant Worship and Relationship. The covenant structure can be easily seen and understood biblically and historically. In this chapter we will look at the historical structure and then identify that said structure in the Scriptures.

To give an historical overview of covenants in Near Eastern civilization I would use a quote from the notes of lectures from Dr. Meredith Kline, that was presented at Westminster Theological Seminary in Escondido, California, Westminster Theological Seminary in Philadelphia, Pennsylvania, and Gordon-Conwell Theological Seminary, in Massachusetts.

"In the Ancient Near East, treaties between kings was common. These were treaties drawn up among equals and mostly outlined agreements to honour each other's boundaries, to maintain trade relations, and return run-away slaves. These treaties are preserved in the Mari Tablets and in the Amarna texts.

Also preserved in these collections are treaties drafted between a superior and his inferior. If the relationship was familial or friendly, the parties are referred to as "father" and "son." If the relationship is bereft of kindness and intimacy, the parties are referred to as "lord" and "servant," or "king" and "vassal," or "greater king" and "lesser king." The greater king is the suzerain and the lesser king is a prince, or a lesser lord in the service of the greater king. The lesser lord is a representative of all the common people who are under the protection of the greater king. He enforces the treaty among the masses.

These Suzerain/Vassal treaties open with two sections:

1. The identification of the Suzerain by his name and titles.
2. The historical survey of the Suzerain's dealings with the vassal.

The purpose is to illustrate to the vassal how much the Suzerain has done to protect and establish the vassal who therefore owes submission and allegiance to the Suzerain. These two sections are referred to as the "Preamble."

The next section of these treaties list the "stipulations." What the vassal is required to do is spelled out in principal and detail. *This section is often concluded with the requirement that the vassal deposit his copy of the treaty in his temple, where he is to occasionally read and study it to refresh his memory concerning his duties.*

The last section of these treaties contains the blessings and curses of the Suzerain. If the stipulations are met by the vassal, he will receive the Suzerain's blessings, which are listed. If the vassal fails to meet the stipulations, he will receive the Suzerain's curses, which are also listed. *The Suzerain would keep one copy of the treaty and the vassal would keep one copy of the treaty.*

A number of ratifying ceremonies were used depending upon the era and culture. But the most widely used rite was that of cutting the bodies of animals in halves and placing them in two rows with enough space between for the two parties of the treaty to walk side by side. As they walked between the pieces, they were vowing to each other, "May what has happened to these animals, happen to me if I break this covenant with you."³

Historically speaking a covenant undertaken by a **Suzerain** and **Vassal** or a **lord**" and "**servant**," or "**greater king**" and "**lesser king**." was opened with two sections:

- (1) The identification of the Suzerain by his name and titles.
- (2) The historical survey of the Suzerain's dealings with the vassal.

The purpose was to illustrate to the vassal how much the Suzerain has done to protect and establish the vassal who therefore owes submission and allegiance to the Suzerain. These two sections are referred to as the "**Preamble**." (A preliminary introduction, usually to a formal document such as a statute or constitution)

The next section of these treaties lists the "**Stipulations**". The stipulations states what the vassal is required to do in the preservation of the Covenant Relationship and it is spelled out in principal and detail.

The penultimate section of these treaties contains the '**Blessings and Curses**' of the Suzerain. If the stipulations are met by the vassal, he will receive the Suzerain's blessings, which are listed. If the vassal

³ "*Suzerain Treaties & The Covenant Documents the Bible*"

Notes from lectures of Dr. Meredith Kline, presented at Westminster Theological Seminary in Escondido, California, Westminster

fails to meet the stipulations, he will receive the Suzerain's curses, which are also listed.

Whereas a Suzerain Treaty involved the servants maintaining their place in the covenant by their faithfulness, or their loyal performance; there was also known in the covenant system something called a “**Royal Grant.**” This was simply a gift to highlight the generosity of the Suzerain with no strings attached.

Finally, the written and signed agreement of the covenant would be *deposited in the temple, where he the vassal is to occasionally read and study it to refresh his memory concerning his duties.*

This form of Covenantal Relationship is seen in the very first chapter of the Bible where God identified His name and title in the first verse, He further went on to establish His generosity by creating all things for Adam whose relationship and loyalty was to spring from a sense of gratitude. This was the Royal Grant aspect of the Adamic Covenant.

Yahweh also established a Suzerain type of covenant with Adam, which involved Adam maintaining his place in their relationship by faithfulness and loyal obedience. Genesis 2:15-17

How do we know this was a covenant? Simply because it consisted of the following:

- a. **Preamble**.... Yahweh as Creator of Adam.... Genesis 1:1
- b. **Historical Prologue**...The Creation Genesis 1:1-26
- c. **Stipulations**...Don't eat of the tree of knowledge of good and evil... Genesis 2:16-17
- d. **Sanctions**... A summary of the punishments for breaking the covenant; ... Genesis 2:17

The Adamic covenant being the template for all future covenants it is therefore, important that all other covenants be understood in the light of this first covenant.

As in all covenants that Yahweh makes with man, there is here no negotiating over the provisions. God sovereignly propositioned this covenant to Adam and Eve, and He had no opportunity to change the details, their only choice was to keep it or to break it.

Having established His covenant with the ones He created, Yahweh then placed a copy in the temple that man as vassal may read it often and be refreshed as to its content. “And the temple of God was opened in heaven, and there was seen in his temple the ark of his

testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail”. Revelation 11:19

It should be kept in mind that every “covenant” established in the Scriptures was given with the sole purpose of revealing the depths of the “Everlasting Covenant.” As a result, understanding the symbols of the varied covenants would bring us closer to understanding the “Everlasting Covenant.”

3 The First Covenant Symbol...

At the center of the Genesis narrative is “*the tree of life and the tree of knowledge of good and evil*”. These trees are the centre of the story literally and numinously. As the centrality of the Genesis events is considered it should be deliberated in the light of Yahweh’s revelation to man and man’s understanding and response to Yahweh. That is; the “*tree of life*” and “*tree of knowledge of good and evil*” must be studied in the light and context of Yahweh’s revelation to man and man’s understanding and response to Yahweh.

If one’s study of the trees is not done in this context, then the study will amount to mere human theology and not in receiving revelation from Yahweh as to His relationship with man and what He expects from them. The tree of life and the tree of knowledge of good and evil were two trees that was really one, like a coin having two sides but being a single coin.

Adam and Eve were able to eat from one side of the tree; this side was called “*the tree of life*”. This side of the tree is represented today in Covenant Relationship by the “*Law of Love*” which brings to us a knowledge of who God is. It is the very life of God. Of this side of the tree Adam and Eve freely partook.

The other side of the tree was called “*the tree of knowledge of good and evil*”. This in Covenant Relationship is represented *today* by “*Mt. Sinai revelation of the law*” which “*the prohibitory side*”. It is called *the knowledge of “good”* because if one abstains from the things it says to abstain from the result is good. However, this goodness itself is not life. It is a moral goodness, like the morality that is experienced by one’s adherence to the Sinai code.

Adam and Eve were to maintain a perfect standard of morality by not partaking of the side of the tree that represented a “knowledge of good and evil.” While they were too abstained from this tree they were given free access to the “tree of life”. In eating from the tree of life they were able to maintain the life given to them from Yahweh.

The forbidden tree is also called *the tree of “evil”* because if one indulges in the things it prohibits, it results in evil and death. This is also represented today by the Sinai code from which if we indulge in the things forbidden evil and death will be the result. It is this very principle Paul sought to bring out in the book of 2 Corinthians chapter

three. The question here under consideration is the Law of Yahweh and how it relates to the New Covenant worshiper.

First thing that must be understood is that as a believer in obedience to Yahweh's law you are made a minister of the new Covenant and the new covenant is predicated upon the Spirit of the law and not the letter. The Spirit of the law was represented in the Adamic covenant by the tree of life. While the letter of the law was represented by the tree of knowledge of good and evil. The apostle says in 2Corinthians 3:6 that Yahweh hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. How does the letter kills? In Romans 7:5 we read, "for when we lived according to our human nature, the sinful desires "stirred up by the law" were at work in our bodies, and all we did ended in death. GNB

What does it mean when it says that our sinful desires are "stirred up by the law?" The more we meditate on keeping the law, that is, the letter of the law is the more that the motions of sin are irritated, provoked, and increased, through the law's prohibition. This is not to be charged as a fault on the law, but to be imputed to the depravity and corruption of man's carnal nature. This very principle is represented in the Adamic covenant by the words "*But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*" Genesis 2:17

It must be understood that the eating as mentioned above includes any form of mediation on the forbidden knowledge. This spiritual eating is what finally led to the physical eating of the forbidden fruit.

As the tree in the garden had two sides so does the law of God. One side gives us full freedom to eat, this is the side brought out by Yahshua in the gospel when he said. "...Thou shalt love the Yahweh thy Elohim with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." This is the very freedom given to Adam and Eve to eat freely from the tree of life. The other side of tree is the side that forbid them from eating and this is what was brought out by Moses on the tables of stone.

It is clear that, that which was in the midst of the garden was both the tree of life and the tree of knowledge and good and evil. It may appear to the mathematical mind that this is clearly two trees, and a numerical analysis of the trees will lead to this conclusion when mere human intellect and rational is used in understanding the Scriptures. It

is important that we do not rely only on our human aptitude as we seek to understand the revealed word, but surrender to the principles imbedded within the Scriptures itself to unfold its hidden truths.

The clarity of the nature and makeup of the trees must be understood through what they represented, which is the law of God. This the Spirit of Yahweh working through the gift of Prophecy in His Servant E.G White makes very clear.

“Every person has been placed on trial, as were Adam and Eve in Eden. As the tree of knowledge was placed in the midst of the Garden of Eden, so the Sabbath command is placed in the midst of the Decalogue. In regard to the fruit of the tree of knowledge, the restriction was made, Ye shall not eat of it . . . lest ye die. Of the Sabbath, God said, Ye shall not defile it, but keep it holy. . . . As the tree of knowledge was the test of Adam’s obedience, so the fourth command is the test that God has given to prove the loyalty of all His people. The experience of Adam is to be a warning to us so long as time shall last. It warns us not to receive any assurance from the mouths of mortals or of angels that will detract one jot or tittle from the sacred law of Jehovah.”—Review and Herald, Aug. 30, 1898. {CTr 355.5}

Adam and Eve transgressed the law of God. This made it necessary for them to be driven from Eden and be separated from the tree of life, to eat of which after their transgression would perpetuate sin. . . . {FLB 179.4}

At the very beginning of man's existence a check was placed upon the desire for self-indulgence, the fatal passion that lay at the foundation of Satan's fall. The tree of knowledge, which stood near the tree of life in the midst of the garden, was to be a test of the obedience, faith, and love of our first parents. . . . God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law. . . . {AG 40.4}

When being obedient to Yahweh the tree meant life to Adam and Eve, their obedience was shown by eating only from that side of the tree in which they were given permission to eat from, namely the “tree of life” when they choose to investigate the nature of the other side of the tree it resulted in disobedience. We too today must show our obedience to Yahweh by eating only from the side of the law that is love, we must not seek to investigate why Yahweh forbid us from doing the many things that the letter of the law has forbidden us from doing.

For emphasis sake allow me to quote again the pen of the inspired writer Ellen G White *“The tree of knowledge had been made a test of their obedience and their love to God. The Lord had seen fit to lay upon them but one prohibition as to the use of all that was in the garden; but if they should disregard His will in this particular, they would incur the guilt of transgression. Satan was not to follow them with continual temptations; he could have access to them only at the forbidden tree. **Should they attempt to investigate its nature, they would be exposed to his wiles.** They were admonished to give careful heed to the warning which God had sent them and to be content with the instruction which He had seen fit to impart.”* {PP 53.3}

This is also true of the law today. Those who seek to investigate the nature of that which is forbidden by the Sinai code find themselves in violation of Yahweh’s law. It is for this reason that the apostle says the following about the law. For when we lived according to our human nature, the sinful desires stirred up by the Law were at work in our bodies, and all we did ended in death. Romans 7:5 GNB

It is therefore evident that the more we meditate on the law from its prohibitory side is the more that we are tempted to sin. This is exactly what took place with Eve at the tree of knowledge of good and evil. She begun to mediate on the law from the side of its prohibitions, this resulted in her committing sin. The law was given to them from the both aspect the side of permission, which states that they were free to eat of all the trees which included the tree of life and from the side of its prohibition which states they were not to eat from the tree of Knowledge of good and evil.

Covenant agreements has always been represented by a dual symbol that is really one. The covenant symbols in Scriptures has been the following: An animal, this animal was cut in two so that while you had two sides it was one animal, also there was the table of stone while you had two tables there was one law, when the Messiah came he gave two commandments love Yahweh with all you heart and love thy neighbour as thy self yet there is only one law. The Messiah himself who is the mediator of the covenant was two that was one, Divine and human. The covenant is placed in Scriptures as two, first and new but they are one and last but not least today we have the Old and the New Testament and while they are two they are one; one Bible. Thus one may conclude that in the Adamic covenant there were two trees that was really one. This is a covenantal mystery as the twain being one

flesh cannot be seen by the natural eye. The tree of life and the tree of knowledge of good and evil was the first symbol of covenant and that tree without its restrictive side will forever remain as the symbol of Yahweh's eternal covenant.

Within the covenant of Eden was imbedded every aspect of the "Everlasting Covenant." Every attribute of Yahweh was wrapped up in the covenant of Eden; and this included the marvellous Grace and forgiveness of Yahweh that would be manifested in His dealing with sin once it entered.

The Covenant of Grace

And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. [Genesis 3:14,15](#)

“As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when after the fall there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation.” {PP 370.2}

Prior to the entrance of sin Yahweh's relationship with man was predicated on the “Eternal Covenant” which unknown to Adam and Eve included mercy and forgiving grace. These aspects of the “Everlasting Covenant” was unknown to them because before sin, the forgiving grace and mercy of Yahweh, was never revealed.

This forgiving aspect of Yahweh's power called grace was given to Adam in the words of Genesis three fifteen. “*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*” When Yahweh promised to put enmity between the serpent (Satan) and the woman (Eve) as the mother of the human race; He promised to do so not only with her, but with her seed which is the human race. The enmity spoken of by Yahweh is generated in man by His indwelling grace.

The covenant relationship between Adam and Yahweh which existed before sin was broken, this covenant relationship was to be renewed with an appropriate symbol explaining in more detail the operation of grace. The fact that Yahweh offered grace to man after sin say that He could not and would not change the covenant from how it was given to Adam before sin. The beauty of Yahweh's grace is that it enables Him to give to undeserving man the very things that he lost when the ‘covenant was broken.’ Thus the covenant under grace must be the same and offers the same as the covenant before the revelation

of grace. This is demonstrated in the detailed revelation of grace given to Noah in the renewing of the Adamic covenant.

And the LORD said, I will destroy man whom I have created from the face of air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD.

Having re-entered into a relationship with Noah on the basis of Grace Yahweh would, after the flood, give a meticulous revelation as to how Grace would function under covenantal arrangement. The purpose for Him placing Grace under a covenantal arrangement was to deter mankind from abusing His Grace as mentioned in Romans.6:1.

Having renewed His covenant with mankind on the basis of Grace, God would have no relationship with any human being outside of the parameter of Grace; this was not only for Noah but for all Noah's seed after him. Gen 9:9

In Gen 8:15 - 22 God spake to Noah saying "Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee." He was instructed "Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth." Noah complied, it is recorded that as soon as Noah exited the ark that he "...builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. This was pleasing to God for the narrative says; "...the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more everything living, as I have done.

The truth of Grace is mentioned to Noah before the flood in (*Genesis 6:8 But Noah found grace in the eyes of the LORD.*) but the actual process by which man would access that Grace was given after the flood in Genesis 8:20,21. And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more everything living, as I have done.

It was on the basis of the burnt offering and what Yahweh smelt; that He made the covenant with Noah. It is therefore of great

significance that the meaning of the burnt offering and its relevance to the covenant of Grace be understood.

The purpose of the burnt offering was to make atonement for the sin of the one who offered it, thus gaining Yahweh's acceptance. The sinner laid his hands upon the animal, identifying with it; more specifically, he identified his sins with the animal. Thus, when the animal was slain (by the hand of the sinner) it died for the sins of that person.

The burnt offering was required by, and served to remind the sinner of, his depravity. It was thus, not so much to gain forgiveness for a particular sin, but to make atonement for the sinner's sinfulness. It was not just a certain sin which separates man from Yahweh, but the very nature of sin. Accordingly, it provided a divine solution for man's fallen condition. Thus the burnt offering represented the Grace of Yahweh by which men are able to be made one with Him again.

The sacrifice which Noah offered was the basis for the covenantal promise of Yahweh that He would never again destroy every living thing by a flood again (Gen. 8:21).

The basis for Yahweh's promise to Noah is not the goodness of man, for man's depravity is the very purpose for this offering. The basis for His covenant promise is the result of the burnt offering offered up by Noah, and what that offering acknowledged in the present and pointed to futuristically.

From the time of Noah to the time of the Israelites the burnt offering meant the escaping of Yahweh's wrath and the obtaining of His divine favour.

Thus the burnt offering offered up by Noah, and everyone offered after that represented the sacrifice of the Son of Yahweh that was made in the person of the Eternal Spirit from the foundation of the world and was ratified on the cross.

The question is. What purpose did the Burnt Offering on the Altar served? The answer is that it served as the means by which faith was exercised in the provision already made for the forgiveness of sin and a return to covenant relationship with Yahweh.

The priests would regularly use the Burnt Offering Altar to sacrifice a variety of sin offerings to Yahweh on behalf of the people of Israel. The sin offering was to consist entirely of a male animal: a bullock, a ram, a turtle-dove, or a pigeon (Leviticus 1:3-17); it had to be perfect and without blemish; the healthiest and most prized of every

man's stock. This Old Testament description of the sin offering was intended to awaken the mind to a consciousness of the perfection of the Son of Yahweh who was being slain from the very moment that sin entered this world right down to the time when the slaying would find its culmination on the cross.

The blood of the sin offering would normally be emptied out around the base of the Burnt Offering Altar, signifying the life of the Son of God was being poured out through the Eternal Spirit for the fallen race. It also foreshadowed the precious blood of Messiah, emptying out around the base of the cross when His side was pierced by the Roman spear (John 19:34).

This illustrative picture of the 'sin offering' was designed to awaken the mind to the sacrifice of the Son of Yahweh as the lamb slain from the foundation of the world, so that when He would thus manifest Himself in human flesh He would be embraced as the ultimate 'sin offering' for mankind, it would be seen that the Son of Yahweh, Yahweh Himself, took the place of the sinner and suffered until the full weight of Divine judgment for the sins of all men was fulfilled on the cross.

In essence He who knew no sin took upon Himself the sins of the whole world so that we might become the righteousness of Yahweh in Him (2 Corinthians 5:21). The 'sin offering' typified Yahshua who became sin for us, took our place, taking upon Himself the penalty of death that we so deserve. The Apostle Paul would even go so far as to figuratively compare the 'sin offering', also known as the 'burnt offering', to the Lord Jesus Christ. He would say, "And walk in love, even as Christ also loved us, and hath given Himself for us an 'offering' and a 'sacrifice' to God for a sweet-smelling savour" (Ephesians 5:2).

The sweet smelling savour of the burnt offering was symbolic of the righteousness gained by the son of man (Yahshua) through the indwelling of the Son of Yahweh. Yahweh smelled that righteousness when the lamb which had no righteousness of its own was burnt. That which gave off such sweet smell of righteousness was not the lamb slain under the Jewish system of animal sacrifices, but Yahweh beholding in the slain lamb the life of His Son, enjoyed the savour of His righteousness which was to be given to all who received him as Lord and Saviour.

To the believer the offering up of the burnt offering is not done away, but continues with Yahshua as the Lamb and his righteousness the sweet smelling savour. The offering up of the burnt offering in its true spiritual sense is the acknowledgement (to-ack-now-on-knowledge) of the fact that from the time sin entered into the world; Yahweh gave a solution by sacrificing Himself in the person of the Holy Eternal Spirit. That Eternal Spirit was Yahweh in the office of the Son. When on a daily basis we acknowledge this we are offering up our burnt offering sacrifice as verily as did Noah and all the faithful Israelites of the pass and are under the covenant of grace.

It must be constantly kept in mind that true faith is not merely a believe in something past or future but in something present; the faith that can only look back or look forward is not a fully matured faith. Saving faith takes hold of the fact that the provision for salvation is in the present. Every exercise of faith from the time sin entered was to be express in full confidence in a solution provided by Yahweh for sin that was present, not looking forward for the solution nor look back for it but taking hold of it in the present; for the solution was not to come but was ever present since the foundation of the world.

The Jews lost sight of the coming Messiah because they did not exercised faith in His present suffering as "*the Lamb slain from the foundation of the world.*" The Jews missed Him because they looked forward for Him, while neglecting His ongoing sacrifice as "the Lamb slain from the foundation of the world." The Christians are missing Him because they are looking back to a few hours of a man dying on a cross, but those who return to covenant relationship and worship, will behold him in the present through their daily offering up of the sacrifice of the Son of Yahweh, who is the lamb of Yahweh, who is Yahweh, who was slain from the foundation of the world.

It was this slaying that opened up and brought man under the covenant of Grace from the moment sin entered. It is the acknowledgment of this sacrifice made by Yahweh as the Eternal Spirit in the office of Sonship that will keep the covenant worshiper under the Grace of Yahweh and not under the law.

In the book of Revelation, John speaks to the importance of the knowledge of the lamb being slain from the foundation of the world. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Revelation 13:8 And I beheld, and, lo, in the midst of the

throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. Revelation 5:6

A failure to understand and acknowledge this truth, will lead to the worship of the anti-Christ power. Thus it is important as part of the rediscovery of covenant worship to understand what is referred to here.

First let the Scriptures reveal what time is alluded to when the term "...from the foundation of the world" is used. In Zechariah 12:1 the Scriptures declares. "The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Then in Luke 11:50,51 it states the following. "That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation. In both references we have a reference to time. This is indicated by the use of the words in Zechariah "*...which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.* In Luke it is revealed by the use of the words. "*... From the blood of Abel unto the blood of Zacharias...*" Both of these events covers from the Creation of man to sometime after his fall. Since the slaying of the Lamb has to do with the entrance of sin it may be concluded the it is from the moment that sin entered that the slaying of the Lamb begun.

The lamb being slain from the foundation of the world indicates an ongoing process that would have started from the time that sin entered to the culmination of the event on the cross. The apostle Paul in Hebrews 9:26 says: "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. The Hebrew Roots Bible: says "otherwise He would have been obliged to have suffered many times from the foundation of the world. But now once for all, at the completion of the ages, He did offer Himself to abolish sin. This text suggests that there was a need for him to suffer from the foundation of the world but not many times only once, or one long experience of suffering which started from the foundation of the world and culminated on the cross.

Thus the suffering of the Son of Yahweh was over a period of time of which the Bible states the commencement of that time. And all

that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Revelation 13:8. This period consists of one suffering. Isaiah 63:9 states “In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

It was as the “Eternal Spirit” that Yahweh suffered for us. “For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Hebrews 9:13,14. The lamb was slain in the only nature that God ever gave Himself to man. In the form of the Eternal Spirit. Hebrews 9:13,14

Note that according to Revelation 13:8 it was the Lamb that was to be slain. The question is. Who is this lamb? John 1:29 & 36 tells us The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. And looking upon Jesus as he walked, he saith, Behold the Lamb of God! There can be no doubt that Yahushua is the Lamb of Yahweh.

This person that was called Jesus in the Greek was Yahushua which means Yah is saviour. According to the Scriptures there is only one saviour who is Yahweh. *I, even I, am the LORD; and beside me there is no saviour. Isaiah_43:11. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. Isaiah_45:21. Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me. Hosea 13:4*

Thus when we deal with the saviour suffering for us we know that there is only one; who is Yahweh Himself. There is no two saviours one being Yahweh and one being man; there is only one saviour who is Yahweh. Consequently, the lamb which was to save us from sin was Yahweh Himself. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. John 1:29. One can safely say then; that the saviour is the lamb and that the lamb is the saviour and that the saviour is Yahweh, so that the lamb is Yahweh.

If the lamb is the saviour and there is only one saviour and that one saviour is Yahweh, then the lamb is Yahweh. Subsequently the lamb that was to be slain from the foundation of the world was not a man but it was Yahweh Himself. The slaying of the lamb for the taking away of sin and the saving of the world is what is mentioned in Hebrews 9:13,14

After sin entered and man was received back by Yahweh under the covenant of Grace, everything was hinged on the sacrificing of the Lamb. Thus salvation was achieved for us by the lamb which was slain from the foundation of the world, and that Lamb was Yahweh as the Eternal Spirit operating in the office of the Sonship.

The question may be asked. How could Yahweh be slain? This question is addressed by Yahweh Himself in the Genesis account of His relationship with man. *“And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.”* Genesis 6:3 Let us seek to rightly interpret this text, though the interpretation may be unpopular. The subject of this verse is Yahweh’s Spirit, its work is that of the striving of with man.

Yahweh states that His spirit will not always strive with man, and He shows why. *“...for that he also is flesh:”* one would argue that this term pertains to man and not to the Spirit, but this would not make sense since the word also is used to indicate, along with, He as well, or He too is, flesh. further it says “yet his days shall be a hundred and twenty years” again the subject of this verse is Yahweh s Spirit, thus what is said in the verse is in relation to the subject matter which is the striving of the Spirit with man. This is also made clear by the fact that after the flood men lived way beyond one hundred and twenty years. Genesis 11. Thus the days of the Spirit striving with man would be a hundred and twenty years. God’s Spirit can be easily identified as the subject of this sentence since it is the person or thing performing the act of the active verb which is “strive.” Having identified the subject, the rest of the sentence must now refer to the person or thing in action, that is, Yahweh’s Spirit, now referred to by the pronoun “He”, “for that he also is flesh yet his days shall be a hundred and twenty years.”

This must refer to the action taking place in the verse that is the act of striving. God is here placing the Spirit in the grouping of man. This is not strange since instantaneously as man sinned, Yahweh in the office of sonship and as the eternal Spirit took up His role as man

substitute and surety, it is in this sense that Yahshua is said to be the lamb slain from the foundation of the world. Yahweh then states, that there is a limited amount of time in which the Spirit will strive and that time is given as a hundred and twenty years. This demonstrates that the Spirit who is eternal and limitless in all its function was at that time to function within the capacity of man in having limitation as to how long He will strive with a person to bring salvation to them. These human limitations taken up by Yahweh the eternal Spirit constituted the slaying of the Lamb from the foundation of the world. This is even further explained by the use of the original word, pronounced *baw-sawr'* flesh (from its freshness); by extension body, person; also (*by euphemism*) *the pudenda of a man*: (things to be ashamed of) - body, [fat, lean] flesh [-ed], kin, [man-] kind, nakedness, self, skin.

It is the euphemistic usages of this word that must be considered in the text of Genesis 6:3 the reason being that the term is a mild or inoffensive expression of a very repugnant position taken up by Yahweh as the eternal Spirit. That position is that a Holy, infinite, awesome God should take upon Him the characteristic of fallen human nature, such characteristics as vexation, grieving, anger, and displeasure. These are all purely human qualities and for Yahweh in the office of the Holy Eternal Spirit to have such an experience, it must mean that He as the eternal Spirit would have voluntarily taken such characteristic upon Himself. This is the commencement of the slaying of the Lamb. This is the great sacrifice made by Yahweh to save man and it is this that must be continually acknowledge on a daily basis as in covenant worship we offer up our burnt offering to Yahweh.

Today believers, having accepted the righteousness of Yahshua made possible through the sacrifice of Yahweh, becomes a sweet savour unto Him. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things? 2Corinthians 2:15 – 16

Because of the great sacrifice of Yahweh, the condition (or requirement) of participation in the covenant of Grace is simply, faith in the redemptive work of the Messiah. Hebrews 11:7 says By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. Noah's faith in such a work was expressed when he came out of the

ark; one of the first things that he did was to offer a burnt offering sacrifice unto the Lord.

In establishing the Covenant of Grace with Noah Yahweh showed that like the Adamic covenant, the covenant of Grace also has stipulations.

God first bestowed unconditional Grace on Noah in Genesis 6:8 “But Noah found grace in the eyes of the LORD.” He then entered into the second part of His covenant of Grace that came with stipulations. The stipulations are found in Genesis 9 where Yahweh was really re-establishing the Adamic covenant with Noah.

Gen 9:3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. God gave the green herbs to Adam and Eve for food in Genesis 1:29

Yahweh also in this covenant gave to Noah the instruction as He gave to Adam in Genesis 1:22 telling Noah to go forth and multiply. Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. Genesis 8:17. *Genesis_9:1 And God blessed Noah and his sons, and said unto them, be fruitful, and multiply, and replenish the earth.*

Gen_9:7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. It must be understood that Yahweh’s covenant is made up of two parts always; the unconditional part and the conditional part. Having stated that the condition of entering into covenant with God is faith, it must be understood that there is also a condition for *continuing* in the covenant of Grace and that is the maintaining, or keeping of the righteousness that is given to the believer by Yahshua.

This righteousness is kept and maintained as one exercises faith in the ongoing work of the Messiah as their High Priest and Mediator. This work entails the continual administering of Grace to the believer as they continue to exercise faith.

The only thing that can remove that righteousness from the believer is `a consistent life of disobedience, which in itself would be evidence that they are no longer exercising faith in the atoning life of the Son of Yahweh.

The Grace that is provided to the believer through the exercise of faith enables him to do with ease, what he could never do on his own,

it produces a life of continual obedience to the Law that is done without struggle or effort. (see 1 John 2:4–6). It fills the believer with fruits of obedience.

The Covenant of Grace is where Yahweh promises eternal salvation to Man based upon the sacrifice He himself made. This is the lesson that Yahweh sought to communicate to Noah before the flood in Genesis 6:8 and after the flood in Genesis 8:20,21

This is called a Covenant of Grace because it is initiated by God, due to no part and worthiness of man. In this covenant Yahweh would take on humanity (John 1:1,18; Heb. 2:9), be the mediator of a better covenant (Heb. 8:6), and being under the Law (Gal. 4:4) obey the Law perfectly (1 Pet. 2:22). As a result, the righteousness accomplished by the Son of man through the Son of God is given to the believer. The righteousness of the Son of Yahweh then becomes the believer's own. (Phil. 3:9).

The believer's part in this covenant is to have faith in the works of Yahweh (Rom. 5:1; Eph. 2:8-9), and keep and or maintain that righteousness through faith and Grace. When Yahshua was asked by the Jews what shall we do the work the works of God Jesus said unto them believe. Joh 6:28 Then said they unto him, what shall we do, that we might work the works of God? Joh 6:29 Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent.

The manifestation of the Covenant of Grace was progressively disclosed. It began in the Garden of Eden after Adam and Eve sinned and Yahweh promised a redeemer (Gen. 3:15), then to Noah in Genesis 8 and later on to Abraham, and finally to believers in the New Covenant (Jer. 31:31-37).

The covenant of Grace must give us a different attitude in serving Yahweh, our attitude must change from that of legalism to that of gratitude. The covenant of "Grace" speaks of the generous love of God in his gift of the Saviour, and call upon us to respond to that grace by believing. Those of us that are "under grace" have accepted "as a gift" the forgiveness and rescue made and offered in and through the Messiah. No longer should we seek to "earn" Yahweh's approval by an upright life and acts of service. The life "under grace" is thus a life of gratitude and love. These become the governing principles as we "work out" our salvation with fear and trembling. (Phil. 2.12,13). As we work out our salvation under the principles of gratitude and love our faith in

the perfect righteousness of the Messiah, which is His obedience to Yahweh's law will find manifestation as Yahweh work in us both to will and to do of *his* good pleasure. Thus the manifestation of obedience in the life of the covenant worshiper is expressed without struggle or effort.

As grace speaks to us of the generosity of Yahweh, so the response of grateful love is seen in the fruits of obedience. We should no longer be seeking to match the minimum requirements of Yahweh's Law. If we are living under grace, we will want to give our maximum for the one who has given his maximum for us! This applies to every area of our lives. The covenant of Grace has unfettered us from the legalism that comes when we live our lives with a continual consciousness of our obligation to be obedient to Yahweh's law and has fill us with the continual consciousness of Christ as our righteousness, this consciousness lifts us from worshiping in the low planes of legalism to the greater heights of worship, governed by the principles of generosity and love. The covenant worshiper worships Yahweh under the influence of grace and not under the influence of law, while at the same time his life is a living testimony of perfect obedience through the power of Grace. It is therefore evident that covenant worship is all about exercising faith in the principles of Yahweh's "Eternal Covenant"

The Covenant Faith

In each of the covenants Yahweh seeks to unfold His system of communication with man. In the Adamic covenant Yahweh revealed both the Royal Grant and suzerain aspect of the covenant. This is to say that Yahweh out of His unconditional love provided everything for Adam as mentioned in Genesis chapter one and two. This unconditional beneficence is what is considered the royal grant aspect of the covenant, the suzerain aspect is as creator and lawgiver He states the conditions upon which the relationship between Himself and Adam may exist. This is given in Genesis two fifteen and sixteen.

The same is done under the covenant of Grace given to Noah. Noah and his sons found grace in the sight of Yahweh and was granted unconditional access to the ark of safety. After the flood Yahweh detailed the covenant of grace with Noah through the burnt offering system. Like in the Adamic covenant Yahweh stated clearly His role as Provider and Lawgiver. Having entered into a relationship with Noah on the basis of Grace God would have no relationship with any human being outside of the parameter of Grace, this was not only for Noah but for all Noah's seed after him. Gen 9:9 The *condition* (or requirement) of participation in the covenant of Grace *is faith in the redemptive work of Yahweh. Hebrews 11:7*

But while the condition of *beginning* the covenant of grace is always faith in the works of Yahweh; the condition of *continuing* in that covenant is said to be obedience to Yahweh's commands. The first represents the Royal Grant Covenant the second the Suzerain. Though this obedience did not in the Old Testament and does not in the New Testament earn us any merit with God, nonetheless, if our faith in Yahshua is genuine, it will produce obedience (see James 2:17), and obedience to Yahshua in the New Testament is seen as necessary evidence that we are truly believers and members of the new covenant (see 1 John 2:4–6).

The Abrahamic covenant, the covenant of faith is given on the same principle. This covenant started in Genesis chapter twelve in verses one through three. Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a

land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. Gen 12:1 -3.

This covenant is considered to be unilateral because, it was done different to how covenants was done in the then age and culture. In so doing it comes closest to representing the “Everlasting Covenant”

In the ancient world, a covenant would be made official by cutting open a dove or a ram or some other animal or animals, and placing them on the ground so that both parties involved in the covenant could walk between the pieces.

In the case of this covenant Yahweh took on the form of a "smoking furnace and a flaming torch" and passed between the pieces alone. He caused Abraham to fall asleep while this took place, further ensuring that the full weight of responsibility in the covenant was to fall on Him, rather than Abraham. And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: Genesis 15:9 -13 and 17-18.

This was the royal grant aspect of the covenant of faith where Yahweh entered into covenant with Abraham, without Abraham's input. Next Yahweh would bring to Abraham the suzerain aspect of the covenant. And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my

covenant *is* with thee, and thou shalt be a father of many nations. Genesis 17:1-4 .

The words spoken here by Yahweh is of great significance. "...the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee..." This establishes the suzerain aspect of the covenant in which man is called to play their part. Yahweh would go on to make it clear to Abraham that the part man must play in the covenant is the part of the exercise of faith. This Abraham would learn in chapter twenty-two when he is called to offer up his only son.

Thus in the inception of the covenant of faith was made unilaterally, without any corresponding action from Abraham. Then as Yahweh confirms the covenant, he introduces a performance requirement for Abraham. "When Abram was ninety-nine years old, the Lord appeared to him and said, 'I am God Almighty; walk before me and be blameless. I will confirm [3] my covenant between me and you and will greatly increase your numbers.'" [4] (17:1-2)

Yahweh identifies himself as God Almighty, El Shaddai, and then gives a command: "walk before me and be blameless." This is not Yahweh 's first command to Abraham. Others include "leave" (12:1), "lift up your eyes" (13:14), "fear not" (15:1), "look heavenward" (15:5), "bring me" (15:9). But the command "Walk before me and be blameless" has a definite ethical emphasis. "Walk in front of" expresses the service or devotion of a faithful servant to his king. [5] "Be blameless" (NIV, NRSV) or "be perfect" (KJV) is the Hebrew adverb *tānīm*, "complete." It refers to animals which are without blemish, and is also translated as such related adjectives as "full, whole, upright, perfect." It represents the divine standard for man's attainment." [6] In other words, Yahweh expects Abraham to live a righteous life before him. As a monarch or suzerain might expect of a vassal, Yahweh expects Abraham to live out his side of the covenant wholeheartedly and honestly, this is really covenant relationship. The covenant came without stipulations and it was made by God without the input of Abraham for Abraham was asleep when God ratified the covenant in verses 9-12,17. As was stated before this covenant follows what is called the Royal Grant format and is the same as the covenant of Grace, it is unconditional and God does not call on man in this covenant to fulfil any stipulations, man's only responsibility in this covenant is to

believe. For the Scriptures says of Abraham that, "...he believed in the LORD; and he counted it to him for righteousness. Gen 15:6

Yahweh renewed this covenant with Abraham in Genesis 17 only this time it is done in the format that is known as the suzerain format. In this format Yahweh adds stipulations to the covenant and made it with Abraham while he was in a state of consciousness. Gen 17:1-8. The suzerain format of the covenant does not in any way nullify the Royal Grant covenant but is given for the purpose of bringing to man a system of principles that would work transformation of character. The suzerain aspect of the covenant can only be effective as the worshiper exercise faith in the royal grant unilateral covenant of Yahweh.

This covenant like the covenant of Noah is a covenant of Grace operating through faith. The reason this covenant is called a "covenant of grace" is that it is entirely based on Yahweh's "grace" or unmerited favour toward those whom he redeems. As Yahweh keeps renewing His covenant with different representative individuals He keeps revealing things in the covenant that would unveil His redemptive plan., So while this is a covenant of Grace it is also a Covenant of faith, revealing Yahweh's plan of Redemption. The redemptive work of Grace as it operates through faith is what is brought out in chapter 22 of Genesis.

There is a clear parallel between this story about Abraham and Isaac and what Yahweh will do in the giving of His son. Abraham was willing to sacrifice his son for the sake of Yahweh. Similarly, in the New Testament, we see that Yahweh is willing to sacrifice his son for the sake of people. In both cases, the willingness to sacrifice demonstrates the depth of the love that is intended to exist between Yahweh and people. It is the use of the burnt offering that directs the mind to the fact that this was also a covenant work taking place in chapter 22. This must be understood since it is seen that before the introduction of the use of the cutting of the animals and the passing through them by the party or parties the first method used in the validation of a covenant was the burnt offering. Genesis chapter 8 and 9. The redemptive aspect of the covenant is seen in the fact that when Abraham was about to kill Isaac he was stopped and a lamb was provided in his place thus he was redeemed from the death that was about to befall him.

In the covenant with Abraham (Gen. 15:1–21; 17:1–27), the essential elements of the covenant of grace are all there, with the essential element of redemption. In fact, Paul can say that "the

Scriptures...preached the gospel beforehand to Abraham” (Gal. 3:8). Moreover, Luke tells us that Zechariah, the father of John the Baptist, prophesied that the coming of John the Baptist to prepare the way for Christ was the beginning of God’s working to fulfill the ancient covenant promises to Abraham (“to perform the mercy promised to our fathers, and *to remember his holy covenant* the oath which he swore to our father Abraham,” Luke 1:72–73). So the covenant promises to Abraham remained in force even as they found fulfilment in Yahshua. (see Rom. 4:1–25; Gal. 3:6–18, 29; Heb. 2:16; 6:13–20).

The Abrahamic covenant of faith amplifies the covenant of Grace and introduces in a more pictographic view of Yahweh’s plan of redemption. In picture form it call the attention to eternal things and carries one’s faith into the future of its fulfilment in eternal realities.

The Covenant at Mt. Sinai

Having established His covenant from Adam to Abraham as a covenant of Grace and faith Yahweh was not now about to establish a covenant of works with the children of the very ones with whom He had established His covenant on the principle of Grace and Faith.

This would lead to the question. What was the Mt. Sinai covenant all about?

The Sinai covenant was all about revealing to a stiff-necked people a negative confession of Yahweh. Prior to Sinai Yahweh had given only a positive confession of Himself declaring to Adam this truth by giving him freedom to partake of the tree of life and all other trees except the tree of knowledge of good and evil. To Noah He revealed He give a positive confession of Himself through the ark and His willingness to save mankind from the flood. To Abraham He gave another positive revelation of Himself when He spared Isaac and provided a ram. In all of this mankind was not responding to this revelation. Thus Sinai would be Yahweh endeavour to awaken man to their own state and reveal the reason why they are unable to respond to the love of their creator. The Sinai covenant would thus be a revelation of what Yahweh is not and what man is.

And God spake all these words, saying, I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. *Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.*

Indeed, Yahweh is revealing the profound truth that He is not an idolater, but by the time of Mt. Sinai mankind had become steep in idolatry and in making any covenant with man Yahweh needed to bring into that covenant the prohibitory aspects of the agreement.

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. This is a sure reference to covenant agreement, thus in this command

Yahweh is reminding man that while He (Yahweh) is a keeper of His word, man on the other are incapable of fulfilling that which they swore to.

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

In this command there were several things that Yahweh wanted to reveal to man that He is not. The first thing was that He is not a creature but creator, the second thing is that He is experiencing perfect eternal rest. This was in contrast to man who were creatures and was in a state of restlessness and needed to experience the worship of the creator and share in His perfect rest.

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. God in this command would let it be known that love and respect is to be given where it is due.

Thou shalt not kill. God does not take life but give life.

Thou shalt not commit adultery. God will not enter into any relationship that is not bound by a covenant agreement.

Thou shalt not steal. The earth is His, He is creator of all things.

Thou shalt not bear false witness against thy neighbour. Yahweh's word is yea and amen.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. Indeed, Yahweh is the owner of all things and thus He desires nothing that does not belong to Him.

Thus it was that the covenant at Sinai was to bring man to a consciousness of how far they had strayed from Yahweh in character. This realization was supposed to cause man to return to the covenant made with Adam, Noah, Abraham.

Instead of returning to the covenant of Grace and Faith Israel agreed without acknowledging that they have strayed from Yahweh original covenant that they will do all that Yahweh says. Exodus 24:3,7

The Sinai covenant instead of being a blessing to Israel it became a curse and a means of returning them into bondage. This was because there was no acknowledgement of the original covenant through which alone man would have been able to keep his word to do all that the Lord say. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. Nevertheless what saith the Scriptures? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free. Galatians 4:21-31

The Mt. Sinai covenant was made after the flesh, in this covenant man is agreeing to fulfill the stipulations of the covenant without Grace and faith, thus it “*gendereth to bondage*” and is represented by Abraham’s fleshly effort to fulfill the covenant through the works of the flesh with Agar.

The “Everlasting Covenant” is a revelation of the plan of creation and redemption, in this plan Yahweh will redeem man and bring him back into full fellowship with Him. This cannot be fulfilled by the works of men, but by the promise of Yahweh of which men must have faith in. It is in the science and revelation of the “Everlasting Covenant” that mankind will find salvation. The “Everlasting Covenant” is the covenant made between the Father and the Son even before the foundation of the world. This eternal agreement made in eternity cannot be broken or changed by anyone’s action. To take hold of it is surely life eternal.

The Covenant of the Father and the Son

Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that the Son of God, that is God, in the office of sonship would become the surety for the human race. A surety is a person who takes responsibility for another's performance of an undertaking, for example their appearing in court or paying a debt.

The agreement that that Yahweh will fulfill the offices of Father and Son is brought out in the book of Hebrews. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? Hebrews 1:5

In this covenant Yahweh agreed with Himself, that if man should abate in their covenant relationship with Him the He in the office of the son would take the responsibility of paying the debt of man.

In this agreement Yahweh agreed to fulfil two offices the office of the Father and the office of the Son. It is in the office of the Son that Yahweh will carry out His role as Creator and Redeemer of mankind.

Every other covenant finds its basis on what Yahweh agreed to carry out all by Himself; that is the creation and redemption of man.

This is demonstrated in every covenant that He made with man ever since. In the Adamic covenant God Created man and then redeemed man after the fall. In the Adamic covenant, we are told that when Yahweh couldn't find anything to swear by He swore by Himself. *For when God made promise to Abraham, because he could swear by no greater, he swore by himself, Hebrews 6:13*

This covenant that started with Adam and renewed to ,Noah and Abraham, was finally ratified by the death of the Messiah on the cross. But this very covenant existed by way of actuality and promise since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by the death of the Messiah, it is called a "New Covenant."

To ratify an agreement is to make it official by signing it. The agreement between the Father and the Son was to be signed by the

blood of the Son of Yahweh, and since Yahweh was dealing with man who understood the rules of covenant agreement ratification, which to man always involved literal blood, Yahweh from the very foundation of the world instituted an agreement that needed to have connected with it, some form of literal blood, that liquid that is made up of red blood cells, which carry oxygen throughout the body, white blood cells, which fight infections, platelets, which are cells that help you stop bleeding if you get a cut, plasma, a yellowish liquid that carries nutrients, hormones, and proteins throughout the body.

The Scriptures says that Yahweh is a Spirit and the manifestation of Him which is called the “Son of God” is also spirit, neither of them had this liquid call blood to use as a symbol in the carrying out of the “Everlasting Covenant.”

Through the symbol of blood from the very beginning, Yahweh wanted to teach that He (Yahweh) would have to give His life to save man. This is what was meant when the Scriptures says, that, ... without shedding of blood is no remission. Hebrews 9:22. This simply means that if Yahweh did not find a way to give His life to save man, man’s sins would have never been remitted and man would have been eternally lost.

Thus the shedding of blood as a symbol for the remission of sins can be seen from the days of Adam to Noah to Abraham and then finally to the Messiah. This did not mean that the remission of sins came through the literal blood but that the blood whether of an animal or of a man would be the medium of faith through which the life of the Son of God would be transported to the believer thus saving the believer.

This being the reality of the covenant, it means that as part of the covenant agreement between the Father and the Son, the Father would make His life available to man as soon as sin entered and this availability must be represented by the shedding of blood. This being so we must see from the foundation of the world both the symbol and the reality existing, so that man could have access to one through the other. Keep in mind dear reader that the symbol or medium is the literal blood while the reality is the life of Yahweh, in the office of sonship.

The Covenant between the father and the Son was intricately played out in the aspect of the Abrahamic covenant that called on Abraham to offer up His only son. In this we may learn a lot as to how the covenant between the Father and the Son were to be Played out.

“And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*. Genesis 22:2 And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

If we are to follow this typology it would have us to understand that Abraham was playing the role of Priest, while Isaac was a type of the Lamb of God, The Lamb was not represented here as being nailed to a cross by Roman Soldiers but being offered up on an altar by a Priest of Yahweh. Genesis 22:3-12 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. The slaying of the Lamb as it is culminated should be part of a worship service and not the execution of a man as a thief and a rebel. And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. The Lamb in obedience to His father was to willingly make His way to the altar to be sacrificed. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

Evidently Yahweh would have stopped the slaying of the Son of man because He does not receive human sacrifice. The question is how then would mankind have been saved? Simply by the slaying of the “Lamb of God” and the Lamb of God is not man, the Lamb of God is

God Himself and the slaying of the Son of God started since the foundation of the world.

If Israel had received Yahshua as the Messiah then he would have been to them what Isaac was to Abraham their only son, meaning the only one through whom they can have salvation and the kingdom restored. It would have called for great sacrifice on the part of Israel to put him to death. But once they like Abraham had prepared the altar and lifted the knife, Yahweh would have stopped them for it was not the life of man that was saving the world but the life of God, this life of God was given and the sacrifice made for about four thousand years straight before Calvary. The question again is; would the man Christ Jesus be sacrificed had Israel accept Him as the Messiah? My answer is found in Isaac. He would have been offered as did Isaac, and would not suffered that inhumane, callous punishment as a thief and murderer. When Isaac was offered up Yahweh received the sacrifice even though Isaac was not brutally murdered. *Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?* James 2:21

Still further questions need to be asked and answered on this matter. Was the man Christ Jesus Sacrificed on the cross? My answer is: NO. Anyone that look at the death of Christ on the cross and call it a sacrifice does not understand Yahweh's sacrificial system.

The death of the Messiah on the cross was nothing short of a the execution of a man by the Romans and the Jews for treason. This could never amount to the sacrifice that was to be accepted by Yahweh on behalf of mankind.

The sacrifice accepted by Yahweh on behalf of man was that which the "Son of God" went through since the foundation of the world. This sacrifice climaxed at Calvary with the "Son of God" experiencing death through the son of man, making the sacrifice of the Son of God complete.

The purpose of the death of the Christ the "son of man" was not to save us from sin but to give to the Son of God all that He needed to save man. The Son of God needed to experience humanity in its entirety and that included death. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: Hebrews 10:5

This is of great significance. When the "Son of God" came into the world He had a body prepared for Him to dwell in and that body

was the son of man. Through the son of man, the Son of God would be able to complete the sacrifice that was necessary for the salvation of all mankind.

If the Jews had accepted Yahushua as the Messiah Christ the son of man would experience death by the hand of his father, as was illustrated in the Abrahamic Covenant. It would have been the death where a person can shed the mortality and corruption of the flesh and take on the heavenly body.

Thus the plan of salvation would have meet its miraculous climax with the world being able to see and acknowledge the sacrifice that Yahweh made to save mankind. Instead of that the uncircumcised behaviour of the Jews lead to the exaltation of the sacrifice of a human being for sin. Let the following text be ever kept in mind as it relates to the sacrifice of Yahweh for our sins. Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren. 1John 3:16

The true science of salvation lies in the revelation of the process of Yahweh's encounter with sin and death. Remember you cannot conquer what you do not encounter. This is true also of God. To conquer sin and death He must encounter both. The process of Yahweh encounter with sin started when He in the form of the Eternal Spirit took the place of fallen man. Keep in mind that sin is a position, an experience of separation from God. This experience of separation from the Father, the Son of God begun to share from the time sin entered the human race; it was finally culminated on the cross.

The instant Adam yielded to Satan's temptation, and did the very thing which God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying, "Let the punishment fall on Me. I will stand in man's place. Give him another trial." Transgression placed the whole world under the death-sentence. But in heaven there was heard a voice saying, "I have found a ransom." He who knew no sin was made sin for fallen man. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," Christ laid off His royal robe and kingly crown, and gave up His command over all heaven. He clothed His divinity with humanity, that He might bear all the infirmities and endure all the temptations of humanity. He was a Man of Sorrows, and acquainted with grief. He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our

peace was upon Him, and with His stripes we are healed. For our sake He became poor, that through His poverty we might be made rich. For us He left the adoration of the angels for the insults and execrations of a mob lashed to madness by the priests and rulers. {Bible Echo, May 21, 1900 par. 6} The fact that the only-begotten Son of God gave His life because of man's transgression, to satisfy justice and to vindicate the honour of God's law, should be constantly kept before the minds of children and youth. The object of this great sacrifice should also be kept before them; for it was to uplift fallen man degraded by sin that this great sacrifice was made. Christ suffered in order that through faith in Him our sins might be pardoned. He became man's substitute and surety, Himself taking the punishment, though all undeserving, that we who deserved it might be free, and return to our allegiance to God through the merits of a crucified and risen Saviour. He is our only hope of salvation. {**Fundamentals of Christian Education pg.369**}

`For four thousand years the race had been decreasing in size and physical strength and deteriorating in moral worth, and in order to elevate fallen man Christ must reach him where he stood. He assumed human nature, bearing the infirmities and degeneracy of the race. He humiliated himself to the lowest depths of human woe, that he might sympathize with man and rescue him from the degradation into which sin had plunged him. It is not true that humanity has trials to bear which the Son of God has not experienced. Christ's victory may be ours, by faith we conquer in him." {GCDB, February 5, 1893 par. 1}

Thus it is that the Yahweh in the office of Sonship, for four thousand years as the eternal Spirit and standing as the substitute and surety for man, experienced an encounter with sin. This would have been important because Satan would have claimed that not even God could withstand the temptation to sin if He was in the place that humanity was. By availing himself first with the characteristics and persona of man and taking man's place Yahweh would show Satan that He (God) standing in the very place where Adam stood and encountering sin for four thousand years would be more than a conqueror; and that when He come and take on humanity, man through His indwelling would also conquer sin, this took place when He was incarnated.

It was necessary for God as the Son to encounter sin and conquer it so that He could give to man a live that conquered sin while existing only in the strength that is available to man. And so for four thousand

years he existed on this earth bearing our infirmities. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin. Hebrews 4:14

During the time that spanned the entrance of sin and existing with our infirmities he would conquer sin. That victory He would share with the son man and the sons of men. He; the Son of God must go on to encounter death and conquer death because; you cannot conquer what you do not encounter. The encountering and conquering of sin and death was part of the eternal covenant made between the Father and the Son.

As the Son of God bearing our infirmities He experienced everything that man could experience except death. This was because everything that was a result of sin was an experience that man could actually live out, but death was not something that man could live out or experience, man could only die but not experience it. Thus Man could not experience death to share that experience with the Son of God. So Yahweh's plan involved living in a man, the man Christ Jesus and sharing with that man the life that He the Son of God had, this life of perfect obedience to the will of God would cause the Son of God and the son of man to be so united that it would be impossible to separate them. Not even death could separate them, it would be therefore that when the son of man dies the Son of God who could not die, would experience death.

As a result, the Son of God, God Himself in the office of Sonship encountered death through the death of the son of man. But in Yahweh system whatever you encounter you must conquer. Thus the Son of God after experiencing death He must while that experience is fresh upon Him conquer death. He would do so by bring back the son of man from the dead. Now remember that the oneness between the Son of God and the Son of man rendered the twain one thus whatever happened to the son of man was experienced by the Son of God, similarly whatever happened to the Son of God was experienced by the son of man.

This brings us to the "Son of God encounter with death. The record shows that "The night of the first day of the week had worn slowly away. The darkest hour, just before daybreak, had come. Christ was still a prisoner in His narrow tomb. The great stone was in its place; the Roman seal was unbroken; the Roman guards were keeping their

watch. And there were unseen watchers. Hosts of evil angels were gathered about the place. Had it been possible, the prince of darkness with his apostate army would have kept forever sealed the tomb that held the Son of God. But a heavenly host surrounded the sepulchre. Angels that excel in strength were guarding the tomb, and waiting to welcome the Prince of life. "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven." Clothed with the panoply of God, this angel left the heavenly courts. The bright beams of God's glory went before him, and illuminated his pathway. "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men."

Now, priests and rulers, where is the power of your guard? Brave soldiers that have never been afraid of human power are now as captives taken without sword or spear. The face they look upon is not the face of mortal warrior; it is the face of the mightiest of the Lord's host. This messenger is he who fills the position from which Satan fell. It is he who on the hills of Bethlehem proclaimed Christ's birth. The earth trembles at his approach, the hosts of darkness flee, and as he rolls away the stone, heaven seems to come down to the earth. The soldiers see him removing the stone as he would a pebble, and hear him cry, SON OF GOD, come forth; Thy Father calls Thee. {DA 780.2}

It was the Son of God, God Himself that was coming forth from the tomb because it was He who encountered death and what He encountered He conquered. The coming forth of the son of man was only the natural result of the oneness that existed between the Son of God, Divinity and the son of man, Humanity. In other words, whatever happened to the Son of God was to now happen to the son of man in the case the conquering of death in the resurrection. Christ the Son of God under the full experience of death was able to come forth from the tomb by the life that was within Him; and as He came forth conquering death He brought humanity with him.

This is the science of victory, this is the power of the everlasting covenant between the Father and the Son. As a result of Yahweh stooping so low as to exist on an equal plain with fallen man and in that state conquering sin Satan and death He has purchased eternal life for every man. Yahweh indeed sacrificed Himself that you and I can have life and have it more abundantly.

THE POWER OF COVENANT WORSHIP

A covenant is a contract or agreement between two or more parties. Yahweh has chosen to communicate with man in covenantal terms from the very beginning. Hosea 6:6,7. The Bible itself is a covenant document. It is written in covenantal literary structure.

Covenant is how Yahweh has continued to relate to mankind, and His covenantal dealings with man has its basis in the “Eternal Covenant” mentioned in Heb. 13:20, *Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.*

Understanding Yahweh’s covenant and conscientiously exercising faith in it should form the basis of our relationship experience. If we take our worship and relationship with Yahweh outside the covenantal structure, through which He relates with us our worship and relationship will degenerate into formality resulting in a life that would be inconsistent with the His will. Solomon in 1Kings chapter eleven is a good example of this, he broke his covenant relationship with Yahweh, which resulted in him worshiping other god’s and receiving the judgement of his kingdom being torn from him. 1Kings 11:11 *Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.*

In light of this it is imperative that as we who have been cultured under western Christianity learn the importance of the covenantal type relationship and worship given by Yahweh. This is needed because, it is the only form of worship and relationship that is acceptable to Yahweh.

It would be difficult to overstate the awe-inspiring significance that the covenant concept had for the Israelite religion. The Hebrew people’s relationship with Yahweh was based on covenant, and He would have no dealings with man outside of this system.

Yahweh established a very peculiar relation with Adam and kept re-establishing that covenantal relationship throughout time with men such as, Noah, Abraham, Isaac, Jacob and many others. This covenant

relationship was peculiar to the Hebrews because while all other religion worshiped Deities that showed themselves, to be aloof, unfriendly and unapproachable to their worshipers, Yahweh showed Himself willing to enter into a personal, intimate relationship with those who worshiped Him. This form of worship and relationship took on legal overtone because of its covenantal component.

Having established such a successful and beneficial system Yahweh will not now have any relationship with His people outside of this legal contract that is called “covenant.”

Worshippers of today tend to equate what is *legal* with *legalism*. There is a predisposition to think that legal categories or things pertaining to the law are inferior to that which is transcended by a truly spiritual religious experience. But the covenant theme of the Bible shows us clearly that the religion which comes from Yahweh has its roots in the law of Yahweh and the perfect order of divine jurisprudence.

The Worshiper has no right claiming to be in a relationship with Yahweh and walking in obedience to His will, while he has not entered into a covenant relationship with Him.

The beauty of the covenant concept is that it provides for a very unique and distinctive kind of fellowship with God. Covenant relationship is unique in the sense that it places both the Suzerain and the vassal under obligation to uphold the covenant agreement; this is thus ordained of Yahweh so that the vassal (man) may experience practical transformation of character upon entering into covenant relationship with Him (Yahweh) the, (Suzerain).

The Scriptures consistently speaks of Yahweh as working by the method of law. This is not the conception of one or two writers but is found everywhere. Among the heathen the deity was thought of as above all law, with nothing but his own desires to limit him. As a result, his behaviour was completely unpredictable, and while he made demands on his worshippers for obedience and service, he would set them no example, this is of course opposite to the behaviour of Yahweh the Creator who came to earth in the office of sonship and demonstrated perfect obedience to His own law for all to see. The pragmatism of this position by Yahweh is in the fact that His law is not a set of principles outside of Him, but they are the very expression of His character.

Yahweh is represented in the Scriptures essentially righteous in His nature, the law of righteousness is incorporated into His Being.

Accordingly, He works by a method which may be called law, as such evil-doing is inevitably punished and righteousness rewarded. He himself acts righteously, and He demands that His people do the same. This is the consistent teaching of the Old Testament and New Testament.

The covenant concept of the Torah taught the Hebrews that their Elohim was a Elohim of law, who called them into a lawful fellowship. As Creator, He is the Author of law. Not only is law the way in which He administers His universe, but He Himself can be relied upon to act according to His own law, because it is a transcript of His character.

The covenantal system given by Yahweh is also designed to bring us into stable fellowship, thus it was with the Israelites. The concept of fellowship with Yahweh that is based on a legal covenant meant that there was a stable and dependable element in the religion of the Jews. The covenantal system provided for a "firmly regulated form of fellowship between Creature and creature; hence man was not left to worship according to his own impulses and notions. This form of covenant relationship that governed worship left both parties with a sense of sacred obligation to each other.

The covenantal concept of worship was introduced by Yahweh, to man, to show that there is an established pattern in the dealings between God and man. There is no firmer guarantee of legal security, peace or personal loyalty than the covenant; it means legitimate order as opposed to caprice, uncertainty and animosity. It will be highly stressful upon worshipers to be called to worship such a high and Holy God and not be told what are the terms and condition under which He will accept their worship.

For this reason, covenant worship spells out the terms and conditions such relationship. The covenant worshiper may know where he stands. He knows his rights and titles as well as his obligations and responsibilities. It is important that a man may know where he stands in his relationship with His Yahweh rather than depending upon mere sentimentalism. Furthermore, the covenant is designed to bring mankind into a Faith-Inspiring Fellowship.

The concept of a covenant fellowship with God gives to the worshiper a foundation for a true faith base relationship with God. This is experienced as the covenant worshiper follows Yahweh and observes Him both in the Scriptures and in their lives keep true to His word given to them in covenantal agreement.

In entering into a covenant with a worshiper Yahweh places Himself under obligation to fulfil His word while the worshiper places himself under obligation to walk in harmony with the terms and conditions of the covenant. It is a reality that the worshiper does not always keep their part of the covenant relationship agreement and this is where grace would cover the worshiper and the Spirit of Yahweh encourages him to repentance.

Within the covenantal relationship the worshiper is given remarkable latitude in his dealing with His maker, this is a major advantage in being in a covenant relationship. One may recall the experience of Abraham as he exercised his power of negotiation when bargaining with Yahweh concerning Sodom and Gomorrah, another example of remarkable boldness to claim Yahweh 's blessings is seen in the life of Jacob, It was the covenant background which enabled Jacob to say to the Angel, "I will not let Thee go, except Thou bless me." Outside of the covenant relationship this demand would have been presumption. We must not, of course, get the idea that the covenant operated automatically so that we could rest on Yahweh's pledge, while we flouted our own covenant obligations. Yet when in a covenant relationship we are always given the opportunity to sincerely turned from our sins, and claim Yahweh's favour for He will never break His covenant with us. *My covenant will I not break, nor alter the thing that is gone out of my lips. Psalm 89:34*

The power and effectiveness in a covenant relationship is in the truth that even when man is unfaithful Yahweh remains faithful, He cannot deny Himself. *If we believe not, [yet] he abideth faithful: he cannot deny himself. 2Ti 2:1* In Romans the apostle Paul teaches us that our salvation is grounded in Yahweh's justice as much as in His mercy. This is a great encouragement for faith. If in view of his weakness and sinfulness the covenant believer is sometimes tempted to think that Yahweh's mercy may run out, he never wonders whether His justice will run out. Instead of inexorable justice terrifying the covenant believer, he maintains a consciousness that Yahweh's justice is salvation. *Psalm 89:14 Justice and judgment [are] the habitation of thy throne: mercy and truth shall go before thy face.*

The covenant gives the believer a claim on Yahweh that makes him reverently bold to rest his case, not only on Yahweh's mercy, but on His justice, which means to the believer that Yahweh would be loyal and merciful to every child of the covenant. Anyone who has entered

into a covenant relationship with Yahweh and Yahweh with them may come boldly to the throne of grace, notwithstanding their shortcomings. Grace is part of the covenant relationship and Yahweh has promised to place His covenant child under Grace while they grow into perfect obedience to His law.

When a believer enters into covenant relationship with Yahweh it gives them exclusive fellowship, simply because each covenant is made with Yahweh and that individual, without Priest, Pastor, Bishop or Church; making worship an individual and exclusively experienced. The role of the assembly, the Pastor, Bishop and any other religious under-Sheppard is to nurture the covenant relationship of every member of the assembly.

The covenantal idea was a special feature of the religion of Israel, and so it must be to the Israel of Yahweh today. Yahweh requires exclusive loyalty and forbids any dual or multiple loyalties such as are permitted in some other religions, where the believer is bound in diverse relationships to many gods. The stipulation in political treaties demands loyalty to one king, one political party, one government, one country.

Yahweh's covenantal system of worship stipulates the same. Thus in the covenant at Mt. Sinai His first stipulation was: And God spake all these words, saying, I [*am*] the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me Exodus 20:1-3.

Thou shalt not make unto thee any graven image, or any likeness [*of anything*] that [*is*] in heaven above, or that [*is*] in the earth beneath, or that [*is*] in the water under the earth: Thou shalt not bow down thyself to them, nor serve them... This idea of exclusive loyalty in the relationship between Yahweh and His people is well stipulated in the law given at Mt. Sinai, this covenantal truth was magnified by Yahshua when He said in Matthew 22:36 *Master, which [is] the great commandment in the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

Covenant worship requires the putting away of all other gods and call for the worship of Yahweh only.

Because a covenant is so sacred and the child of Yahweh is likely to at times not uphold his end of the covenant thus taking God's name in vain, Yahweh in His mercy and wisdom in making the covenant swore by Himself saving the covenant worshiper from taking His name

in vain. This keeps the covenant worshiper in line with the third commandment:

3. Thou shalt not take the name of the LORD thy God in vain;
4. Remember the Sabbath day, to keep it holy.
5. Honour thy father and thy mother:
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbour.
10. Thou shalt not covet Exodus 20: 1- 17

A covenant relationship serves as well for those who are not yet into such a relationship with Yahweh but is interested in getting into such a relationship; to those, the commandments as written in Mt. Sinai terms serves to awaken them to sin and to understand that in entering into a covenant with Yahweh these things must be put away and that being in fellowship with Him, He (Yahweh) will provide them with the power be faithful to the relationship.

To those who are already in a covenant relationship with Him and are under the covenant of grace the Mt. Sinai code ministers nothing to them but death. 2 Corinthians 3:1-11. To them Yahweh's Law is written in their hearts and is understood and obeyed in the light of the Gospel which is the code of the new covenant. Romans 1:16-18 Hebrews 8:7-10 and Hebrews 10:16. A significant aspect of the new covenant is that Yahweh will no longer remember the sins of those who are under His Covenant and their sins and iniquities will I remember no more. Hebrews 10:17

It may be theologically argued as to whether or not Yahweh possesses the ability to put things out of His mind or not, this may or may not be so, the bigger picture of Yahweh not remembering the sins of covenant worshipers, is that, true covenant worshipers will live a life above sin, a life that will be in perfect harmony with Yahweh's law that is be written in their hearts.

Covenant worship naturally leads to covenant relationship. To understand covenant relationship, you must first have a clear understanding of the covenant. For this reason, I would reflect on the covenant in a concise manner.

When we talk about "The Covenant" we are talking not about the several covenants that was made with Adam, Noah, Abraham, Moses,

David, Israel and so on. All these were designed to open the understanding concerning “The Covenant.”

“The Covenant” is the eternal covenant made between the Father and the Son even before any creation took place. *And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Genesis 17:7.* In the everlasting covenant Yahweh binds Himself to a particular responsibility. “...to be a God unto thee, and to thy seed after thee.” Thus the first principle of “The Covenant” is Yahweh showing Himself to be God to His people. This is fundamental to covenant relationship. A covenant keeping people will hold Yahweh to this fundamental component of covenant relationship.

This principle is seen in every covenant relationship in the Scriptures. To Adam who was the first man to have covenant relationship with Yahweh; Yahweh showed Himself to be Creator, Provider and Lawgiver. To Noah Yahweh showed Himself to be God by being Creator, Provider, Protector, and lawgiver. To Abraham Yahweh showed Himself to be God by being Creator, Provider, Protector, and lawgiver. To Moses Yahweh showed Himself to be God by being Creator, Provider, Protector, lawgiver and deliverer. To Israel Yahweh showed Himself to be God by being Creator, Provider, Protector, lawgiver, deliverer and Redeemer. All the aforementioned covenants were confirming the existence of the everlasting covenant.

These characteristics of Yahweh is what will guide the worshiper into true covenant worship and relationship. The covenant worshiper will make these principles the principles by which his entire life is governed.

The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity. **{FLB 76.4}**

The terms of this oneness between God and man in the great covenant of redemption were arranged with Christ from all eternity. The covenant of grace was revealed to the patriarchs. The covenant made with Abraham . . . was a covenant confirmed by God in Christ, the very same gospel which is preached to us. . . . Paul speaks of the gospel, the preaching of Jesus Christ, as "the revelation of the mystery,

which hath been kept in silence through times eternal, but now is manifested, and by the Scripturess of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith" (Romans 16:25, 26, R.V.). **{God's Amazing Grace 129.5}**

This eternal covenant cannot be broken by any because it was not made between God and Man but between the Father and the Son. "The terms of this oneness between God and man in the great covenant of redemption were arranged with the Son from all eternity." "The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant."

Of this fact the apostle Paul in Galatians 3:15-17 says: *Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.*

Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. This simply means that you ought not to think that because the covenant was made on behalf of man and that a man would be involved in the ratifying of it, do not think that man could disannul it.

Gal 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. The only being that could of disannul the covenant was the Son of God. Gal 3:17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. The word "Confirmed:" used here means to *ratify previously*: - confirm before. Before Christ took on humanity the covenant was signed by God. With what? The answer is with the blood/life force of the Son of God. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through *the blood of the everlasting covenant*, Make you perfect in every good work to do his will, working in you that which is well-

pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen. Hebrews 13:20,21

When the man Christ Jesus died the signing of the covenant with the blood or life of the Son of God was complete. At the same time Yahshua the son of man, was signing on behalf of man, a settlement whereby all men may be free to enter into covenant relationship with Yahweh.

Covenant relationship is simply man agreeing to Yahweh's terms and conditions as the only means of salvation. What are these terms and conditions that man must embrace in order to have covenant relationship with Yahweh?

1. That Yahweh in the office of the Father made a covenant with Himself in the office of the Son to be Creator, Provider, Protector, lawgiver, deliverer and Redeemer to His creation. In simple terms He would be God to His people. Genesis 17:7
2. That when man sinned that Yahweh in the office of the Son of God did take on human infirmities so the He in the position of fallen man encountered and conquered sin. Revelation 13:8
3. That He had provided all that man could ever need to have salvation thus Redeeming man. Genesis 22:8
4. That Yahweh will protect his children from the enemy and save them in His kingdom. Psalm 91
5. That Yahweh has given laws by which man is to live and through obedience to these we find peace and happiness. Psalm 119
6. That all of these things calls on the covenant worshiper to have FAITH IN YAHWEH.
7. And that finally we shall be saved by Yahweh's Grace which is given to us through Faith.

In covenant relationship Yahweh has a system of worship that is designed to bring the worshiper into full covenant communion with Yahweh. This covenantal system can be found in the festivals ordained by Yahweh that makes up His yearly calender and gives to the church its liturgical practices.

THE FIRST OF THE FEASTS

A Celebration of Yahweh as Creator

And the LORD spake unto Moses, saying, speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even these are* my feasts. Six days shall work be done: but the seventh day *is* the Sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the Sabbath of the LORD in all your dwellings. Leviticus 23:1-3

According to the Scriptures the first of all the feast is the seventh day Sabbath. This is clearly shown in the order of the feasts in Leviticus 23; but that which renders the Seventh Day Sabbath the first of all the feasts is not merely its chronological position amongst the feasts, but the fact that it was the first appointed time for assembly, in the work of creation.

In the book of Genesis chapter one verses fourteen we read: “*And God said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:*” The Hebrew word *mo-ed* is what is translated “seasons” in this verse and it means, *an appointment, that is, a fixed time or season; it further means an assembly or place of meeting or time appointed, it means to meet at a stated time.*

After appointing the sun and the moon to govern the time in which He would meet with His people in assemble, Yahweh then went on to establish or set aside the first appointed time.

According to Genesis chapter 1:23-27 Adam and Eve was created on the sixth day of creation. The creation of man on the sixth day with the seventh day approaching was significant to the relationship that would afterward develop between man and his creator.

There can be little or no doubt that one of the first questions that would have arisen on the mind of the holy pair is; “where did we come from”?

It was Yahweh’s responsibility to introduce Himself to Adam and it was Adam’s first responsibility to get to know who Yahweh is. This is truly all men’s first responsibility. To know Yahweh is the most fundamental of the believer’s knowledge, nothing is more central to the

worshiper's growth and stability in this the final hour of earth's history than to have an experiential knowledge of who Yahweh is. This is stated in John 17:3 *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

Yahweh begun the revelation of Himself first to Adam in Genesis chapter 2: 7,8 and 15-17 *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.... And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

The first dialog that took place between God and man was that of Adam receiving from Yahweh instructions regarding obedience and disobedience.

Having been created on the sixth day, the very first commandment that would express Adam's loyalty to Yahweh would be the fourth commandment. The fourth commandment was not given to Adam as it was given to the Israelites on Mt. Sinai, which said to them. *"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.* Exodus 20:8-11.

This form of arresting language was not required for Adam in his pure and perfect state. Even though the Sabbath was to be the main lesson book in Yahweh revelation of Himself, in his state of innocence Adam needed only an example of Sabbath keeping of which Yahweh Himself provided in Genesis chapter two verses one to three. *"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*

Prior to the celebration of the Sabbath Yahweh had revealed some things of Himself to Adam that Adam would have naturally connected with the Sabbath. In Genesis 1:1 Yahweh would have revealed Himself as creator. In Genesis 1:29-31 Yahweh would have revealed Himself as provider. In Genesis 2:16 & 17 Yahweh presented Himself to Adam as law-giver. These three rudiments were to be present on Adam mind as he celebrated the creatorship of Yahweh every Sabbath in Eden. It is these three fundamentals that the first feast of the SEVENTH DAY SABBATH is intended to keep alive as Yahweh is worshiped in the last days through Sabbath festivals.

In the book of Revelation, we find the first of the three angel's messages that is to be proclaimed today. Its central theme is that of worshiping Yahweh as creator of heaven and earth. *“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”* Revelation 14:6,7

This is the very theme of the Sabbaths; they were given to mankind as a memorial of Yahweh's creatorship. *“And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the YAHWEH your ELOHEEM.* Ezekiel 20:20

Having been exposed to Yahweh as Creator, Provider and Law-giver; Adam would now worship Him every day as such, but the Sabbath was to be a special festival of His creatorship. Following the example of Yahweh Adam celebrated Him by observing the Sabbath as a festival in commemoration of the great works of His creator.

It was a day to reflect on the fact that: In the beginning Yahweh was the one that created the heaven and the earth, so that the thought of evolution did not arise in his mind. He would give thought to the works of Yahweh separating light from darkness as the Spirit of God moved upon the face of the waters. He would be often astonished by the science of the firmament as it divided the waters from the waters and maintained a vast space between the waters which *were* under the firmament from the waters which *were* above the firmament. He marvelled how the earth and the seas held the boundaries under the command of their great Creator. Every blade of grass, every herb yielding seed, the fruit tree yielding fruit after his kind bore testimony

to Adam that Yahweh is Creator, and this nurtured his celebration of the Sabbath as a festival of the creatorship of Yahweh.

As Adam basked in the beautiful light of the sun and the moon he would ever bear in mind that they are there for signs and seasons, and by them he and his generations would know of Yahweh's times of assembly. Both on the six working days and on the Sabbath Adam would have the joyous privilege of thanking and praising Yahweh for the abundance of moving creature that hath life, and fowl that soared above the earth in the open firmament of heaven. He would often stand enthralled as he gazed up the gargantuan whales, and leviathans of the ocean. Nothing missed the awe-stricken worship of Adam and Eve; every living creature, every cattle, every creeping thing, every beast of the earth was to Adam a reason for him to worship and celebrate Yahweh as Creator, Provider and Law-Giver.

For the same reasons that Adam celebrated the Sabbath Yahweh is saying to you. REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOUR, AND DO ALL THY WORK: BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD: *IN IT* THOU SHALT NOT DO ANY WORK, THOU, NOR THY SON, NOR THY DAUGHTER, THY MANSERVANT, NOR THY MAIDSERVANT, NOR THY CATTLE, NOR THY STRANGER THAT IS WITHIN THY GATES: EXODUS 20:8 -11

In celebrating Yahweh as creator man's first responsibility to Him is found in worship and obedience. The word "responsibility" as I have found, really means, having the ability to respond properly and effectively in any given situation. When Yahweh created man he was created with the sole purpose of worshipping Him. (Yahweh).

Worship was to be the proper and effective response to who Yahweh is, but it cannot be rendered to Yahweh without obedience. In the creation of man, Yahweh's first act was to instruct man concerning his responsibility to obey His commands. Genesis chapter 2: 7,8 and 15-17 *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.... And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good*

and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

This being done, Yahweh instilled in the holy pair the ability to respond to who He is. This they would do in the form of worship. Worship was so essential to their obedience that as soon as He gave His commands to Adam He put him to sleep took a rib out of his side made him a companion and implanted in them the innate ability to worship. In the Genesis account of the creation of man it is recorded that Yahweh created man in His own image and likeness *“and God blessed them.”* The Hebrew word used for blessed is *bârak* pronounced *baw-rak'* it means to *kneel*; as an act of adoration, to *bless* God.

Because of what worship means to Yahweh and the worshiper, their relationship begun on the premise of worship in Genesis 1:28 and ends with a call from Yahweh to man to worship Him as Creator of heaven and earth in Revelation 14:6. It is therefore no coincidence that worship is at the centre of the gospel as it is studied in the light of the seven feast or appointed times of Yahweh.

The call to worship Yahweh in Revelation 14:6 is a call to acknowledge Him as Creator, it is a call to experience the creative power of Yahweh in the life. Of this experience David asked Yahweh to create in him a clean heart, and renew a right spirit within him. As he came to the realization of the place of death and darkness where sin had placed him he cried. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Psalm 51:10-12

The creative power of Yahweh has ever been the hope of the church as they live in expectation of a new heaven and a new earth. Yahweh promises through the prophet is: *For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.* Isa 65:17-19

The creative power of Yahweh is the foundation upon which the hope of the born-again experience is resting *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.* 2Corinthians 5:17

From the time of creation Yahweh's relationship with man has been predicated on worship and obedience that stems from an acknowledgement of His creatorship. Worship to Yahweh at the very inception had been defined by specific requirements and promises. He has sought to communicate to mankind a clearly defined arrangement of the worship relationship that is to exist between Creator and creature.

Since Adam was predisposed to worship Yahweh, it was not possible for Satan to impede this worship until he got Adam to repudiate his responsibility to obey the commands given. Satan knew that man had the simple responsibility of obedience and that obedience was easy while worship was being practiced. In Adam's case Satan would have to get Adam to sin and thus break his worship experience with Yahweh.

After creating man and giving to him his Eden home, Yahweh entered upon the task of imparting knowledge to him, the knowledge of life that would be perpetuated as he (Adam) live by the principle of obedience. This was Yahweh's philosophy, a philosophy is a set of principles which serve as the basis for making judgement and decisions. Yahweh, having created mankind with the power of choice; knew, that they would have to make judgments and decisions; that would call for a set of principles which would serve as the basis for judgments and decision making. These principles were embodied in the command to mankind that they were free to eat of every tree of the garden but of the tree of the knowledge of good and evil they were not to eat if they wanted to experience life and not death.

The instruction from Yahweh to Adam was to freely eat of all the trees of the Garden, this did not include eating from the tree of knowledge of good and evil.

The first pair experienced open fellowship with Yahweh and thus their spiritual well-being was sustained. This fellowship would never be broken once they both lived by the philosophy handed down to them by the Creator; this would cause Adam's mind to become entwined with his Creator's mind; and he would manifest the very thoughts of Yahweh and be prepared for the higher state of existence called immortality.

For a while the glorious heavenly fellowship between Creator and creation went on smoothly as a result of Adam living in obedience to the command given to him.

Man's only responsibility is to worship Yahweh as creator and

obey Him. In the knowledge given to Adam and Eve was the explicit command of God to obey. It is important to observe the command of that Yahweh gave to Adam in its full setting. *“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.* In its context Yahweh spoke to Adam as Creator, Provider and Lawgiver. It was necessary for Yahweh to do this so that Adam would know that while he worship and obey Him he would be fully taken care of and would have need of nothing.

To worship and obey Yahweh is still man’s only responsibility, and while this is done it is still the responsibility of Yahweh to be to his obedient children their Creator, Provider and Law-giver.

In staking his claim for godhood, Satan deceived man into pursuing a course of disobedience which led to the breakdown of worship to Yahweh. When Adam and Eve sinned they violated the first two commandments as expressed by Yahweh on Mount Sinai.

And god spake all these words, saying, *i am* the lord thy god, which have brought thee out of the land of Egypt, out of the house of bondage.

THOU SHALT HAVE NO OTHER GODS BEFORE ME.

THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS *OF ANY THING* THAT *IS* IN HEAVEN ABOVE, OR THAT *IS* IN THE EARTH BENEATH, OR THAT *IS* IN THE WATER UNDER THE EARTH: THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM: FOR I THE LORD THY GOD *AM* A JEALOUS GOD, VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH *GENERATION* OF THEM THAT HATE ME; AND SHEWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS. Exodus 20:1-6

By partaking of the forbidden tree Adam and Eve made Satan and self their god. *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Romans 6:16*

The violation of the first two standards led to the breaking down of another standard embodied in the command of Genesis 2:16 and 17 that is the standard of vainly using the name of the creator. “THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; FOR THE LORD WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN.” EXODUS 20:7

The word used for “vain” in the original is pronounced shâv' shav *shawv*. *Shav* is used in the sense of *desolating, evil*; it is to use Yahweh’s name with *guile* or *to speak forth falsehood*; it is *to use Yahweh’s name in a lie*. This is precisely what Eve did as she conversed with the serpent below the tree of knowledge of good and evil. *And the woman said unto the serpent, “We may eat of the fruit of the trees of the garden: But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, LEST YE DIE.”* Genesis 3:2, 3 Yahweh’s words to the holy pair in Eden was “*in the day that thou eatest thereof thou shalt SURELY DIE.*” Genesis 2:17

The above text clearly shows that Eve used Yahweh’s name with guile in a false statement about Him, thus taking His name in vain.

Having eaten of the forbidden fruit she then shared it with her husband. Adam then joined his wife in violation of the first three standards embodied in the command of Genesis 2:16 and 17 they were now about to experience the result of the violation of the fourth commandment.

Based on the creation chronicle Adam’s first full day of conscience awareness was spent in the presence of Yahweh worshipping Him as Creator, Provider and Lawgiver; this resulted in Adam having a true Sabbath experience. Throughout the Scriptures Sabbath keeping is taught to be a representation of Yahweh’s rest, for the Sabbath day came into existence when Yahweh ended His work and rested on the seventh day blessing it hallowing it and sanctifying it. Genesis 2:1-3. Yahweh told Moses, “*...My presence shall go [with thee], and I will give thee rest.*” Exodus 33:14 The Sabbath therefore came about because of Yahweh resting, and man can only receive rest from Him. It is conclusive then, that man can only have Yahweh’s rest by being in His presence, it remains that any removal of man from Yahweh’s presence will result in the cessation of rest and since Yahweh’s rest is what constitutes the seventh day Sabbath any removal from Yahweh’s presence constitutes Sabbath breaking. This we are told took place with

our first parents when they choose to violate the standards that determines good and evil, right and wrong. *And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore, the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.* Genesis 3:22 – 24

Thus the fourth commandment embodied in the Genesis 2 command was broken so that the philosophy of Satan which was received by our fore-parents Adam and Eve is being supported by most Christians today by deciding for themselves which day will be observed by them as the Sabbath or “The Lord’s Day.”

In the Genesis account Yahweh instituted the seventh day as the Sabbath, by resting on it, He gave it to man by choosing to have man sit in His presence and be instructed as to the heavenly philosophy by which his life should be governed and by which he should determine good and evil, when as a worshiper one chooses to reject the revelation of the word of Yahweh on this matter to follow and use observation, reason and experimentation they like Adam and Eve are eating from the tree of the knowledge of good and evil. Thus the fourth commandment stands as a constant reminder to us today not to follow the philosophy of the serpent which says we have the right and authority to decide our own Sabbath. Instead the covenant worshiper must follow Yahweh’s philosophy on this matter which says: **REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOUR, AND DO ALL THY WORK: BUT THE SEVENTH DAY [IS] THE SABBATH OF THE LORD THY GOD: [IN IT] THOU SHALT NOT DO ANY WORK, THOU, NOR THY SON, NOR THY DAUGHTER, THY MANSERVANT, NOR THY MAIDSERVANT, NOR THY CATTLE, NOR THY STRANGER THAT [IS] WITHIN THY GATES: FOR [IN] SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM [IS], AND RESTED THE SEVENTH DAY: WHEREFORE THE LORD BLESSED THE SABBATH DAY, AND HALLOWED IT.** EXODUS 20:8 – 11

The act of partaking of the tree of knowledge of good and evil brings to the surface the level of disrespect and dishonour that was

instilled in Adam and Eve for the one who were to them both mother and father. This dishonour and disrespect is shown in the response of both Adam and Eve when called by Yahweh to give an account for their behaviour. Adam and Eve both blamed Yahweh for the whole situation, this is dishonouring and disrespectful. *“And the LORD God called unto Adam, and said unto him, Where [art] thou? And he said, I heard thy voice in the garden, and I was afraid, because I [was] naked; and I hid myself. And he said, who told thee that thou [wast] naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, the woman whom thou gavest [to be] with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, what[is] this [that] thou hast done? And the woman said, the serpent beguiled me, and I did eat. Genesis 3:9 – 13.*

Both Adam and Eve placed the blame squarely on Yahweh for the sin problem. Adam said basically if you did not create the woman Satan would not have been able to get to me and Eve said if you did not create Satan I would not have done what I did.

Having dishonoured and disrespected Yahweh they were unrestrained in their move into the violation of the fifth of the ten commandments embodied in the command of Genesis 2:16,17 the fifth commandment embodied therein says: HONOUR THY FATHER AND THY MOTHER: THAT THY DAYS MAY BE LONG UPON THE LAND WHICH THE LORD THY GOD GIVETH THEE. EXODUS 20:12

The command of Genesis 2:16 and 17 did not only establish a philosophy that dealt with man’s relationship with his creator but established how man was to deal with his fellowmen, Adam and Eve was to go forth and multiply and replenish the earth, he had before him the knowledge of each thing bringing forth after its kind, thus he would know that he too would bring after his kind. This is simple; Adam would know that whatever is in him, those who he brings forth will inherit it. This surely happened for when Adam embraced the satanic philosophy and took in death all of mankind was affected. *Wherefore, as by one-man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Rom 5:12*

This brings us to the sixth commandment embodied in the Genesis 2 command THOU SHALT NOT KILL. Exodus 20:13 It was the death of the entire human race that God was trying to avoid when he told Adam not to embrace the philosophy of the tree of knowledge

of good and evil, this philosophy is literally killing the human race today. It is not difficult to see how Adam and Eve violated the other commandments. The seventh commandment says: THOU SHALT NOT COMMIT ADULTERY. Adultery is first a spiritual experience and then a physical one. Often in the Scriptures Israel would be charged with committing adultery, this spiritual separation from their maker and husband led them into all types of sin. This spiritual adultery is what was first committed by Adam and Eve that has resulted in the world being full of adulterous relationship today. This takes us to the last three commandments.

THOU SHALT NOT STEAL.

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR.

THOU SHALT NOT COVET THY NEIGHBOUR'S HOUSE, THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE, NOR HIS MANSERVANT, NOR HIS MAIDSERVANT, NOR HIS OX, NOR HIS ASS, NOR ANY THING THAT *IS* THY NEIGHBOUR'S.

We already see Eve bearing false witness when she said that Yahweh said “lest ye die” Genesis 3:3. She stole when she took of the one tree that they had no permission to partake of and they coveted that which did not belong to them.

Today man still have the simple responsibility of worship and obedience. This is what the first feast of the Seventh Day Sabbath is calling us to.

The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple. The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes. The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether. More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. MOREOVER, BY THEM IS THY SERVANT WARNED: AND IN KEEPING OF THEM *THERE IS GREAT REWARD*. Psalm 19:7 -11

The key-words of this study are in Psalm 19:11 – “In keeping them there is great reward.” In this simple statement the psalmist tells us that there is a reward for obedience. when we obey Him the Lord promises us a “great” reward

From creation the Sabbath played an essential role in guiding man

in the fulfilment of their responsibility of worship and obedience. One of the first question concerning creation and the Seventh Day Sabbath that needs to be asked and answered is: Why the Sabbath? Why did Yahweh set aside this specific day by resting on it, blessing it and sanctifying it?

These questions can and should be answered only in the light and context of what creation itself teaches about Yahweh. In the very beginning Yahweh revealed Himself as Creator, Provider and Lawgiver. This being fully established in the mind of Adam by the things that was done on the first six days of creation, one can only conclude that the Sabbath was given to promote and nourish these three concepts, concerning the character of Yahweh. Embracing these three characteristics of Yahweh will naturally lead to worship being expressed to Him in an exclusive manner. This is because, man would naturally worship whatever he believes created him, provides for him and has given him moral and spiritual values to live by.

The question may be asked. Does the Seventh Day Sabbath Identifies Yahweh as Creator, Provider and Lawgiver? And if so how?

Let us see in the chronology of creation how the Sabbath factually called the attention of Adam and Eve to Yahweh as Creator.

Adam and Eve was created on the sixth day of creation; it means that the first full day in fellowship with Yahweh would be on the Sabbath. As the sun set on the sixth day the final words that Yahweh uttered to the holy pair is recorded in Genesis 1:29 where God said to Adam *“Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.”* Yahweh concluded His discourse by stating in verse thirty-one that everything that He hath made behold it was very good. This discourse would have quickened Adam’s intellect with the knowledge that Yahweh was responsible for the creation of all things and thus He must be the Creator.

Having been imbued with this knowledge it would stand to reason that on their first day of full fellowship with Yahweh the thoughts and conversation would have been on His creatorship. Thus the Sabbath called out their thoughts to nature, and brought them into communion with Yahweh as Creator of heaven and earth.

On the first Sabbath celebration Adam and Eve were able to identify in the song of the bird, the sighing of the trees, and the music of the sea, the creative power of Yahweh. As the Sabbath hours passed

slowly by their thoughts were carried up by nature and they worship the one that created it all.

Thus it was that when in Eden the Sabbath was first observed it was not observed under the legalistic atmosphere of law, but celebrated in the euphoric ambience of the majestic works of creation. In like manner the Sabbaths should be celebrated today. The Sabbath of creation still says to us today that Yahweh is Creator, it reminds the true worshiper that the earth came forth from hands of Yahweh, and it was He that spake and it was done, it was He that commanded and it stood fast. Psalms 33:6-9.

When Yahweh rested on the Seventh Day He caused all of creation to rest with Him in worship. Every flower, every shrub, every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely and filled the mind of Adam and Eve with thoughts of the creative energy of Yahweh. Every sound was music in harmony with the voice of Yahweh. This brought forth worship and caused the Sabbath to be kept not from a sense of obligation but from a heart full of gratitude to Yahweh for who He is; Creator of heaven and earth the seas and all that are in them. During the Sabbath hours the words of Yahweh stayed fresh upon Adam and Eve. “...*Behold, I have given you...*” Gen 1:29

This lead to a place of confidence that Yahweh is Provider and that they have nothing to be worried about while they worship Him as their creator. To the holy pair the Sabbath of creation was an exhibition of Yahweh’s promise to provide for them. When Adam and Eve came forth from the hands of Yahweh they needed absolutely nothing. The green fields, the lofty fruit-bearing trees, the glad sunshine, the clouds, the dew, the solemn stillness of the night, the glory of the starry heavens, and the moon in its beauty all bore witness of Yahweh as Creator and Provider.

It is therefore clear that in Eden Yahweh surrounded Adam and Eve with everything that was lovely and attractive to the eye, which their physical necessities required. As they looked upon a world of unsurpassed loveliness and glory, they saw a benevolent Creator who had given them evidences of His goodness and love in providing them with fruits, vegetables, and grains, and in causing to grow out of the ground every variety of tree for usefulness and beauty. Consequently, as they celebrated the Sabbath, it was to them a token of their acknowledgement that Yahweh is and always will be their Provider.

The Sabbath today is still a token that we serve Yahweh as Yahovah jireh, the one who provides. The Sabbath must be today to the true worshiper a demonstration of faith in Him as provider. Many are fearful to take a stand for the Sabbath because it comes at a time in the week when the greatest amount of commercial activities is taking place. This act as an obstacle to those who would give thought to the observance of the Sabbath of creation. In the experience found in Exodus sixteen Yahweh have sought to address the fears of those who lack faith in His ability and willingness to be their Provider.

Now we come the third aspect of why Yahweh give the Seventh Day Sabbath, let us review the first two. It is understood from Genesis chapter one and two that the Sabbath of creation was given to man so that through it Yahweh would be forever worshiped as Creator and Provider. Still in Genesis chapter one and two it will be seen that the Sabbath was set aside by Yahweh so that men would worship Him as the Law-giver. In Genesis 2:15-17 we are given a profound display of Yahweh presenting Himself as Law-giver to Adam. *“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”*

Through this *very* clear pronouncement Adam understood that God was presenting Himself as the Law-giver and making it known to him and all of His Creation that He and He alone had the right to rule. God in creating Adam had given him dominion over all things, he also gave him freedom of choice as symbolized by the tree of knowledge of good and evil. This freedom and dominion must be tested, this test will give Adam the opportunity to choose if he would put Yahweh’s authority and will above his own. Adam was to be tested with the law of Yahweh.

The first of the Law that Adam would be essentially tested with is the fourth commandment. This is so because, being created on the sixth day, the day following would be the Sabbath. Adam’s celebration to the Sabbath will testify that he has accepted Yahweh as the Law-giver and that He alone has the right to be worshiped.

The inspired pen of the prophet puts it in the following words. “Adam and Eve were placed upon trial, that it might be demonstrated as to whether they would obey the word of their Creator, or disobey his

requirements. The Creator of man was his Father, and had an entire right to the service he could render. Body, soul, and spirit, man was the sole property of God. God revealed himself to the innocent pair in Eden, and conversed with them freely. God was their teacher, and instructed them in regard to their work. He made it plain to them that by obedience to his holy law they would retain happiness, and finally be blessed with immortality. Eternal life should be theirs if they regulated their conduct according to the principles of the law of God. Man was not left in uncertainty to suppose as to what course he should pursue, or to take any risk by venturing on some line of conduct which he might think a safe course. As children are educated by faithful parents, so Adam and Eve were instructed as to what was required of them as intelligent creatures of God. Every provision was made whereby blessings might be secured to the human race, and but one mild restriction was placed upon the sinless pair to test their loyalty to God. {ST, October 8, 1894 par. 2}

As we learnt in the above analysis of Adam's action that led to sin, that in eating of the tree of the knowledge of the good and evil, Adam and Eve broke all of the ten commandments of Yahweh including the Sabbath.

If Adam and Eve had continued contemplating the works of Yahweh in creating the world, if they had kept ever in their minds the reason that Yahweh had in giving them the Sabbath, if they had kept looking upon the beautiful tokens Yahweh had given them in withholding nothing that would add to their happiness, they would have been safe, they would have adored him for his goodness and love toward them, and in place of listening to the sophistries of Satan in casting blame upon Yahweh, in ascribing to him motives of selfishness, they would have continually considered the works of his hands, and songs of melody and thanksgiving and praise would have ever been bursting forth from their lips in adoration of him who had bountifully supplied them with every good thing. If they had considered how he had made them the object of his overflowing love, they would not have fallen; but they forgot the presence of Yahweh. They forgot that angels surrounded them to guard them from every danger, and they looked away from their great Benefactor. They for a time failed to see Yahweh as Creator, Provider and Law-giver and in that moment Satan dethroned them.

Yahweh's holy Sabbath Days are given to help us constantly keep in mind who He is, for this reason the first of God's appointed feast is the Seventh Day Sabbath.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the LORD in all your dwellings. Leviticus 23:1-3

Every person has been placed on trial, as were Adam and Eve in Eden. As the tree of knowledge was placed in the midst of the Garden of Eden, so the Sabbath command is placed in the midst of the Decalogue. In regard to the fruit of the tree of knowledge, the restriction was made, Ye shall not eat of it . . . lest ye die. Of the Sabbath, God said, Ye shall not defile it, but keep it holy. . . . As the tree of knowledge was the test of Adam's obedience, so the fourth command is the test that God has given to prove the loyalty of all His people. The experience of Adam is to be a warning to us so long as time shall last. It warns us not to receive any assurance from the mouths of mortals or of angels that will detract one jot or tittle from the sacred law of Jehovah. —**Review and Herald, Aug. 30, 1898. {CTr 355.5}**

"To whom then will ye liken God? or what likeness will ye compare unto Him? . . . Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. . . . To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? . . . He giveth power to the faint; and to them that have no might He increaseth strength." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." "Look

unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." *This is the message written in nature, which the Sabbath is appointed to keep in memory.* " Isaiah 40:18-29; 41:10; 45:22; Ezekiel 20:20, R. V. {DA 282.2

It is in this light that Yahweh says: "*Remember the Sabbath day, to keep it holy...*"

In the Adamic covenant Yahweh showed Himself to be Creator, Provider and Lawgiver, to Adam. These three fundamental roles of Yahweh were conveyed to Adam on and through the Seventh Day Sabbath.

This knowledge of Yahweh as Creator, Provider and Lawgiver was all embedded in the Sabbath Day. While not given instructions not to work on that day, Adam and Eve became so absorbed in the revelation of the knowledge of Yahweh as Creator, Provider and Lawgiver that they instinctively entered into a covenant relationship with Him. In so doing they spontaneously embraced the rest that Yahweh Himself was experiencing.

There can be no doubt that Yahweh in the role and office of the Son, in which office He created all things, was at the time of communicating with, and instructing, Adam and Eve, was Himself in a place of cessation 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 he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.* Gen 2:1-3

It may be concluded therefore that based on the creation record, that the relationship formed by Adam and Eve with Yahweh was formed on the basis of Him being their Creator, Provider and Lawgiver; and that these fundamental attributes was revealed in and through their instinctive observation of the Sabbath in Eden.

The Sabbath from the very beginning has been and is today the medium through which true covenant worship and relationship will be established between Creator and creature. *Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.* Exo 31:16,17

It is a sign between me and the children of Israel for ever: I ask a sign of what? It is a sign of the “Everlasting Covenant, the Sabbath like circumcision was and is a sign of covenant worship and relationship.

For thus saith the LORD unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant. Isaiah 56:4-6

When the Sabbath is taken out of its covenantal character and placed in a strictly legal framework, it ceases to fulfill its purpose of presenting Yahweh as Creator, Provider and Lawgiver. This in turn brings the Sabbath down to the unsanctified position of Sunday worship, putting one day up against the other.

To restore the Sabbath to its original place it must be presented and accepted as one of the ideologies of the “Everlasting Covenant” between the Father and the Son; which covenant deals with Yahweh’s plan for Creation and Redemption.

The ideology that constitutes the “Everlasting Covenant” cannot be broken by any because it was not made between God and Man but between the Father and the Son. These principles are the foundation upon which both Creation and Redemption rest. These ideologies are that Yahweh will forever show Himself to be, Creator, Provider, Protector, lawgiver, deliverer and Redeemer, and that He must be worshiped as such.

To worship Yahweh with this consciousness is what constitutes Covenant Worship.

To worship Yahweh as Creator Provider, Protector, lawgiver, deliverer and Redeemer, will naturally lead to the rejection of any other god or graven images, it will bring about a natural sense of reverence for Him, it will keep us always in His presence, living with the assurance that all our wants and needs are provided for, our protection is sure and our redemption has been worked out from the very foundation of the world. With this type of worship and relationship the covenant worshiper will, like Adam, find himself living in perfect harmony with the law of His Creator.

The Sabbath was the medium through which Adam was taught these things, thus the Sabbath today in the work of recreating man must play the same role, pointing men to Yahweh as Creator, Provider, Lawgiver, Protector, deliverer and Redeemer. There can be no doubt that the Sabbath presents Yahweh as such.

The Sabbath is part of the “Everlasting Covenant” The everlasting covenant consist of Yahweh’s plan for man both in creation and in redemption. In both aspects of the covenant, that is, in its creative and redemptive aspects Yahweh will share Himself with His creation. This He would do in creation and redemption.

In creation He demonstrated this fact by making man in His own image and likeness. *And God said, let us make man in our image, after our likeness...So God created man in his own image, in the image of God created he him; male and female created he them.* Gen 1:26,27

When Yahweh created man after His own image and likeness, Yahweh shared all of His eternal attributes with man. Thus man was to be Merciful, Gracious, Long-suffering, abundant and in goodness and truth, forgiving, Just. etc. etc.

Receiving all of Yahweh’s attributes also included receiving of Yahweh’s eternal rest experience. It is Yahweh’s eternal rest experience dwelling in all creation that would result in the keeping of the Sabbath by resting on the day that He rested. This is what resulted in Adam keeping of the Sabbath even without him being instructed to do so.

The same covenantal principle applies in the work of redemption. Yahweh’s is sharing Himself with us recreating us into His image and likeness, as a result, there would be seen in us all the attributes of Yahweh spoken of in Gal 5:22,23 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.*

Included in Yahweh’s covenantal package of redemption is His eternal rest experience and this eternal rest experience is what will result is the covenant worshiper keeping the Seventh Day Sabbath according to covenant principle.

In covenant worship the Sabbath will not be merely about the observance of a day, but it takes in the worshiping of Yahweh as Creator, Provider, Lawgiver, Protector, deliverer and Redeemer. This is what leads to the keeping of the Sabbath as a festival, celebrating on a weekly basis who Yahweh is.

This form of worship is what will lead to Yahweh fulfilling the covenant promise found in the book of Hebrews. *For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.* Hebrews 8:10 -12

The Sabbath under covenant worship and relationship is not about man resting but about man entering into Yahweh's experience of rest. This is done by man continually dwelling in the presence of Yahweh. In so doing man would become the very temple of Yahweh.

This will result in Yahweh inhabiting man and working in him both to will and to do of His good pleasure.

In this internal work Yahweh would use the very principles of creation. Keep in mind that redemption is the work of re-creation and since Yahweh is the same yesterday today and forever and He cannot change, we must conclude that the very same principles used by Him in creation will be used in the work of re-creation.

Furthermore, the result of the outworking of these principles in creation were perfection, thus it would be in the work of re-creation. Matthew 5:48

One of the Principles used by Yahweh in the work of creation is the work rest principle, where He worked for six days and rested on the seventh day. This same principle must be seen in the work of redemption. According to Philippians 2:13 we are told of Yahweh's work in redemption. *"For it is God which worketh in you both to will and to do of His good pleasure."* The work of Yahweh in redemption is taking place within us and in this work Yahweh is seeking to establish His will in us. Yahweh's will according to Psalm 40:8 is His Law. *"I delight to do thy will, O my God: yea, thy law is within my heart."* According to Hebrews 8:9-12 this is covenantal work. By dwelling in us Yahweh will share with us all of His attributes, this will include His eternal rest experience, this experience of rest is what will find expression in obedience to the first of the festivals; the Seventh Day Sabbath.

The keeping of Yahweh's Sabbaths is designed to accomplish in

us the perfect re-creative work of Yahweh. This is scientifically and spiritually done through the indwelling of Yahweh in the Person and office of His Holy Spirit. Through His continually presence He will work in us six days and rest the seventh day. Keep in mind that it is the science of Sabbath rest that brings about the re-creation of its observers, this science is embodied in the Seventh Day Sabbath.

The science of true Sabbath rest is not only in how we rest but also in how we work for thus it was in creation.

The re-creative science of our work experience during the six days of the week is explained by the apostle Paul in Colossians 3:22-25 *“Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.”*

In order for the Sabbaths festivals to recreate us, Yahweh’s presence must stay with us and work in us as we labour during the week. As we surrender to Him on a daily basis, His word and Spirit would work in us to remove all things that are unlike Him. This work is real. Thus God would work in us for six days, as He did in creation by sharing with us His experience of work. Likewise as in creation Yahweh will cease from His work on the sixth day and begin to rest in us, thus sharing with us His experience of rest. As He rest in us He will both bless and sanctify us as He did the seventh day. The blessing will be the same as was done in Genesis both to man and the seventh day. Taken from the word *baw-rak* it means to kneel as an act of adoration, it means to worship. This blessing will lead us to adore, worship and reverence Yahweh. In order to bless us He must sanctify us, and set us aside for spiritual use, as He did with the seventh day in creation.

This work of separation is where the literal day comes in, for while the rest of the world is caught up in their commerce Yahweh’s people would be set aside through their abstinence from work on the Sabbath days.

Once again, we must draw lessons from the works of creation. The apostle Paul looked to the Sabbath of creation to better understand and explain the true and full experience of rest and its relation to the redemption of man. In Hebrews 4:3 we read: *“For we which have*

believed do enter into rest, as he said, as I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world”.

The record speaks of the effects of Israel’s murmuring and doubting, their idolatry, their fornication and how they ate; drank and then rose up to play. All this was done in the presence of the one spiritual rock Christ Jesus. These things, He said; *happen unto them as an end sample for those of us upon whom the end of the world is come.* As a result of their lack of faith, sin reigned amongst them and they could not enter into Yahweh’s rest while depending upon their own works. Yahweh then swore in his wrath that if they were to enter into His rest, they could do so only on the condition of faith; faith in the works that were finished; since the foundation of the world and not in their own works, thus the Sabbath was to be an experience of faith and not one of works.

The works that were finished from the foundation of the world in this context are in relation to rest. For we did learn; that all that was necessary for man’s physical existence were created in the first six days. Therefore, Paul in Hebrews 4 was speaking of all the works that were necessary, and still are necessary, for man’s redemption; these works God embodied within the Sabbath- day.

Today we can enter into his rest only by having faith in the works that were finished from the foundation of the world. They are the works which God did when he blessed, hallowed and sanctified the seventh-day. If we receive the Sabbath we will be blessed, hallowed and sanctified by Yahweh the Elohim of creation. Keep in mind that such a task entailed God placing his own character in the form of principles of truth into the Sabbath- day; we must conclude that to have the Sabbath rest in covenant worship is to have the very character of God, which is the very life of God.

all the works that we need to inherit eternal life are the works of Yahweh. Every true Sabbath keeper who is experiencing God’s rest, must rejoice that their eternal destiny was made secure from the foundation of the world. This is the faith that takes us into Yahweh’s experience of rest. This is the faith that takes hold of and live by the “Everlasting Covenant” of Yahweh, this is the reason why the Sabbath must be celebrated as a festival and not be reduced to the legalism of the Mt. Sinai code.

THE SECOND FEASTS

Feast of Passover and Unleavened Bread

A Celebration of Victory Through the Lamb of Yahweh

These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons. In the fourteenth *day* of the first month at even *is* the LORD'S Passover. And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. *In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.* Leviticus 23:4-8

According to Yahweh's yearly calendar of spiritual events the Feast of Passover and Unleavened Bread is the second festival or Holyday of appointed times.

To many the Passover as an appointed time is no longer a part of the liturgical worship of the church; simply because they have been taught that the Passover meet its fulfilment at the Cross.

The Passover service is one of the appointed times given by Yahweh and is to be part of the worship system given by Him for the Church today.

The significance of the Passover and its value to the church of this the 21st Century, can be seen in the fact that the New Testament writers place the account of Yahushua's' death and resurrection within the Passover festival. In doing so the apostle Paul speaks of Yahushua's sacrifice in the context of the Passover and its relation to the sin problem.

There are two questions that must be address at the very onset of this study. What is the Passover and How does the Passover Feast keep alive Yahweh's solution to the sin Problem?

What is the Passover? This is clearly explained by the event itself in Exodus twelve. *"Then Moses called for all the elders of Israel, and said unto them, draw out and take you a lamb according to your families, and kill the Passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall*

go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, what mean ye by this service? That ye shall say, It is the sacrifice of the LORD'S Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. Exodus 12:21-27

The Passover is the act of Yahweh hovering over those who accept His provision for their deliverance from sin. This is mentioned in Exodus 12:23 *For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over (paw-sakh' to hop, that is, (figuratively) skip over (or spare); by implication to hesitate;) the door, and will not suffer the destroyer to come in unto your houses to smite you.* This act comes with a sacrifice, mentioned in Exodus 12:27 *That ye shall say, it is the sacrifice of the LORD'S Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.*

The apostle Paul speaks of the Passover in the New Testament in the context of the deliverance of sin through the Passover he says. *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: 1Corinthians 5:7*

The reason why Yahweh gave the Passover as the second feast is to keep fresh in the believer's mind, through liturgy, that the sinner can only be delivered from the bondage of sin by His intervention, and that His intervention to deliver man from the bondage of sin comes with a sacrifice. Thus to the remnant church of the New Testament the Passover service instead of being abolished, is now centered in the sacrifice of Yahshua.

It is in this context that the instruction of exodus 12:14 is to be understood and applied. *And this day shall be unto you for a memorial;*

and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Exodus 12:14 The Hebrew word used for forever is 'ôlâm 'ôlâm o-lawm', o-lawm' means: time *out of mind* (past or future), continuance, eternal, perpetual, without end.

It was never Yahweh's intent to bring this service to an end. One of the reasons for the elimination of this service by present-day Christianity is the misunderstanding of the use of the expression "Passover." There are times in the Scriptures that the word Passover is used to represent only the Lamb and not the entire service. (Exodus 12:11,21,27) The expiration of the use of the lamb as part of this service is often mistaken for the termination of the service itself. (John 6:4, Exodus 34:25, 45:21)

It should be understood that this entire system of worship was given by Yahweh to the Church in the Torah. when the Messiah came the aspect of that system that was removed was the aspect of animal sacrifices; but the services themselves which embodied the gospel and revealed the plan of salvation was to continue. This we shall see in the service of the Passover.

The Gospels consistently and repeatedly speak of the Last Supper as "the Passover." The disciples ask Yahshua, *"Where will you have us to go and prepare for you to eat the Passover?"* (Mark 14:12; cf. Matt 26:17; Luke 22:7-9). In Luke 22:15, Jesus Himself declares: *"I have earnestly desired to eat this Passover with you before I suffer."* It is important to note that in Luke, Yahshua gives the reason for His earnest desire to eat Passover with His disciples before His death, namely, *"for I tell you I shall not eat it until it is fulfilled in the kingdom of God"* (Luke 22:16). Two significant points should be noticed in this statement. First, the phrase *"I shall not eat it until"* implies that Christ expected the eating of the Passover to continue during His absence until He would partake of it again at the eschatological marriage supper of the Lamb (Rev 19:9). The Passover that Christ expects to eat again consists of the emblems of His sacrifice, since the following verse says, *"I shall not drink again of the fruit of the wine until the kingdom of God comes"* (Luke 22:18). Secondly, the phrase *"until it is fulfilled in the kingdom of God"* implies that for Yahshua the ultimate fulfillment of Passover was still in the future. If the Messiah viewed Passover as being completely fulfilled with His death, He would not have spoken

of its future fulfillment in the kingdom of God. Thus the reference to fulfillment *in the kingdom of God* indicates that the Passover had typological significance.

For Israel the Passover recognized the present fact that the lamb of God was slain from the foundation of the world, that is, that Yahweh in the form of the Eternal Spirit in the office of Sonship was from the very foundation of the world going through a sacrificial experience to save man. It further commemorated the deliverance of the children of Israel from Egypt, and pointed forward to the death and resurrection of the Messiah, while today it points forward to His second advent.

The death and resurrection of a human being means little by itself, unless there is an explanation that gives meaning to it. An explanation of the meaning of Yahushua's death is provided by the sacrificial system of the Temple, in general, and more specifically by the Passover sacrifice, in particular. The Passover lamb was typical of "the Lamb of God" which was shown to be God Himself; thus the Passover service is to ever keep in our minds the sacrifice that Yahweh Himself made in order to save the human race.

The earliest Christians were Jews. They were familiar with Jewish institutions, including Passover, and explained especially the meaning of Yahushua's death by means of Passover symbolism and allusions.

The hope of redemption which was nourished by the Passover ritual finds its realization in the death of the son of man, through which the Son of God, Yahweh Himself could have experienced death. It is the experiencing of death by the "Son of God" that was typified by the Passover Lamb.

The Paschal Lamb represented, the Lamb of God. Thus, the death of the son of man on the cross at the time when Passover lambs were sacrificed was the continuation of the very service of the Passover of which we should celebrate today if we accept that Yahushua is our Passover Lamb.

The Messiah made it clear that the feast will be fulfilled in the kingdom of Yahweh. Luke 22:15,16 *And he said unto them, With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of Yahweh.*

"...until it be fulfilled in the kingdom of Yahweh." Not at the cross, but in the Kingdom of Yahweh.

The observance of Passover as the second feast and part of Yahweh's system of worship for His church today strengthens our hope and faith in the future Passover Supper that we will celebrate with Yahushua's at the consummation of Yahweh's kingdom.

At His Last Supper, the Messiah instituted a simple but profoundly meaningful ceremony to celebrate Yahweh's atoning sacrifice for sin and the root of the ceremony left by Yahushua is in the Passover. He instructed His disciples to celebrate Passover henceforth by partaking of unleavened bread and wine in remembrance of His body and blood.

Through the emblems of the bread and wine, we appropriate the benefits of the sacrifice of Yahweh as the salvific Lamb that was slain from the foundation of the world. Through the festival of the Passover with its animal sacrifice the Israelite, reenacted and re-experienced the events on which their deliverance and ultimately their existence as an independent nation was based. Year-by-year, Israel called out of the past into the present the experience of the Exodus deliverance and re-entered into the covenant relationship with Yahweh, with its blessings and obligations.

Furthermore, as they kept the Passover feast it was to keep fresh in their minds the suffering of Yahweh which was taking place from the moment sin entered this world.

Today, through the feast of the Passover as it is taken in the form of what is called "the Lord's Supper" the church, are to reenacted and re-experienced the events on which their deliverance from sin and ultimately deliverance into the kingdom of God is based. These events are not to be restricted to that which took place in the life of the son of man but are to embrace all that Yahweh as the eternal Spirit endured from the time sin entered into this world. Year-by-year, we must call out of the past into the present the experience of the Sacrifice made by Yahweh from the foundation of the world that culminated in the death of Yahushua the Messiah up the Cross. We are to re-entered into covenant relationship with Yahweh and embrace the blessings and obligations of covenant worship and relationship.

The question that we are about to address now is. How does the Passover Feast keep alive Yahweh's solution to the sin Problem? To answer this question let us look at the biblical record of the entrance of sin and Yahweh's immediate solution.

"Now the serpent was more subtil than any beast of the field

*which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. **Genesis 3:1-6***

It is thus that sin entered into the world. Yahweh responded to sin by giving to mankind a plan that will nullify sin and restore man to favour with Him. This plan called for a sacrifice and shedding of blood. *“And almost all things are by the law purged with blood; and without shedding of blood is no remission.”* Hebrews 9:22

As early as in the book of Genesis immediately as man sinned Yahweh gave evidence that His plan for the salvation of man was put into effect. Genesis 3:21 *Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.* The coats of skin that was used to clothed Adam and Eve came from the first lamb that was used as a sacrifice to revealed Yahweh’s plan for dealing with the sin problem and that, that plan, was immediately put into effect. Immediately as sin entered the human family, Yahweh put into effect His plan to sacrifice Himself to save mankind. This sacrifice He would make in the office of the *“Eternal Spirit”* the saving of man could not have commenced without the sacrifice of God; this sacrifice the Bible says took place since the foundation of the world. Revelation 13:8 *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

Each celebration of the Passover is a new confirmation of the faith of the believer in the sacrifice made by Yahweh for him since the foundation of the world

The covenant includes Yahweh’s commitment to save His people, made in Genesis 3:15. This covenant is at the core of the Passover account. On the eve of the Exodus, Yahweh revealed Himself as the Elohim who remembered His Covenant to the Fathers (Ex 2:24;

3:15). The Passover lamb whose blood was struck with a bunch of hyssop over the lintel and doorposts of the houses (Ex 12:7, 22) represented the outworking of Yahweh's covenant to protect and deliver the Israelites. Likewise, on the eve of His Crucifixion, Yahshua reaffirmed and ratified His covenant by His willingness to experience death by the death of the son of man.

At the Lord's Table, as the Passover is kept today, believers enter into fellowship with the exalted Lord. Paul describes this fellowship as "a participation in the blood . . . [and] body of the Messiah" (1 Cor 10:16). The benefits of the atoning sacrifice of Yahweh through the eternal Spirit and then through His son Yahshua, is transmitted to believers in the *present* when they partake of the emblems of the Passover; the bread and the wine, which Yahweh says is His body and blood. Thus the Passover today reaffirms the eternal Covenant that Yahweh promised to the fathers (Jer 32:40; 50:5; cf. Is 55:3; Ez 16:60) and sealed it in the blood of the Messiah (Heb 13:20).

The second feast which is the feast of the Passover is to keep alive Yahweh's plan to deliver His people from sin and to eradicate sin from this world. The only question is. HOW?

The salvation of man became necessary because of the entrance of sin spoken in Genesis three. Sin we are told in 1 John 3:4 is the breaking of the law of God, the ten commandments. Once this law was broken it required the life and death of the sinner, but the life that was required by the law, must be as perfect as the law, and exist as long as the law existed.

The law is a revelation of the character of God, a revelation of the thoughts of God. This being so, the life of the creature could not meet this requirement, for it would take a life that existed as long as the law, and that is as holy, as just, and as good, as the law, to meet its requirement. In the entire universe no created life, not of angels, nor of man, could take such a place. The one life that would meet this standard was the life of Yahweh. This being so Satan thought for a while he had Yahweh in a dilemma. This appeared so to Satan, because Satan knew that the unbroken law of Yahweh required life, a life that was equal with it, He understood that only one life was equal with the law, and that was the life of Yahweh. Satan also understood that the broken law of Yahweh required death, and the same person or being that give their life in perfect obedience for the unbroken law must die to pay the price of the broken law. Thus Satan well knew that to give that life Yahweh

would have to also die, and he knew that, that was impossible, thus he thought that man's destiny was forever fixed in a lost state. But God's wisdom is infinitely greater than Satan's folly.

In dealing with this situation Yahweh needed a life that would be altogether His, and yet could die and share the experience of death with that part of Him that could not die. Thus the Bible states, *"In the beginning was the word and the word was with God and the word was God...and the word was made flesh."* So Yahweh took on humanity and made human life one with His divine life in the Messiah, the human life which was now His (Yahweh's), He gave for man, and the divine life He gave to man. Remember that the saving of man was not only about meeting the claims of the law but also meeting the claims of sin. *For the wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord.* Romans 6:23. The unbroken Law of Yahweh required life, while the broken law required death. The unbroken Law requires life and that life must come in the form of obedience to it, this is because prior to sin man met the claims of the law through their perfect adherence to it, having broken it, the law demanded that in the work of reconciliation that man must fulfil his original obligation of perfect obedience to the law. This perfect obedience was met by Yahshua the son of man as he partook of Yahweh divinity, that is, Christ humanity kept the law perfectly through the power of divinity. Thus the claim of the unbroken law was met by the man Christ Jesus through the power of the Son of God. This was done in the obedient life of Christ. Having met the claims of the unbroken law in life, Christ, must now meet the claims of the broken law in death. This he would do not in life but in death. Keep in mind that the wages of sin is death, not death and resurrection, Christ must now die, that is, Christ the son of man. Thus the human earthly life of Christ was to be given for the wages of sin never to return, but having given the human earthly life to an eternal obliteration, Christ, had the divine life which would bring him forth from the grave and which he would share with all men who would receive him as their personal saviour. Therefore, Yahweh being the one redeeming man, needed a life that would become His that He could then give to the broken law, this is the life of man that He Yahweh took on in the incarnation when the word which is God became flesh. John 1:1 Hence, in the work of atonement it was God in Christ reconciling the world unto Himself. Christ's existence on earth was comprised of two lives, divine and

human, the human life he gave for man, and the divine life He gave to man. The second feast of the Passover is the participation of or the eating of the divine life of Yahweh, through this life we are delivered from sin and sin will be eradicated from this world. In order to secure salvation for man and to give man the victory over sin Yahweh had to sacrifice Himself. This sacrifice is what is represented by the “sacrifice of the Passover”

And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD'S Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. Exodus 12:26

From the moment sin entered the human family Yahweh took the responsibility to deal with the sin problem that separated man from his maker. The Scriptures indicate in the books of Hebrews and Revelation that the sacrifice needed for the salvation of man was made from the very foundation of the world and that it was made by Yahweh in the office of the “Eternal Spirit.” Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Hebrews 9:13,14

Prior to the incarnation the sacrifice that was needed to salvage man from sin and Satan was made by the Son of God in the person of and in the office of the “Eternal Spirit” the deliverance of man could not have commenced without the sacrifice of God, this sacrifice the Bible says took place since the foundation of the world and culminated with Yahweh experiencing death at Calvary. At Calvary Yahweh experienced death through the death of the son of man.

The sacrifice made by Yahweh since the foundation of the world was real. If the sacrifice was not real, then the faith exercised in that sacrifice is in vain. How this sacrifice was made by Yahweh is brought out in Genesis 6:3 “And the LORD said, my spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.”

A correct interpretation this text will lead to the understand of how the Lamb was slain from the foundation of the world.

The subject of this verse is the striving of God's Spirit with man, God states that His spirit will not always strive with man, and He shows why "*for that he also is flesh:*" one would argue that this term pertains to man and not to the Spirit, but this would not make sense since the word also is used to indicates along with, He as well, or He too is, flesh.

Further it says "yet his days shall be a hundred and twenty years." This could not be referring to the days that men would live, since Genesis chapter eleven shows that men after the flood lived much more than one hundred and twenty years. This therefore can only be referring to the length of time that the Spirit will strive with man before the flood comes. Thus it was that Noah preached for one hundred and twenty years and then the Spirit of Yahweh was with-drawn and the flood came. The fact that the term "... yet his days shall be an hundred and twenty years" is applicable to the spirit it is that the term ... "*for that he also is flesh:*" is also applicable to the Spirit.

It is clear that the subject of this verse is the *striving or working of the Spirit of God with man*, thus what is said in the verse is in relation to the subject matter which is the striving of the Spirit with man. Thus the days of the Spirit striving with man would be a hundred and twenty years. God's Spirit can be easily identified as the subject of this sentence since it is the person or thing performing the act of the active verb which is "strive." Having identified the subject, the rest of the sentence must now refer to the person or thing in action, that is God's Spirit, now referred to by the pronoun "He", "*for that he also is flesh yet his days shall be an hundred and twenty years.*" This must refer to the action taking place in the verse that is the act of striving. God is here placing the Spirit in the grouping of man. This is not strange since instantaneously as man sinned, the Son of God or God himself in the office of sonship existing as the eternal Spirit, took up His role as man substitute and surety. It is in this sense that Yahshua is said to be the lamb slain from the foundation of the world.

Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge

your conscience from dead works to serve the living God? Hebrews 9:13,14

- a. Yahshua the Son of Yahweh offered Himself in the person of the Eternal Spirit.
- b. In the person of the Eternal Spirit He is the Lamb slain from the foundation of the world.

Genesis 6:3 brings to us the sacrifice that Yahweh had to make in order to save man from sin. This lesson of Yahweh's self-sacrificing love was illustrated all through the Old Testament by the sacrificing of the lamb and other animals. It is this self-sacrificing love of Yahweh that the Passover service is to forever keep in mind when it is celebrated today.

We have often been led to think that the sacrifice of Yahweh came through the death of Christ but the death of Christ was the culmination of the sacrifice that started since the foundation of the world.

This Sacrifice started when Yahweh as the Eternal Spirit took upon himself human limitations. When Yahweh as the Eternal Spirit took on human characteristic it constituted the slaying of the Lamb from the foundation of the world.

This is intensely explained by the use of the original word for "*flesh*," in Genesis 6:3. The word is pronounced *baw-sawr'* flesh (from its freshness); by extension body, person; also (*by euphemism*) *the pudenda of a man*: (things to be ashamed of) - body, [fat, lean] flesh [-ed], kin, [man-] kind, nakedness, self, skin.

It is the euphemistic usages of this word that must be considered in the text of Genesis 6:3 the reason being that the term is a mild or inoffensive expression of a very repugnant position taken up by Christ the eternal Spirit. That position is that a Holy, infinite, awesome God should take upon Him the characteristic of finite humanity. It was already sacrificial for Yahweh as the infinite one to come and dwell in the limited sphere of time and now to save man He must further subject himself to experience and feel what it is to be human. This is the slaying of the lamb from the foundation of the world. Revelation 13:8

I am told that the word "From" is a *preposition* indicating the point in space at which a journey, motion, or action starts or the point in time at which a particular process, event, or activity starts.

The sacrifice of Yahweh did not start at the cross but started from the time sin entered and continued on until the cross. For this reason, the constant slaying of lambs from the first one that was used to make

coats of skin for Adam and Eve to the very one that was slain before the death of Yahshua all testified that the sacrifice of Yahweh was an ongoing sacrifice that started when sin entered and did not stop till Yahweh experienced death through the son of man on the cross.

The death of the Messiah meant everything to the Sacrifice of Yahweh, the reason being that prior to becoming one with man through Christ all of Yahweh's sacrificial experiences were vicarious, which means that all His experiences of humanity was felt *through His infinite imaginative and sympathetic participation*, in the experiences of mankind. This was so because Yahweh did not become one with any animal that was used as a sacrifice, thus the animal could not pass on to Yahweh any feelings, also the animal itself did not carry with it the feeling of man. But when Yahweh in the office of Yahshua the Son of Yahweh became one with the son of man; four thousand years of vicarious sacrificial experience was ratified in a palpable manner.

"Christ took upon Himself humanity, that He might reach humanity. DIVINITY NEEDED HUMANITY; for it required both the divine and the human to bring salvation to the world. DIVINITY NEEDED HUMANITY, that humanity might afford a channel of communication between God and man. Desire of Ages 297.

This work took place with The Son of God in the form of the eternal Spirit from the foundation of the world and culminated on the cross.

This unity of Divinity and humanity was experienced back then, though not in the form of the actual incarnation. Thus Christ as the eternal Spirit, from the moment man sinned could have been making intercession on their behalf. Thus the inspired pen of E.G. White says: "But a hope has been set before every sinner. The instant Adam yielded to Satan's temptation, and did the very thing which God had said he should not do, Christ, the son of God, stood between the living and the dead, saying, "let the punishment fall on me. I will stand in man's place. Give him another trial." BE.1900-05-21.006 ST.1900-06-27.006

This was not to be a solitary work done at the cross, but the instant man sinned this work was to be literally carried out. As we contemplate the awesome sacrifice of God to save us let us keep in mind two things. That it was God as the eternal Spirit that offered himself without spot for us; and that His sacrifice started from the time man sinned and continued on until His slain experience was made corporeal on the cross.

The sacrifice of Yahweh was that; the Divine Son of God, God Himself, in the form of the Eternal Spirit did subject Himself to the limitations of human characteristics, referred to as the *pudenda of a man*: (things to be ashamed of) in Genesis 6:3 It is evident therefore, as the revelation of the sacrifice of God is made clear to us, that the depth of human intellect may be measured; the works of human authors may be mastered; but the highest, deepest, broadest flight of the imagination cannot fathom Yahweh's love in the giving of HIMSELF in the office of the Holy Spirit and in the office of Sonship. There is an infinity beyond all that we can comprehend, but through the revelation of His Eternal Spirit We may behold glimmering of Yahweh's divine glory and of the infinitude of knowledge and wisdom; and love of the sacrifice made by the Yahweh, we may, as it were, take a look on the surface of this infinite thought, and know that there is rich golden ore beneath the surface. Great rewards await the one who will dig for it. Let us through prayer and the Spirit sink the shaft of our God-given acumen deeper and yet deeper in the mine of truth, the result will be glorious treasures. Through a correct faith, divine knowledge will become human knowledge. God is opening before you a tiny rill to the boundless ocean of infinite knowledge and power. Hereby perceive we the love of YAHWEH, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

The Feast of Unleavened Bread

As part of the Passover feast held on the fourteenth day of the first month there is the seven days, feast of unleavened bread. This aspect of the feast, that is, the feast of Passover, begins on the fifteenth day of the month of Abib. This is the day after the eating of the Passover lamb. Yahweh commanded as part of the festival of deliverance and victory, that two out of the seven days be set aside as Sabbaths; namely the first and the seventh day.

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

There is a mystical connection between the Passover of the fourteenth day and the beautiful impeccably slither into the seven days, feast of unleavened bread. After experiencing the Divine hovering of the presence of Yahweh, which is in itself the Passover, the children of Israel were to exercise faith in His ability not only to Protect them from the destroyer but to deliver them from the bondage that they found themselves in. This deliverance would come not on the fourteenth day but on the fifteenth according to the record. *And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians.* Numbers 33:3 *And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.* Exodus 12:17

The Passover of the fourteenth and the sacrifice of that Passover tells us of Yahweh's Protective power over those who accept the sacrifice that He made for them as the eternal Spirit that climaxed at Calvary. It is only by accepting and applying the blood which is the divine life of Yahshua that the believer can procure the protecting presence of Yahweh. In the celebration of the feast of Passover today, the believer expresses faith in the hovering presence and power of Yahweh. This in itself is only the beginning of the work, for after being protected from the devil and granted deliverance from his power one must be able to maintain such a position.

This work of maintaining victory over the devil and sin is what is brought out in the gospel science of the seven days, feast of unleavened bread.

The reason why the feast of unleavened bread and the feast of Passover is tied together as one is because; when Israel left Egypt on the fifteenth day of the first month, Yahweh's hovering presence did not desert them. This was demonstrated by the presence of the pillar of fire and the cloud that followed them throughout their journey. *And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.* Exodus 13:21,22

This also demonstrates that the Passover experience and celebration was not to be a one-off experience and celebration but a continuous experience in the lives of those who would today take their

journey from sin to the promise land of victory. Having gained deliverance and victory through the Passover, there is a need to maintain that status quo. The celebration of the feast of the Passover contains the Gospel science that will give the believer the ability to walk in the victory given through the hovering presence of Yahweh.

Part of God's instruction for the Days of Unleavened Bread is to put leavened products out of our homes (Exodus 12:15-16). *Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.*

The apostle Paul, in 1 Corinthians 5:8, encouraged the mostly gentile church there to "keep the feast, not with old leaven, *nor with the leaven of malice and wickedness* [lingering sinful attitudes], but with the unleavened bread of sincerity and truth." This is a clear reference to the Feast of Unleavened Bread. Paul recognized that the unleavened bread of this Feast is symbolic of sincerity and truth, which should be hallmarks of the life of every believer. He also understood that leaven in the context of the feast to be a symbol of sin, and this Feast pictures our need to make every effort to eliminate sin completely from our lives, but the science of achieving this experientially is in the celebration of the feast. Yes, the Feast of Unleavened Bread is a festival that helps us to focus on replacing sin with righteousness. But the only real way to put sin out of our lives is to consistently partake of Yahshua who is, the bread of life.

The comparison and the science of this feast is glaring in the New Testament.

- a. In the feast of unleavened bread, Unleavened bread is to be eaten for seven days, this celebrates and symbolizes the reality that we are to constantly feast on the living word, which is Yahshua in the person of the Holy Spirit.
- b. In the feast of unleavened bread all leaven was to be removed from the house. This is a celebration and symbolism of the work of what feasting upon the living word would do. Eradicate sin from the life of those who truly keep the feast.
- c. In the feast of unleavened bread, the first and the seventh day are to be Sabbaths. This is a celebration and symbolism of the rest

that would be experienced by all who consistently partake of the bread of life.

The Science in the feast of unleavened is found in the words of the Messiah in Matthew 26:26 and Mark 14:22 *And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.*

The blessed bread and the wine was given to the church as a medium of the body and blood of Christ. The medium is the bread and wine, whatever is the body and blood is the reality. We must partake of the reality through the symbols else the symbols become useless, but we cannot partake of the reality except through the medium.

God given symbols are mediums: a medium is anything used to conveying or transmit something. This is the function of the bread and wine in the service of the feast of the Passover and the seven days, feast of unleavened bread. It is meant to be vessels through which the body and blood of Yahshua is passed on to the Church. The Messiah said “...*this is my body...*” “...*this is my blood...*” The medium becomes so integral to the reality that it is often referred to as the reality. “...*this is my body...*” “...*this is my blood...*”

Understanding what the body and blood of Christ is will enable the believer to partake with greater faith. As such it is crucial that these two realities be clearly define.

In John 6:31-33 we read. *Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.*

“For the bread of God is he..... which cometh down from heaven...” this statement is very profound, for it categorically states that the bread of Yahweh come from heaven. This therefore clarifies that the bread is not Christ the son of man, who came not from heaven but from Mary having a lineage that can be traced through the fourteen generations from Abraham to David according to Matthew chapter one.

John 6:33 states that the bread of God is he which cometh down from heaven, and giveth life unto the world. The one that came down from heaven who is the “bread of life” is a “quickening Spirit. 1Corinthians 15:45,46.

The bread of God is none other than the Son of God, God in the person of the Holy Spirit. To partake of the bread is to partake of divinity. It is to eat of the Lamb of God that taketh away the sin of the world.

In blindness of the formality of present day Christianity these mysteries are kept hidden as it was to the Jews of Yahushua's days. In the following Scriptures the Jews demonstrated their illiteracy of spiritual things as they listened to the Messiah. *Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?* John 6:34-42 The Jews like Christianity today were only able to see the medium; they could not behold the reality that the medium was conveying. They saw the son of man but the son of man was only the medium, the conduit through which the reality, the Son of God can be communicated to man. The Messiah continues. *I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.* John 6:48-51.

The Messiah was here referring to His Divinity, that is, God Himself that was dwelling in Him but as they could not see beyond the lamb so they could not see beyond the symbol of his humanity. Those who reject the feast as ceremonial and therefore irrelevant to the church today will continue to eat bread and wine in what is called the communion service but will never partake of the reality of the Divine nature of Yahweh. "...and the bread that I will give is my flesh..." This is saying that a person can have no access to the reality except they access the reality through the medium. Matthew 26:26 says: *And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.* In another Scripture the Messiah says: *"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. Joh*

14:6 The way, the truth, and the life is the oneness that was existing between the humanity and the Divinity of Christ. The way, the truth, and the life represents the Divine science that was embodied in the mystery of Godliness, God dwelling in the flesh. This is true also of the medium of the bread and wine. This is the science that is found in the feast of unleavened bread.

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. Joh 6:52-56

The flesh of Christ represented the earthly life of Christ which was produced by the indwelling of Divinity. To eat of Christ flesh is to daily mediate upon the earthly life of Christ or to mediate upon the science that produced that life. This is brought out in the feast of unleavened bread, for included in the instruction of this feast is the command to eat only unleavened bread for the seven days. This symbolize that the covenant worshiper is to partake constantly of that which is untouched with sin which is the life of God. To live like Christ would be a hard saying if a person is not partaking of that bread that came down from heaven. We are not only called to eat of the body but we are called to drink of his blood. As the bread was and is a medium, so is the wine a medium of the life. Both the bread and the wine are mediums through which we access the Divine life of Yahshua, that life of perfection. The Messiah says: *For this is my blood of the new testament, which is shed for many for the remission of sins. Matthew 26:28* The blood of the new covenant is the Divine life of Christ, which is Yahweh in the person of the Holy Spirit. The medium of the Divine life is the wine/the cup. *The cup of blessing which we bless, is it not the communion of the blood of Christ? 1Corinthians 10:16* When we with great reverence partake of the wine, we open up a channel of communication with the Divine. The wine when blessed becomes a portal through which our humanity can gain access to divinity. The blood of the new covenant is DIVINITY Hebrews 13:20,21 Thus it is that the Feast of Unleavened Bread reveals the science of the gospel, leading the worshiper to perfect victory through the constant indwelling of the life of Yahweh.

THE THIRD FEAST

Feast of First-fruits

A Celebration of the Resurrection

And the LORD spake unto Moses, saying, speak unto the children of Israel, and say unto them, when ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf a he lamb without blemish of the first year for a burnt offering unto the LORD. Lev.23.9-13

Like in the days of Israel the system of economy in the church must preach the Gospel, they must symbolize parts of the gospel so that every time offered the gospel is preached to the presenter.

The firstfruits clearly teaches and preaches the gospel of the resurrection of Christ and those who rose with him at his resurrection. Being the antitype of the wave-sheaf, "The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ." This must be engraved upon the mind, the sheaf is the type, the Firstfruits is the principle, the type which is the sheaf meat its fulfilment in Christ and those who raised with him, yet the principle which is the Firstfruits principle remains to be carried out using another symbol and pointing forward to another reality.

In giving and sustaining a healthy financial economy in Israel God had three basic forms of financial income, the tithes, different types of offering and the Firstfruits. Israel was to have no other way of bringing money into the treasury than these. Since Christ was to be the centre of Israel's economy every form of financial income was to have spiritual inferences. Thus it was then, thus it should be now.

God tells us to put Him first and give Him our best, because He is trying to give something back to us. *"Honour the Lord with your possessions, and with the firstfruits of all your increase." -Proverbs 3:9 [NKJV]. The same verse in The Message Bible reads, "Give him the first and the best." Why? "So your barns will be filled with plenty, and your vats will overflow with new wine."*

Putting God first starts a chain reaction in the supernatural realm. God begins to work in supernatural and miraculous ways. When we fail to give God the first then a curse rest upon the whole, for it is the holiness of the Firstfruits that makes the entire lump holy. Furthermore, the Firstfruits represent your faith in that which is to come, that is the meaning of the word, so that those who gives to Yahweh as Firstfruits their first month's increase of the year is exercising faith in Him to bountifully bless them with another eleven months of the same that they had given. It is also in advance removing those things that would be sent by the enemy to devour the whole. Read Malachi 3 One of the most important laws of the Bible involves the principle of Firstfruits. It is the law of first things belonging to God. This law has a fundamental impact on everything in our life. Understanding and living by it helps us to position ourselves to receive the promises Yahweh has for us. Whatever we do with the firstfruits governs the rest and sets the pattern for success or failure.

In Exodus 13:11-13. *“And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD’S. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.”* Every firstborn thing is devoted to God in a covenantal way. So, when you get your break through, or an increase through your job, when anything new is established in your life, you must acknowledge the source of that increase by devoting the first of it to the source of that increase. The first of that whole increase should be devoted to Yahweh. The Firstfruits is not a tithe of the increase. It's the whole increase.

What must be understood is that all first things belong to Yahweh, even the first part of your day. *"In the morning You hear my voice, O Lord; in the morning I prepare [a prayer, a sacrifice] for You and watch and wait [for You to speak to my heart]."* - Psalms 5:3 (AMP) Now, you might be thinking, "I am a tither so I have already taken care of this." The tithe and Firstfruits are not the same. The tithe is the first tenth of Yahweh's daily provision (your regular pay-check or ordinary income or increase that comes as a regular part of God's provision for you).

The Firstfruits is the whole of something given to you by Yahweh that represents a greater harvest to come.

The celebration of the feast of Firstfruits also represents one's faith in the gospel of the resurrection of Christ, those who came forth with him and the general resurrection of those who are saved and would be raised from the dead. *Speak unto the children of Israel, and say unto them, when ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.* Leviticus 23:10-12

It was to the glory of God that the Prince of life should be the first fruits, the antitype of the typical wavesheaf. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Rom 8:29. . . {6BC 1092.4}

Christ was the first fruits of them that slept. This very scene, the resurrection of Christ from the dead, was observed in type by the Jews at one of their sacred feasts. . . . They came up to the Temple when the first fruits had been gathered in, and held a feast of thanksgiving. The first fruits of the harvest crop were sacredly dedicated to the Lord. That crop was not to be appropriated for the benefit of man. The first ripe fruit was dedicated as a thank offering to God. He was acknowledged as the Lord of the harvest. When the first heads of grain ripened in the field, they were carefully gathered, and when the people went up to Jerusalem, they were presented to the Lord, waving the ripened sheaf before Him as a thank offering. After this ceremony the sickle could be put to the wheat, and it could be gathered into sheaves (MS 115, 1897). {6BC 1092.5}

The Passover was followed by the seven days' feast of unleavened bread. On the second day of the feast, (the day after the fifteenth) the first fruit of the year's harvest, a sheaf of barley, was presented before the Lord. All the ceremonies of the feast were types of the work of Christ. The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. The slain lamb, the unleavened bread, *the sheaf of first fruits*, represented the Saviour. {DA 77.1}

The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: "Christ our Passover is sacrificed for us." 1 Corinthians 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: "Christ the first fruits; afterward they that are Christ's at His coming." 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God. {GC 399.2}

The Firstfruits clearly teaches and preaches the gospel of the resurrection of Christ and those who rose with him at his resurrection being the antitype of the wave-sheaf, "*The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ.*" This must be engraved upon the mind, the sheaf is the type, the Firstfruits is the principle. As a refresher bear in mind that the type which is the sheaf meat its fulfilment in Christ and those who raised with him, yet the principle which is the Firstfruits principle remains to be carried out using another symbol and pointing forward to another reality.

The question that must be asked here is. What other symbol and what other event? Let us first deal with the event that your Firstfruits today points too and then we will look at the symbol to be used. Let it be retained that the sheaf of the Firstfruits was typical of the resurrection of Christ.

The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: "Christ our Passover is sacrificed for us." 1 Corinthians 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: "Christ the first fruits; afterward they that are Christ's at His coming." 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God. {GC 399.2}

We have thus covered what the sheaf of the Firstfruits given to Israel typified, it typified Christ, those who rose with him and also pointed forward to that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

This means that the symbol of the wave sheaf covered the entire spectrum from the resurrection of Christ to the future resurrection of the redeemed ones.

The question should be asked. Is there another Firstfruit that the gospel speaks about that should be symbolized by some symbol today? The answer is YES! This is clearly mentioned in Revelation 14:1-4 *And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty [and] four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred [and] forty [and] four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, [being] the firstfruits unto God and to the Lamb.*

There was a Firstfruit from the dead typified or symbolized by the wave-sheaf, the system of offering given by Yahweh to His Old Testament church spoke the gospel of the coming forth in the resurrection and we saw the fulfilment in Christ and those who rose with him.

Now the gospel speaks of another Firstfruit, a Firstfruit of the living in the form of the one hundred and forty-four thousand. The question is, where in the system of offering today is this Firstfruit symbolized?

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, --are gathered the company that have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." [REV. 15:2.] With the Lamb upon Mount Zion, "having the harps of God," they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, "the voice of harpers harping with their harps." [REV. 14:1-5; 15:3; 7:14-17] And they sing "a new song" before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb, --a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience, --an

experience such as no other company have ever had. "These are they which follow the Lamb whithersoever he goeth." These, having been translated from the earth, from among the living, are counted as "the first-fruits unto God and to the Lamb." GC 649

Obadiah says: And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S. Obadiah 1:21 The hundred and forty and four thousand would stand to represent Christ as the Firstfruit of the living. Since Christ is the Firstfruit but had to die and be resurrected he as a person could not represent the Firstfruit of the living, thus in the work of the gospel Christ is reproduce in the hundred and forty-four thousand so that while the man Christ is the Firstfruit of all that shall be raised from the dead he in the form of the one hundred and forty-four thousand will also be the Firstfruit of all those who are to be translated without tasting death.

Keep in mind that the system of offering like that which was given to Cain and Abel must prefigure Christ in all forms whether Christ in person or Christ as represented by the hundred and forty-four thousand. The gospel of the wave-sheaf Firstfruit is that in type it prefigured the resurrection of Christ those that rose with him and the immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God. That is limit of the wave-sheaf first fruit but the principle and purpose of the Firstfruit continues without the wave-sheaf and must be seen in the system of offering and service today.

The question is how? Let us re-examine some of the principles and purposes of the first fruit given by God and this will help us to understand how it is to be implemented today. Some of the reasons for God giving the system of Firstfruit are listed below.

1. The Firstfruit was consecrate to God, as a tribute of loyalty 4T 477
2. The Firstfruit represented God's claims upon, all that He has given CS 72
3. The Firstfruit was a public acknowledgment of God's goodness PP 526
4. The Firstfruit is a reminder that God is Owner of all PP 526
5. The Firstfruit was consecrated to God in reorganization of His goodness AG 149:1

In addition to the above stated purposes there is a principle of the first fruit that must now be reviewed and that is that the Firstfruit

represented Christ and the resurrection. Today the Firstfruit also represent or prefigures Christ not as the Firstfruit of dead but as the Firstfruit of the living represented by the hundred and forty-four thousand.

The question is. What must we use today as a symbol of the Firstfruit of the one hundred and forty and four thousand? The answer is simple anything that God increases us with.

Furthermore, Israel's Firstfruit was taken from their form of economy and used to boost the spiritual work of the church then so our Firstfruit must be taken from our economy and used to boost the work of the church today.

The Feast of Firstfruit as it is celebrated today, stands to acknowledge the faith of covenant worshipers in Yahweh in bringing forth the Firstfruit of the one hundred and forty and four thousand who in turn will gather in the harvest of the great multitude.

THE FOURTH FEAST

Pentecost

A Celebration of the giving of the Law and the Spirit

According to Scripturess we are told the following In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai. For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. Exodus 19:1-8

Israel entered the wilderness of Sinai the third month after leaving Egypt. They left Egypt in the month of Abib or April the fifteenth day. Three months after leaving in the month of Sivan which is the month of June they came to Sinai. There Yahweh called Moses and told him to remind the children of Israel how He delivered them from Egypt and bore them on eagles' wings, and brought them unto Himself, as a result of that He wanted them to obey His voice and keep his covenant so that they can be a peculiar treasure unto Him above all people.

Israel responded by swearing or sevening themselves in verses seven and eight to keep the covenant.

To celebrate this covenant relationship between Yahweh and His people forged at Mt. Sinai He introduce an appointed time call the “feast of weeks” known as “Pentecost” in the New Testament. “*And*

thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. Exodus 34:22

This is further stated in the book of *Devarim* “Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the **feast of weeks** unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee: And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes. Deuteronomy 16:9-12

This particular festival or appointed time is called the “Feast of Weeks” The word “weeks” from the Hebrew *shaw-boo'-ah*, means *sevened*, seven, week. Its root word *shâba'* pronounced *shaw-bah'* means to *be complete*, but to *seven oneself*, that is, *swear* (as if by repeating a declaration seven times): - adjure, charge (by an oath, with an oath), feed to the full [by mistake for H7646], take an oath, X straitly, (cause to, make to) swear.

That which we know as Pentecost today is the continuation of the feast of weeks that commemorated the covenant relationship that was forged between Yahweh and His people at Sinai. This we know because the Bible says in Acts 2:1 *And when the day of Pentecost was fully come, they were all with one accord in one place.* The word Pentecost simply means: *fiftieth* (G2250 being implied) so that fifty days after Passover, is, the festival of “Pentecost”. This is clearly stated in the following Scriptures. *And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations. Leviticus 23:15-21*

The question that must be engaging the attention at this time is.

What is the New testament light on this appointed festival?

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

In compliance with Yahweh's system of worship His children under covenant were to appear before Him three time for the Year at the feast or appointed time of the Passover, the appointed time of the Feast of Tabernacles, and at the appointed time of the Feast of Weeks. Following Yahweh's system of service, the disciples gathered in obedience to Yahushua's command in Acts 1:4 *And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. Meaning that the Father hath already appointed times and seasons, there was no need for them to be concern about that aspect of the kingdom. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.* Act 1:6-8

When Yahweh's appointed time had reached the Bible says; *And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.* Act 2:1-4 As was stated the word *Pentecost* means *fifty* and speaks to the "feast of weeks." It marks the completion of the seven-week counting period between Passover and Pentecost. Every year on the feast of *shaw-boo'-ah*, or Pentecost as called in the Greek, the Jews would renew their acceptance of the gift, of the Torah. Thus Pentecost was a celebration of the giving of the Torah or the Law.

When the day of Pentecost was fully come and the disciples like any other Jew were gathered to celebrate the giving of the law and the covenant relationship that was advanced at Sinai, Yahweh descended

in the form of the Holy Spirit.

A few things must be understood here.

1. That Pentecost was the keeping of the feast of weeks
2. It was the commemoration of the giving of the law the Torah
3. It was honoured by God by the giving of His Spirit
4. The giving of the Spirit was to make clear the law and return its receivers to covenant relationship with Yahweh.
5. The feast of weeks was celebrated by Israel commemorating the giving of Torah this culminated in the giving of the Spirit. The church today must celebrate Pentecost commemorating the giving of the Spirit on Pentecost and look forward to its fulfilment in what is describe in the Scripturess as the latter-rain, the full and final outpouring of the Holy spirit.

The feast of Pentecost properly called the feast of weeks was celebrated by the followers long after the death of the Messiah. *And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not; But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.* Act 18:19-21 And the Bible says that he tarried at Ephesus until Pentecost. 1Corinthians.16:8 In Act 20:16 ...Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

Any student of Scriptures can see that the Mo'eds, Yahweh's appointed Holy days were still prevalent during the days of Paul's ministry and meant something to the system of worship that he adhered too.

The Prophet Daniel in Daniel 7:25 speaks of the endeavour of the anti-Christ to change Yahweh's Mo'eds. And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. This attack upon Yahweh's worship system was not only concerning the Sabbath but also against "Times" T. Enright: in his letter concerning this change

says that. “The Cath. Church abolished not only the Sabbath, but all the other Jewish festivals.”

The Christian holiday of “Pentecost,” which is celebrated on the seventh Sunday (49 days) after Easter, commemorates the descent of the Holy Spirit upon the Apostles and other followers of Jesus Christ while they were in Jerusalem celebrating the Feast of Weeks, as described in the Acts of the Apostles (Acts 2:1–31). Some Christians believe this event represents the birth of the Catholic Church. This is of course the counterfeit to Yahweh’s appointed time, yet it serves to show that the church is well aware that such a feast should be part of the worship system of today.

". Since its date depends on the date of Easter, Pentecost is a moveable feast. The holy day is also called "White Sunday" or "Whitsunday", especially in the United Kingdom, where traditionally the next day, Whit Monday, was also a public holiday (now fixed by statute on the last Monday in May). In Germany Pentecost is denominated of "Pfingsten" and often coincides with scholastic holidays and the beginning of many outdoor and springtime activities, such as festivals and organized outdoor activities by youth organizations. The Monday after Pentecost is a legal holiday in many European nations. From Wikipedia, the free encyclopedia. Whitsun (also Whitsunday, Whit Sunday or Whit) is the name used in Britain and Ireland,^[1] and among Anglicans and Methodists throughout the world,^[2] for the Christian festival of Pentecost, the eighth Sunday after Easter, which commemorates the descent of the Holy Spirit upon Christ's disciples (Acts of the Apostles chapter 2). In England it took on some characteristics of Beltane, which originated from the pagan celebration of Summer's Day, the beginning of the summer half-year, in Europe. From Wikipedia, the free encyclopedia.

The festival of Pentecost given to the church by Yahweh, Rome has sought to replace with the pagan holiday of Whitsunday. The pen of inspiration says that: “In the time of the end every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present

the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to co-operate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in. See verse 12. {PK 678.2}

After filling the vacancy in the apostolic number, the disciples gave their time to meditation and prayer, being often in the temple, testifying of Christ, and praising God. The Pentecost was a feast celebrated seven weeks after the Passover. Upon these occasions the Jews were required to repair to the temple and to present the first-fruits of all the harvest, thus acknowledging their dependence on the great Giver of all good, and their obligation to render back to God, in gifts and offerings to sustain his cause, that which he had intrusted to them. *On this day of divine appointment*, the Lord graciously poured out his Spirit on the little company of believers, who were the first-fruits of the Christian church. {3SP 265.1}

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." The Holy Ghost assuming the form of tongues of fire divided at the tips, and resting upon those assembled, was an emblem of the gift which was bestowed upon them of speaking with fluency several different languages, with which they had formerly been unacquainted. And the appearance of fire signified the fervent zeal with which they would labour, and the power which would attend their words. {3SP 265.2}

If for so many years, the Israelites celebrated the giving of the Law on Mt. Sinai by observing this appointed time and God honoured their obedience by pouring upon the faithful few the power of the former rain. Shouldn't those who are looking for the outpouring of the Latter Rain celebrate the outpouring of the former Rain and look forward to the out pouring of the latter?

THE FIFTH FEAST

Feast of Trumpets

A Celebration of the Judgement Hour

And the LORD spake unto Moses, saying, Make these two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. [Numbers 10:1-3](#)

And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the LORD. Leviticus 23:23-25

This feast is to be kept in the month of “Tishri” which is our September- October. This feast makes up part of Yahweh’s worship system and is the fifth feast and holy-day in His calendar of events. It is inextricably linked to the other two feasts of Atonement, and Tabernacles. These last three feasts have direct applicability to the third angels message, and typify the end-time prophetic message that God has called the church to proclaim. This is according to Revelation 14:6,7 *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.*

Yahweh says in Leviticus 23:24 *Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation.* Take note that Yahweh says it is a “...memorial of blowing of trumpets” the word used in the Hebrew is *ter-oo-aw'* and it means to *clamour*, that is, *acclamation* of joy or a *battle cry*; especially *clangor* of trumpets, as an *alarum*: - alarm, blow (-ing) (of, the) (trumpets), joy, jubile, loud noise, rejoicing, shout (-ing), (high, joyful) sound (-ing). *roo-ah'* A primitive root; to *mar* (especially by breaking);

figuratively to *split* the ears (with sound), that is, *shout* (for alarm or joy): - blow an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for joy), sound an alarm, triumph.

The term “blowing of Trumpets” carries a theme of “acclaiming Joy” “making a loud noise” “Shouting” it means to blow an alarm. This is the very motif that can be found in the book of Revelation. Revelation 14:6 *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice...*” again in Revelation 18:1,2 *And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice...*”

Thus what was depicted by the feast of trumpets was a message of acclaiming joy, the joy that our sins have been atoned for and the sounding of the alarm that judgment was at hand.

Let us understand this in the feast of Trumpets both old and new Testament. This we must do to understand and grasp the relevance and pragmatism of this festival as part of Yahweh’s system of worship for the church today.

It is out of the Gospel as given in the old Testament that worship receives is realism. Else worship will continue to be a vast bedlam of western insanity and traditions.

Let us therefore ascertain the prophetic message of these Feasts as they relate to the end time prophetic gospel as given in the book of Revelation.

I do believe that it would be seen that the celebration of the feast given to Israel is the gospel beautifully wrapped up in the seven feasts of Leviticus but more so in the last three of those feast.

The entire judgment work of God is what is embodied in the last three feasts of *Trumpet, Atonement* and *Tabernacles*.

Wrapped up in these three feasts are mysteries of the final work of Yahshua as he makes final atonement for his people, how they are to prepare for the judgment, the coming of the final executive judgement on the “Day of Atonement” and the time when Yahweh will finally tabernacle with man forever.

In the system of God; the preparation for judgement begins not on the Day of Atonement, but with the Feast of the Trumpets.

This understanding is lost when the message of the first Angel of Revelation 14:6,7 is taken outside of the context of the last three feasts. One aspect of the message of the feast or the blowing of the Trumpet in the New Testament was that of the loud voice of the angel in Revelation 14:7 which said with a loud voice, *“Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”*

The fifth, sixth and seventh feasts are interconnected in their actual events.

The name of the fifth feast; “Trumpet” is derived from the blowing of the trumpets (shofar) which was its distinguishing characteristic. *And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD. Lev 23:23-25*

The massive blowing of the shofar on the first day of the seventh month (Rosh Hashanah), was understood by the Jews as the beginning of their judgement; similarly, the proclamation of the message in Revelation 14:6 in and around 1844 is understood to be Yahweh’s trumpet call telling us that the Judgement of the living and the final executive Judgement is about to take place and we should ready ourselves.

The preparation that precedes the final day of judgement is what is typified and celebrated by the feast of Trumpets.

The pre-judgement period for Israel lasted ten days from the first day of Tishri which is to be a Sabbath to the tenth day of tishri which was called the Day of Atonement (Yom Kippur) on this day God would dispose of the sins of His people in a permanent way, in the same way that the high priest was to dispose of the blood that was carried into the most holy place and permanently rid Israel of their sins for that year. as Christ our High Priest will permanent get rid of sin in our lives and then finally eradicate it altogether.

The blowing of the shofar during the Ten Days of Penitence served not only to call upon the Jews to repent but also to reassure them that God would remember and vindicate them on the day of judgment. The ten days preceding the Day of Atonement were not an abstract

theological truth, but an existential reality lived out with real trumpet-calls to repentance, trusting in God's mercy to vindicate them. Thus it should be with the voice of Yahweh ministers today blowing the trumpet of the first Angels' Message of Revelation 14:6,7

As we celebrate the feast of Trumpets in the New Testament as part of God's worship system we would experience in a real way the sanctification that would prepare us for Yahushua's second advent.

The themes found in the feasts can be frequently found in the book of Revelation.

Why in the book of Revelation? It is because Revelation it is the book that reveals the consummation of the plan of redemption.

There is a clear correlation between the OT Feast of Trumpet and the announcement of the judgment at the sounding of the seventh trumpet in Revelation (Rev 11:18)

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. Revelation 11:15-19

It is of great significant that the announcement of the judgment is followed by the opening of the most Holy Place of the heavenly temple where the ark of the covenant is seen (Rev 11:19). This is a clear allusion to the Day of Atonement which finds its ultimate fulfilment in the coming of Christ. The first and second messages were given in 1843 and 1844... it was around that time that the message that the "Hour of Judgement hath come" was to be proclaimed. To keep this message alive God had ordained in the feast of Trumpets that on the first day of the seventh month and the tenth day of the seventh month are to be Sabbaths dedicated to the proclamation of the message to "Fear God, and give glory to him; for the hour of his judgment is come: and

worship him that made heaven, and earth, and the sea, and the fountains of waters.” This was to be done annually from 1844 to present, thus making the church and the world aware of the hour and preparing them for the final executive judgement and day of atonement.

The proclamation of the Judgement Hour message was not to be abandon to the archive of historical facts as was done by seventh day Adventist. This occurred because they made the message of the judgement hour a message only about the judgement of the dead while overlooking the fact that the judgement hour was more about the judgement of the living. This fact as we shall see later would have be made clear if the theological gurus of Seventh Day Adventism did not nail the feast to the cross as part of the ceremonial law.

The Celebration of the “Feast of Trumpets” is Yahweh’s attention-catching method to warn and lead His people to repentance before executing His judgments when the Day of Atonement reaches its culmination.

In the Old Testament Feast of Trumpets, God summoned His people by means of the annual trumpets blasting to repent and amend their lives to be in conformity with His Commandments, Statues, and Judgments.

In the New Testament Feast of Trumpets, God sounds the same alarm calling on mankind by the flying angel of Revelation who proclaims with a loud voice, “Fear God and give him glory, for the hour of his judgment has come” (Rev 14:7). Believers today, like God’s people in ancient times, need to hear the annual trumpet-call of the Feast of Trumpets to stand trial before God and seek for His cleansing grace. This is where the yearly celebration of the Feast of Trumpets comes in, and it is for this reason the feast must be celebrated today.

As we rediscover Yahweh’s special annual Sabbath on the first day of the seventh month which is the “Feast of Trumpets” it would provide a much needed annual wake up call to prepare the church, to stand before God’s judgment by repenting and forsaking sinful ways.

Today Seventh-day Adventist have lost the sacredness of the doctrine of the pre-Advent judgment.

The special annual Sabbath on the first day of the seventh month which is the celebration of “Feast of Trumpets” would focus on the message of the Feast of the Trumpets for today, and would help resolve the abandonment or skepticism about the final judgment that is now being experienced by SDA members.

It would remind us annually that the heavenly court will soon complete the judgment process, of the dead and enter into the process of the Judgment of the living.

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being and also the salvation of other souls depend upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire: "Lord, what wilt Thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His Word, especially upon the scenes of the judgment. Call to Stand Apart pg 70

The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon--none know how soon--it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, "Watch and pray: for ye know not when the time is." Mark 13:33. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:3. {FLB 211.6} 212

The celebration of the Feast of Trumpets brings with it a reassuring message that will inspire us to live godly lives with joy, confidence, and hope while "awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ" (Titus 2:13). The book of Numbers attests to this fact. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God. Numbers 10:10

THE SIXTH FEAST
Day of Atonement
A Celebration of the Work of Atonement

The feasts of Trumpets and Day of Atonement are two feasts that are inextricably joined together. While the feasts have appointed days for their celebration, they are really spiritual experiences that the church must go through in order to prepare them to Tabernacle with God throughout infinity time. The feast of trumpets as was stated in the previous chapter represents the message of the judgement, the massive blowing of the shofar on the first day of the seventh month (Rosh Hashanah), was understood by the Jews to say that the great judgement day; the “Day of Atonement” was coming and they must prepare themselves for it.

Notice that during the ten days’ period from the first day of the seventh month to the ninth day, it was about preparation; this preparation came as a result of their heeding the Trumpet call. Similarly as we celebrate the feast of trumpets today, the proclamation of the message in Revelation 14:6 and Revelation 11:16-19 is God’s trumpet call telling us that the final Judgement is about to take place and we should ready ourselves.

Why am I saying that the message is telling us that the judgement is about to take place when the Bible that “the hour of His judgement is come.”

This is because the “the hour of His judgement is come” has three phases, not two as you have been thought.

1st phase..... The Judgement of the Dead

2nd phase..... The Judgement of the Living

3rd phase..... The Executive Judgement

The Judgement that was typified by the feast was the judgement of the living. *For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.* Leviticus 23:29,30

It is evident that the Day of Atonement judgement work dealt

more with the living than the dead. This fact has eluded the church today because the message remained about the beginning of the judgement of the dead in 1844. This is of serious concern, for while the church is focused on the judgement of the dead, little or nothing is done to prepare the living for the imminent judgement that is soon to commence.

The celebration of the feast of Trumpets and the day of Atonement with the general judgement hour message and more specifically with the message of the rapid approach of the beginning of the judgement of the living; which will take place as the day of Atonement is coming to a close, will give to the church the experience that they ought to have when the hour of the judgement of the living begins. When the judgement of the living commences the church would know that the day of Atonement is coming to an end and that full and uninhibited fellowship with Yahweh represented by the feast of Tabernacles is about to begin.

As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. {FLB 212.2}

The judgment is now passing in the sanctuary above. For many years this work has been in progress. **Soon--none know how soon--it will pass to the cases of the living.** In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, "Watch and pray: for ye know not when the time is." Mark 13:33. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:3. {FLB 211.6} 212

The hour of God's Judgement and the day of Atonement is one and the same. In the celebration of the day of Atonement in the light of the New Testament we have what is called an **anti-typical Day of Atonement**. "The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest. In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary, and in the most solemn manner humble their souls before God, that they might receive

the pardon of their sins, and not be cut off from the congregation. How much more essential in this anti-typical day of atonement that we understand the work of our High Priest, and know what duties are required of us. {4SP 270.1}

The forgiveness of sins and iniquities and transgressions, belongs in a special sense to this time. We are in the anti-typical day of atonement, and every soul should now be humbling himself before God, seeking pardon for his transgressions and sins, and accepting the justifying grace of Christ, the sanctifying of the soul by the operations of the Holy Spirit of Christ; thus the carnal nature is transformed, renewed in holiness after the image of Christ's righteousness and true holiness. {PH002 25.1}

The anti-typical day of atonement is not to take the place of the tenth day of the seventh month. Of this day Yahweh say in *Leviticus 23:31* *Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.* The reason why there is to be a continual celebration of the Day of Atonement in New Testament time is because all that this day pointed to was not fulfilled at the cross or between 1844 and the present, namely the “Judgement of the Living and the final executive judgement of Yahweh.”

To understand this further let us begin to identify the three phases of the judgement in the feast of the day of atonement; namely, *The Judgement of the Dead, The Judgement of the Living and The Executive Judgement.*

In the typical day of atonement one will not see anything that represents the judgement of the dead. This is because the entire work of judgement was reserved for what is known as the anti-typical day of atonement when Christ would take up his High-Priestly ministry to carry out the work of the investigative Judgement. This work would start when Christ moves from the Holy to the Most Holy place in the sanctuary above. This, prophecy reveals, took place in and around 1844. It is at that time that the judgement of the dead begun.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were

opened. Dan 7:9,10

*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for **the hour of his judgment is come**: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Rev 14:6,7*

The time of this work is confirmed in Revelation 11:15-19 *And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

Thus we may understand that the anti-typical day of atonement started when the temple of God was open in heaven and the ark of the testament was seen, this marked the beginning of the judgement of the dead. Keep in mind that the Day of Atonement takes in the Judgement of both the dead and the living and finally the executive judgement, for this will assist in helping you to understand why it is to be celebrated today. This answers the first phase of the judgement on the day of atonement, which was the “Judgement of the Dead.”

The second phase of this judgement hour represented by the day of atonement is “the Judgement of the Living”

Yahweh was very clear as to the instructions that He gave to the living as it relates to the celebration of that feast on the tenth Day of the Seventh month. *And the LORD spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in*

that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath. Leviticus 23:26-32

The afflicting of the soul was to be terminated on the evening of the ninth day, on the tenth day they were to rest in the assurance that atonement was being made and that the permanent obliteration of sin was very imminent.

The Day of Atonement was also to be a Sabbath of Rest. Thus the purpose of its celebration today is to awaken the living saints that are living in this the anti-typical day of atonement, in this hour of judgement; that they are to be experiencing Yahweh's eternal rest which will find manifestation in their perfect observance of the Seventh Day Sabbath.

The day of atonement though a very solemn day was also a very celebrative day, because on this day God would dispose of the sins of His people in a permanent way. This is what was celebrated when the high priest would dispose of the blood that was carried into the most holy place. When on the day of atonement, the high Priest would cleanse the most holy place he would by the act of cleansing permanently rid Israel of their sins for that year.

Similarly, Christ our High Priest will permanently get rid of sin as it resides in our sub-conscious mind which is the Most Holy Place of the believers temple. When this work is accomplished Yahshua would pronounce the benediction; He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Revelation 22:11

The antitypical Day of Atonement will climax with total eradication of sin typified in the ancient service by the Priest placing the sins of Israel on the head of the Scape-goat and sending it into the wilderness to die. This is when the end of the day of atonement has reached. Until then we are to be reminded of this great work to come by annually celebrating the "Day of Atonement."

That which should be the focal point on this the anti-typical day of atonement is the Judgement of the living and not the judgement of

the dead. As seventh day Adventist we already know that the judgement of the dead begun in 1844. This information has done very little for us except to prove our doctrinal position to be accurate according to the 2,300 days' prophecy.

If we are to benefit spiritually from the message of Revelation 14:6 we would have to start seeing the applicability of the judgement hour message to the living. To do so we must answer some pertinent questions. What is the judgement of the living? When will it begin? Who would be involved in it? How are we to prepare for it?

Let us begin by answering the first question. What is the judgement of the living? *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.* Revelation 14:6,7

The message that says that the hour of His judgement is come must be understood in the light of the message of the day of atonement. In other words, what happened on the day of atonement and what happens in the hour of His judgement is one and the same. We only need to understand what happened on the day of atonement and we will understand what is happening in this the hour of His judgement or what the judgement is. *And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.* Leviticus 16:29-31

The word atonement from the Hebrew *Kaw-far* means to cover, to cancel, to cleanse, to disannul, to forgive, to purge, to reconcile.

The word atonement as used in Romans 5:11 means restoration to Divine favour. The principle work that is taking place in this the hour of God judgement is the cleansing of God's people from their sins. Our High Priest is at work at this very hour restoring us to Divine favour, he is at work covering, cancelling, disannulling, forgiving, and purging our sins. This work is not only taking place in the Most Holy Place in heaven as the records of sins are removed but the outworking of what

is taking place in heaven, which is the cleansing of the Sanctuary is finding pragmatism in the cleansing work being done in the subconscious mind of every covenant believer.

Through this process Yahshua is restoring us to Divine favour. This restoration is not like what took place at the cross, that was a legal restoration that was done on behalf of the human race. This restoration is not for the human race as a single unit but for those who would personally accept Him and allow Him to transform their character and empower them to walk in obedience to His Commandments, Statutes, and Judgements. This work of the Judgement will culminate with the final eradication of sin as typified in Leviticus 16:20-22

The second question is: When will the Judgement of the living begin? On this the words of the prophet only indicates that it is to begin soon. As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon--none know how soon--it will pass to the cases of the living. {FLB 211, 212.2}

The beginning of the judgement of the living will signify the closing of the judgement of the dead, that is the investigative aspect of it. If it was important for God to signal to the church when the judgement of the dead begun, how much more important would it be to him to signal to the church when the judgement of the living would commence. Because the beginning of the judgement of the living would signify the close of the judgement dead, and since it would be, that when the judgement of the dead is closed every person of the house of Yahweh after that would be judged as part of the judgement of the living it would be safe to conclude that the judgement of the living will start with the sealing of the one hundred and forty and four thousand with the latter rain power of the holy Spirit. For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God? 1Peter 4:17 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side; And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that

sigh and that cry for all the abominations that be done in the midst thereof. Ezekiel 9:3,4 Read Testimonies Volume 5 Chap. 24 - The Seal of God

The third question is; Who would be involved in it? 1Pe 4:17 For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

The fourth and final question is; How are we to prepare for it?

And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you: For on that day shall *the priest* make an atonement for you, to cleanse you, *that ye may be clean* from all your sins before the LORD. It *shall be* a Sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses. Lev 16:29-34

We are in the great day of atonement, a time when we must be afflicting our souls, confessing our sins, humbling our hearts before God, and getting ready for the great conflict. {CTr 330.6}

THE SEVENTH FEAST
Feast of Tabernacles
A Celebration of Eternal Life in the Presence of God

And the LORD spake unto Moses, saying, 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 an 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 an 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*. **Leviticus 23:33-36**

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 arbores, 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. {PP 540.5}

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. {PP 540.6}

As with all the other feasts in order to understand their relevance and applicability we would examine this feast from both the Old and New Testament.

The Feast of Tabernacles was the most joyous festival celebration in Old Testament times. It was commonly known as "the Feast of Ingathering—*asif*" (Ex 23:16; 34:22) and "the Feast of Booths—

sukkot” (Deut 16:13, 16; Lev 23:34). The Hebrew *sukkot*, which literally means “booths” or “huts,” is rendered in the Latin Vulgate as *tabernacula*, from which we derive the English designation of the feast as “Tabernacles.”

The two names of the feast reflect its dual meanings and functions.

- a. With reference to the harvest, it is called “the Feast of Ingathering” (Ex 23:16; 34:22) because it is a thanksgiving celebration for the blessings harvest. I would want you to keep this in mind so as to allude to it when we look at its New Testament application.
- b. With reference to the history of Israel, it is called “the Feast of Booths” (Lev 23:34, 43; Deut 16:13, 16; 31:10; Ezra 3:4) because it commemorated God’s protection of the people as they dwelt in booths during their sojourn in the wilderness.

The two-fold feature of this feast required Israel to have a double thanksgiving celebration at the close of the fall harvest: thanking Yahweh for the blessing of the harvest and for His protection through the sojourning in the wilderness.

For Israel these dual themes of *past* and *present* divine protection and blessings, served to nourish their hope for a *future* Messianic restoration. There was nothing that Israel looked forward for with greater expectation than that of dwelling safely in the land promised to them. It is with the purpose of nourishing our hope in a future restoration of us tabernacling eternally with Yahweh that we celebrate this the feast of tabernacles.

John in the book of Revelation spoke of the time represented in the feast of Tabernacles. *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon*

the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. . Revelation 21:1-5

The unique characteristics of the feast was the dwelling in booths for the duration of the feast (Lev 23:40, 42-43). Various branches of leafy trees were used to build booths that would house the people for the duration of the feast. Living in booths served as a reminder of God's protection during the forty years of wandering in the desert. (Lev 23:42). It also served to remind them that while in the wilderness, they were not to be comfortable but were to yearn for the oasis of the promise land. This applies to the believer today, as we celebrate this feast in the desert of this world we are to feel the sweltering heat of sin, trials, temptations and even death and thus yearn for the oasis of our heavenly Canaan.

Another major ritual of the Feast of Booths was the waving of a bundle of willow, myrtle, and palm branches, which were tied together and waved in rejoicing during the feast. This waving served to express joy, thanksgiving, and praise to God for the material and spiritual blessings and for His past and present protection. It was also an expression of joy for the future Messianic restoration of the kingdom of Israel. This is brought out in 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.

Another part of the ritual of the feast was that of the praying for rain. Palestine was never known to be rich in water resources. Its fruitfulness and agro-productivity was largely dependent on the amount of rainfall it receives from year to year it stood in direct contrast to Egypt whose source of irrigation was constantly supplied by the rich resources of the Nile river. Everything about Israel's economy and culture was designed to be a revelation of the goodness and love of Yahweh. At this feast of tabernacles at the time when the prayers for rain were offered there was a popular water-drawing ceremony, which was rich in symbolism and high drama. These ceremonies and symbolism is what brought tangibility to the system of worship given by Yahweh to his people.

At the water drawing ceremony, was drawn at the pool of Siloam in a golden pitcher by a priest who carried it to the Temple accompanied by a procession of faithful worshippers. The water was poured over the altar while the people chanted to the accompaniment of flutes the ‘great Hallel’ consisting of Psalms 113 to 118. It was at the conclusion of this suggestive ceremony that Christ offered His living water (John 7:37-39). In the last day, that great *day* of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink. He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

The Feast of Booths fulfilled a vital role in the religious experience of God’s people in Old Testament times. It summoned them annually to rejoice for a whole week over the material blessings of a bountiful harvest and over the spiritual blessings of the protection God had granted them in their past history. The celebration of the material blessings of the harvest and of the spiritual blessings of the divine sheltering during the Exodus experience, served to foreshadow the blessings of the Messianic age when “there shall be neither cold nor frost . . . continuous day . . . living water, and . . . security (Zech 14:6, 7, 11).

The highlight of the Messianic age would be the annual gathering of all the surviving nations “to keep the feast of booths” (Zech 14:16-19) in order to celebrate the establishment of God’s universal Kingdom.

It is very clear that type did not meet antitype at the cross as it relates to the feast of tabernacles. The question is. How do we as believers today continue to celebrate the feast of Tabernacles under New Testament light? Let us begin by examining what the New Testament has to say about this feast.

The rich Old Testament typology of the Feast of Tabernacles finds in the New Testament both a Christological and an eschatological fulfilment.

The themes of the Feast of Tabernacles are used in the Gospels to reveal the nature and mission of Christ and in the book of Revelation to represent God’s protection of His people through the trials and tribulation of this present life until they reach the heavenly Promised Land. There God will shelter the redeemed with the booth of His

protective presence (Rev 7:15) and dwell with them for all eternity (Rev 21:3).

In these verses you can see the Christological fulfilment of the aspect of the feast of tabernacles. Keep in mind that the priest would draw the water from the pool of Siloam with the golden pitcher and carry it to the Temple accompanied by a procession of faithful worshippers. The water was poured over the altar while the people chanted to the accompaniment of flutes the 'great Hallel' consisting of Psalms 113 to 118. This aspect of the feast was indeed pointing forward to Christ the living water. John 4:10 - 14

How do we keep this feast in the New Testament? It is simple. On the 15th Day of the 7th Month the church is to assemble for this is one of the three feast of which Yahweh says we are to meet with Him, it is a Sabbath. The church is to meet in assembly with Yahweh seven days straight and on the 22nd Day there is to be another Sabbath. The question is what is to take place during the period from the 15th to the 22nd Day. Yahshua is to be presented as the water of life and the light of the world and the people are to be invited to drink of Him in an extraordinary way.

This feast also carries eschatological fulfilment; thus it is reference to the harvest, and it is called "the Feast of Ingathering" (Ex 23:16; 34:22).

Because its many eschatological types are yet to be fulfilled the feast of Tabernacles are to be celebrated in anticipation of their fulfilment. The harvest in type pointed to the final harvesting of souls that would take place just before we tabernacle with God in fulfilment of Zechariah 14.

In Revelation the prophet John speaks of the fulfilment of this feast in Revelation 21:1-3 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

Some aspects of the feast of tabernacles speaks to the nature and mission of Christ. Other aspects speak to the futuristic establishment of his kingdom and His eternal fellowship with the saved.

We must celebrate this feast today because it not only speaks of the nature and mission of Yahshua but also depicts the glorious destiny of God's people. In Revelation 7:9-17 and 21:1 to 22:5, the major themes of the Feast of Tabernacles are effectively used to portray the final ingathering of God's people in their harvest home. The redeemed are described as bearing palm branches which is a feature of Tabernacles (Rev 7:9). Their song "Salvation belongs to our God" (Rev 7:10)," recalls the cry of *hosanna* of Psalm 118:25 which was used at the feast. The reference to God erecting a booth over His people with His presence (Rev 7:15), is a clear allusion to God's protection over Israel in the wilderness. The promise of "springs of living water" (Rev 7:17; 22:1) and of the continuous light of God's glory (Rev 21:23), are allusions to the two central ceremonies of the feast, water pouring and the night illumination, both of which from the time of Zechariah had assumed a Messianic significance.

The ultimate fulfilment of the Feast of Tabernacles is in the new earth when the saints are gathered in their harvest home and God will shelter them with the "booth" of His presence for all eternity (Rev 21:3).

All these references to the Feast of Tabernacles in Revelation presuppose more than an antiquarian interest on the part of John. Since the Temple of Jerusalem no longer stood at the time of John's writings, the meaning of the feast must have been kept alive by its observance in the synagogues and Christian churches. John hardly could have used so effectively the themes of the Feast of Tabernacles to portray the consummation of redemption, if the feast was unknown in the Christian churches of Asia Minor.

THEREFORE LET US KEEP THE FEAST(S) NOT WITH OLD LEAVEN, NEITHER WITH THE LEAVEN OF MALICE AND WICKEDNESS; BUT WITH THE UNLEAVENED *BREAD* OF SINCERITY AND TRUTH. 1Corinthians 5:8

REFERENCES

Bibles Used: RSV, NIV, NASB, KJV, GNB, The Hebrew Bible

Manuscript Release Volume 18 p 1.2

Christ Object Lessons p 391.2

Abbreviations List

RH Review and Herald

COL Christ Object Lessons