

A Sabbath Day Interview about the Passover

The following questions were asked by brethren to Brian Convery about the current state of Passover observances and controversies in the Church of God. January 3, 2004

Question:

There is growing controversy, if not outright confusion centered on the keeping of the Passover of the Lord in the many churches of God. What do you attribute that to?

Answer:

Satan the Devil.

Question:

Is that it?

Answer:

Yes!

Question:

Could you elaborate on that?

Answer:

Certainly. What better place for the author of confusion to strike, than at the very beginning of the commanded appointed times of meeting with God and separate us from our Savior. It's the same methodology he used on the first Eve. He is doing the same thing with the second Eve, that is, those of the body of Christ who have been called by the Father to have the opportunity to qualify to be His sons bride. We are forewarned that many are called and few are chosen.

Satan tries to end it before it gets a start. Passover is a very personal renewal to the commitment we have made to Christ at the onset of our calling and walking in His way.

God's commands are very specific on how and when we are to keep it. He tells us the month, day, and time of the day we are to observe it. Christ Himself confirmed all of it by His own actions here on earth. The prince of the power of the air uses his incredible cunning and deceptive abilities to confuse those who are called by the Father. He can be very subtle and innocent appearing as Eve found out in the garden.

The apostle Paul summed it up quite clearly and concisely when addressing the Corinthians error of how they were keeping the Passover in 1 Corinthians 11. In verse 19 he says, "For there must also be factions among you, that those who are approved may

be manifested among you." He then goes on in verses 20-34 and uses the very example of Passover to prove his point.

Nothing has changed from then to now. The Passover is still the focal point of the Devil in which he tries to cause chaos, confusion, and death.

Question:

You say quite confidently that God has given us very specific instructions as to its keeping. If that is truly the case why all the confusion centered around that?

Answer:

I thought I just answered that.

Question:

Let me rephrase that. What are the specific instructions that God has given us that are as you say "very clear"?

Answer:

That involves a very lengthy reply. The answer is found collectively throughout the bible just as Isaiah says, here a little, there a little, line upon line, and precept upon precept. We have the answer detailed in great length in our study entitled "The Passover of the Lord" which is available on the website at: <http://steve.brun.com/brianconvery.html>

Question:

Well, lets cover some specifics. What day do you keep it on and why?

Answer:

I will try to keep it brief. In Lev. 23 we read about all the "appointed times of meeting with God" which are to be proclaimed "holy convocations." In the English translations we call these times "feasts". The Hebrew word is "moedim". What is special about these moedim listed in Lev 23 is that God says these are His appointed times of meeting with those He has called. They are very special times of sustained communication with Him. He calls them holy convocations or as the Hebrew conveys; separate public rehearsals of the reality of what the day represents in the plan of salvation. Convocation is the

Hebrew word miqra. Its meaning and intent is not fully understood by many of the churches. As I stated, these are times of sustained communication between God and those He has called out by name as a rehearsal of the future event depicted by the particular feast. In summing up all His feasts which are to be holy convocations He tells us in verse 37, "These are the feasts of the Lord which you shall proclaim to be holy convocations, to offer an offering made by fire to the Lord, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day."

That is how specific and careful God is with these appointed times of meeting. He wants everything pertaining to these Holy convocations conducted on the only day He sets aside for them. That is why in chapters like Lev 23 we receive so much detailed instruction about them.

In regard to the Passover of the Lord I happen to believe God when he constantly says His Passover is on the 14th day of the first month, which is Abib. That is the only date, which is mentioned for its being kept in the entirety of the bible.

Lev 23:5, "On the fourteenth of the first month at twilight is the Lords Passover."

Num 28:16, "On the fourteenth day of the first month is the Passover of the Lord."

Ex. 12:6, "Now you shall keep it until the fourteenth day of the same month (verse 2; first month). Then the whole assembly of the congregation of Israel shall kill it at twilight."

Num 9:3, "On the fourteenth day of this month at twilight, you shall keep it at its appointed time. According to all its statutes and ceremonies you shall keep it."

Num 9:5, "And they kept the Passover on the fourteenth day of the first month at twilight, in the wilderness of Sinai; according to all the Lord commanded Moses, so the children of Israel did."

Joshua 5:10, "So the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho."

2 Chron 35:1, "Now Josiah kept a Passover to the Lord in Jerusalem, and they slaughtered the

Passover on the fourteenth of the first month."

I could go on with many more scriptures, which say the very same thing, that the fourteenth day of the month is the only day God has declared His "moedim" of the Passover. Remember in Lev 23:37 He commanded every function of a feast to be conducted on it's specific day. There is no before or after with Him, no overlapping at all. When He says the 14th, He doesn't mean some other day. That means from sunset to sunset on the 14th of Abib, we are to keep the Passover of the Lord with all its statutes and ceremonies.

That is exactly the example Christ set while on earth. We can read about that in the gospel of John and elsewhere in the NT scriptures.

There are also other scriptures in the Bible, which tell us it is to be kept on the 14th without even mentioning that date. One such scripture is Num 33:3, "They departed from Ramses in the first month, on the fifteenth day of the month; on the day after the Passover the children of Israel went out with boldness in the sight of all the Egyptians."

Maybe I am just a simpleton, but I am compelled to believe these incredibly clear scriptures.

Question:

So you are saying to keep a 15th Passover is an error?

Answer:

Absolutely, for that is one of the many errors of Judaism. The only time in the bible we see a 15th Passover being kept is in the chronology of the Gospel of John and it is being kept by the Jews on the day after Christ clearly kept it and told us to do exactly as He did in remembrance of Him.

In fact John calls the Passover kept on the day after the 14th, the passover of the Jews in 11:55.

Question:

But the 15th is not the only controversy is it?

Answer:

Unfortunately no. Satan isn't that stupid. He covers all the bases. He is a very intelligent being, but he is so full of himself there is no room for anyone or anything else. His cunning goes beyond human comprehension and without the spirit of God helping us to discern

right from wrong we would be consumed by it.

Question:

The 14th itself has lots of controversy. There are those who keep it from the start of the day, those at the end of the day, and others somewhere in between. If they all keep it on the 14th what's the problem?

Answer:

Good question! Not only does God tell us what specific day that His Passover is, He tells us when it is supposed to start on that specific day.

Question:

Do you mean ben ha arbayim?

Answer:

Yes. Actually it is bein not ben. It is between the evenings not son the evenings. Also we do not find "two" in the phrase. That has been used to mislead people. This phrase comes from "ereb" and thus "arab" It is a specific time of mixing. It is the period from sunset to dark where the fading light mixes with the oncoming darkness until it is gone. That is why most translations in the English language translate it as "twilight".

You can even look into the tradition books of the Jews (Talmud, Mishna, etc.) if you wish to read account after account of how the sages of Rabbinical Judaism regarded it. They agree on one thing, the time it started, sunset. After that they have many teachings as to when it ended. You can read a condensed version of this in the Encyclopedia Judaica in vol. 15, page 1474. In Rabbinic literature it is called bein ha-shemashot. As is the norm in Judaism the sages argue about vain things. For instance some teach it lasts for 13.5 minutes after sunset, others 12 minutes, another 9 minutes, others when the sun is 3.5 degrees below the horizon. Yet others taught it was instantaneous at sunset and others only when 3 stars appeared.

Question:

It is my understanding that scripture is at best vague as to this time period. Thus we have all the various interpretations as to when it takes place and the resulting different doctrines centered around that particular interpretation. Are you of a different opinion?

Answer:

Oh yes I am of a different opinion. There is no confusion in the scriptures about this word or the time frame it references. Are we to believe, God would desert us on such a critic understanding? Not likely. Remember in Lev 23 God tells us in verse 4, "These are the feasts of the lord, holy convocations which you shall proclaim at their appointed times." A very important point I did not mention earlier, which is important to each day of these holy convocations of God, is that all do not bear Sabbath restrictions. We need to come to grips with this first before we can deal with the specific time frame of bein ha-arbayim. For instance if days 2-6 of the feast of Unleavened Bread do not fall on a weekly Sabbath they do not have any Sabbath restrictions placed on them as do the 1st and 7th days. But they are still obviously numbered among the feast of UB, which is a holy convocation. Only the two days have the restriction of doing no customary work. That in itself is less restrictive than the seventh day Sabbath which forbids any work. The same pertains to the feast of Tabernacles. Days 2-7 do not have Sabbath restrictions on them unless they fall on the weekly Sabbath.

Question:

Just a minute, let me get this straight. You are saying that all these days are to be holy convocations but not all of them are Sabbaths or how did you put it, "have Sabbath restrictions".

Answer:

Yes. All feast days are listed as holy convocations but not all feast days have Sabbath restrictions. You seem to be caught up in our past tradition of what holy convocation means. Remember holy means, "separate" and convocation means, "public rehearsal" of a future event. So the entirety of UB from the 15th through the 21st is a holy convocation with two days being Shabbathons. Be mindful that a Shabbathon (#7677) is not a Shabbath (#7676). Shabbathons are less restrictive than the 7th day Sabbath or Shabbath. The Passover of the Lord is a unique holy convocation because God details a very specific time frame on the 14th that it's service is to be conducted. Verse 23:5 says,

"On the fourteenth of the first month at twilight (bein ha-arbayim) is the Lords Passover."

We covered some other scriptures earlier, which referenced this same time period of between the evenings. With God being so specific about this time setting it is preposterous to think He would leave us guessing about when it is. If that were the case He would be guilty of confusing us. His promises would be lies for He said in Hebrews 13:5 that Christ would never leave nor forsake us and in verse 8 that He is the same yesterday (old covenant), today (new covenant), and forever (the Kingdom).

We could turn to a lot of scriptures to see when this time frame is but lets go to the most detailed and vividly descriptive example in the bible.

In exodus 16 God makes it abundantly clear when bein ha-arbayim starts. As you know this is the account of where Israel was whining and moaning about their plight as to food etc. This is also when God gives them instruction as to which day is the Sabbath by using the manna as a reminder.

In verses 6-7 we read,

“Then Moses and Aaron said to all the children of Israel, at evening (ereb #6153 sunset) you shall know that the lord has brought you out of Egypt. And in the morning (boqer #1242 sunrise) you shall see the glory of the Lord, for He hears your murmurings against the Lord...”

Here we see God clearly stating 2 very distinct times. He contrasts two events with them, as we are about to see. One is sunset, the start of night, and the other is sunrise and the start of day.

Verse 8,

“Also Moses said, this shall be seen when the Lord gives you meat to eat in the evening and in the morning bread to the full, for the Lord hears your murmurings which you make against Him. And what are we? Your murmurings are not against us but against the Lord.”

To me that is very clear. At the time of ereb or evening (that is the period of time from sunset to sunrise as we will review shortly) God will give them meat to eat, and at boqer or morning (after sunrise) He will give them bread or manna to eat to the full. Two very distinct events at two very distinct time periods. Was the manna available all day? No! Verse 21 tells us,

“So they gathered it every morning, every man according to his needs. And when the sun became

hot, it melted.”

So here we see the manna was only available for a short time after the sun had rose. They couldn't linger around and go get it when they felt like it. They were in the desert in the Middle East. The sun gets hot quickly.

Now we are going to see that the meat (quails) also had a very short time frame to be collected in. He does not leave us with just ereb which can mean any part of the day from sunset to sunrise. We get the very clear answer in verse 12 as He contrasts these two functions with one another.

“I have heard the murmurings of the children of Israel. Speak to them saying, at twilight (bein ha-arbayim) you shall eat meat, and in the morning (boqer) you shall be filled with bread. And you shall know that I am the Lord your God.”

This is the simplicity of Christ here. No confusion whatsoever. Bein ha-arbayim is a short period of time at the beginning of a day. It lasts from sunset to dark. No earlier, and no later. God has given us very clear visible signs in which we can determine this time frame. Many more obvious scriptures relating to this are to be found in our study on line.

Question:

That's quite an argument for your case. You said ereb is from sunset to sunrise. Some teach and thus formulate their doctrine of Passover based on the belief that ereb can start before sunset, actually as early as noon hour. So where do you find in the bible that it does not?

Answer:

What I am giving from the scriptures are not arguments, they are simple instruction. I am just repeating what the clear scriptures say. When we deteriorate to “arguments” we lose our place in the scheme of things. There is only One who is our Teacher. He is our One head. We do not have many. Arguments lead to division. They are the product of vanity, which is manifested, in the simple fact that brethren allow a man or his ideas to come between themselves and Christ. This not only results in many divisions, but also in many men forming many “organizations” after their doctrines and restricting the members from growing in grace and knowledge, for

they do not allow any other “understanding” to be looked at or even discussed when they come together. That is the epitome of not only deception but also arrogance.

So why do I say ereb can be any part or all of the time frame from sunset to sunrise. First of all, that is the meaning given in the credible lexicons and dictionaries on the Hebrew language. We can find it patterned and spelled out throughout the bible. Unfortunately deceived people always try to make the Hebrew fit their doctrine rather than their doctrine fitting the Hebrew words. God did not need time for Themselves. It was created for us and the plan of Salvation. God gives us His instruction on how to count time and how to use its various components and tools in the very beginning of His instruction. After He had recreated the heavens and the earth He explicitly set in motion the perfect timepiece for us to use. Times and dates are very important to God. Their significant role in the feasts of the Lord is just one example why He could not leave nor forsake us on such things. We are told in Genesis 1 that we are to use the two great lights in this endeavor. It says we are to use them to not only separate day from night in verse 14 but to also use them for determining days (24 hour periods), years, and moedim (feasts). Seasons, is a very poor translation here. Keep in mind the sun and the earth have 2 moedim or times of meeting each and every day, sunset and sunrise at the horizon.

Look at verse 5,

“God called the light Day and the darkness He called Night. So the evening (ereb) and the morning (boqer) were the first day.”

It is incredibly simple and clear. Ereb starts the night period and boqer the day period. Two very distinct and visible signs. Unfortunately there are those who want to argue black is white or white is black just for the sake of argument itself and thus cause great confusion and deception. It is all vanity driven. The simplicity in Christ is simply this. The bible does not contradict itself. We take the clear scriptures and measure all others by the very clear scriptures on the subject we are looking into. If for some reason they don't work together then we look for a reason why. We do not take what some would call obscure scriptures and try to clarify what is already very clear. It's the other way around. Satan confused Eve by reworking a very clear command from God. He put in doubt, which appealed

to her vanity with some accurate statements, but totally out of context. We are to study the word of God, not try and manipulate it to fit our own personal beliefs. Nowhere is ereb or bein ha-arbayim used to describe any portion of the daylight time of a day. God set it straight from the very beginning how we are to use these words. It is a pattern, which is seen throughout the bible. If we try and change that pattern we can easily fall into error. We are to use His pattern to formulate doctrine. God contrasts dark and light and sunset and sunrise throughout the bible to teach us many important things.

Question:

So how do you address those who are keeping the Passover at 3 pm in the afternoon, for they say Christ is their Passover sacrifice and He died at that time so thus they proclaim His death then?

Answer:

That deserves a very lengthy answer. It is covered in detail in our study on line. I will attempt to sum it up. I am not all that familiar with what actual functions or ceremonies brethren do at that time in their intended worship of God. But that is actually a mute point with all considered. I do know this, that the only time frame given in scripture for killing the Lamb is bein ha-arbayim that period of the day from sunset to dark. There is only one bein ha-arbayim on any given day. Some of my Jewish friends play games with this. The fact that Judaism killed the lambs from 2:30 pm until they were finished has no bearing on when we are to keep it. I do not know if this is the reason whether all those in the church actually do so. The Passover of the Jews is entirely different from the Passover of the Lord. It is part of their traditions, which Christ Himself condemned repeatedly throughout the gospels as commandments of men and vain worship of God.

In 1 Corinthians 11 the apostle Paul is confronted with a serious problem on this very subject. I touched on it earlier in giving an answer to a question you posed and in it is the very clear answer to the question you just asked.

Remember in verse 19 he told us there must be factions, divisions amongst us so that those who are approved may be recognized. I stress once again God says many are called but few chosen. We are all qualifying to be the bride of Christ at this time. We can hope and pray we make it, but it takes much more than

that. It takes righteous works as Rev 19:7-8 tells us.

Look at the example Paul uses here to show that very point he has just stressed. In verses 20-22 he chastises the brethren in Corinth for keeping an adulterated Passover with implements of a seder meal. They were eating and drinking to the full. Just like the Catholic Church and her deceptive ways, they put the name of the “lords supper” on this obscene replacement for the true Passover symbols to try and give it legitimacy. In this case it might be more appropriate to say “to make it more palatable”. Just think they started eating and drinking to the point of being drunk and called it the lords supper. It was nothing more than Satan the devil using Judaism to attempt to make the brethren sin and defile this most important of appointed times of meeting with God. The circumcision party had nothing over this one. Paul tells us in verse 20,

“Therefore you come together in one place, it is not to eat the lords supper.”

Even that translation clearly tells us they were not to be doing that. Its even clearer however in the actual Greek. “Coming together, then you together, not it is of the Lord a supper to eat.” Do you see that? Paul clearly says when they get together for the Passover (because that is the subject he is clearly talking about) they do not eat a supper to the Lord. He asks them, “Do you not have houses to eat and drink in?” They were not to come together for such debauchery. The Passover is not a time for eating and drinking and merry making as is the custom of Judaism.

In verses 23-26 Paul clearly defines when we are to keep the Passover, the day and time of day as well as the symbols we ingest and their individual significance, and what we are actually doing in performing it in this way.

“For I have received from the Lord, that which I also delivered to you: that the Lord Jesus on the night (when!!!) In which He was betrayed took bread; and when He had given thanks, He broke it and said, take, eat, this is my body which is broken for you; (who? Us not Him) do this in remembrance of Me.

In the same manner also the cup after supper, saying this cup is the New Covenant in My blood. This do, as often as you drink, in remembrance of Me.

For as often as you eat this bread and drink this

cup, you PROCLAIM THE LORD’S DEATH till He comes.”

There sure is a lot here in Paul’s instruction and correction. He says we are to keep the Passover on the same night that Christ did. We are to use the bread and wine as cymbals of His broken body and shed blood. He concludes by saying this is the way we proclaim Christs death until He returns.

Isn’t Satan the devil cleaver and cunning! In spite of these and many other very clear scriptures, brethren are proclaiming His death at 3 pm in the afternoon. I am even told that some brethren are even allowing their children to participate in the Passover cymbals even though Paul in continuing in verses 27-34 says we must not take the Passover in an unworthy manner and ties that directly to examining oneself. How does a child examine them self as to their eternal commitment to their husband.

To take the Passover in any other manner than what He says here in 1 Corinthians 11:22-34 is subject to sickness and even death.

The Devil knows this very well! He is a murderer and will continue to lead brethren to their death. That is why he works so hard confusing the Passover of the Lord. Remember, it was at that time he received judgment as well, as it says in Exodus 12. Keep in mind he was the “firstborn” of the angels and Christ’s blood did not cover him.

Question:

So you are saying, the argument that we need to keep it at the time He died because He is our Passover sacrifice is not legitimate?

Answer:

That’s correct. It is a very cleaver deception and if not for the word of God it may make some carnal sense. Paul just told us we proclaim Christ’s death til He comes by keeping the Passover and its symbols of bread and wine on the same **NIGHT** as Christ and His disciples did. The bible as we have seen has an answer to every deception. It is the only source in which we are to formulate our doctrine. The bible defines what the Passover of the Lord is. I have actually read where some have tried to distort the clearest of scriptures to twist the minds of the brethren into believing their Passover of sickness and death.

In Luke 22:15 we read,

“Then He said to them, with desire I have desired to eat this Passover with you before I suffer.”

Did you get that! Christ here totally separated the time of His Passover from the time He was going to suffer. Two very different events, with two very separate purposes. Why was this Passover so important to Him? Because it was at that time that He was to institute the new cymbals. One is of the New Covenant and the other is of His broken body for US! As the Passover Lamb, He was to be without blemish. That word in the Hebrew, which carries over in the equivalent in the Greek, is “*tamin*..” It means internally and externally perfect and complete. If the lamb has a blemish of any kind it did not qualify to be a Passover lamb. Christ only had to shed His blood to fulfill the objective of the sacrifice. Yet He was beaten nearly to death. Once again a truth that is hidden from many. He and Paul make it clear when we are to keep the Passover of the Lord. That is why Christ clearly separated the two.

The suffering of Christ was to show His obedience to the Father. Christ learned things from that about us, His body, the second Eve, which He could never have learned any other way. That suffering is all about His bride. That suffering was for us, on our behalf, as we read earlier. He didn’t have to endure that as the Passover Lamb of God but He did have to do so for us. It was for our healing not His. If we are to qualify to be the bride of Christ, we will need to suffer with Him, with His body as it is repeatedly broken over and over again until we learn the way to perfection and being without blemish, and spot and wrinkle.

Do you remember Romans 8:16-17?

“The spirit itself bears witness with our spirit that we are children of God (the Father), and if children then heirs, Heirs of God (the Father) and joint heirs with Christ if indeed we suffer with Him, that we may also be glorified together.”

What an awesome thing to ponder. There is much more I could say in answering your question but it is detailed in the article on line.

Question:

What have you got to say to the people who say Passover and UB are only a combined 7 days instead of 8 days?

Answer:

I have recently sat with a small group who believe that very thing. They base it on a lot of what one might call obscure verses on the periphery of the subject and not the clear and concise ones. Be mindful I say that with the understanding that no scripture is to be overlooked. But there are some scriptures, which on their own do not make clear statements on a particular subject. With 2 Tim 3:16-17 in mind, we must understand that it does not apply to every translation of the bible or for that matter any of them. We need to study the word of God and diligently divide it into its respective truths. We cannot let someone do that for us. It is our personal responsibility to check on everything and all the more so as we come of age and are maturing so that we can eat solid food at the table with Christ, one on one.

In a nutshell, it is my understanding these particular brethren believe the 14th is the Passover as well as the first day of UB and that the 7th day ends at the end of the 20th day of the first month. They cite various scriptures in the New and Old Covenants that they feel lead them to this understanding.

One of them is Exodus 12:18,

“In the first month, on the fourteenth day of the month at evening (ereb), you shall eat unleavened bread, until the twenty first day of the month at evening (ereb).”

They state this is only 7 days because ereb is only at the beginning of a day. So they start numbering the days from the beginning of the fourteenth. To me this is incredibly simple to understand. The answer to these things is in the Hebrew language and pattern of God throughout the bible. Ereb, which starts at “sunset,” is both the start and the end of a day unlike sunrise which only happens once on a day. It is encased in two sunsets. That application of ereb can be applied to both the beginning and ending of the day. Lev 23:32 confirms what I have just said in the clearest of terms.

“It shall be to you a Sabbath (#7676) of rest (#7677), and you shall afflict your souls on the ninth day of the month at evening (ereb), from evening (ereb), to evening (ereb), you shall observe your Sabbath.”

If I applied the groups understanding of ereb here I would be required to keep Atonement on the 9th day of the 7th month. We know that cannot be the case for we are told in verse 27 that Atonement is on the 10th day

of that month.

God has clearly shown us here that at the end of the 9th day at sunset to the end of the 10th day at sunset we are to keep Atonement. The reason God stresses this point here is to emphasize that there is to be no work done on this day at all. It is a Shabbathon as are the other annual holy days but it has the restrictions of the Sabbath applied to it. Remember on a high holy day you could do things like preparing what you are to eat. Just imagine our human nature at work here. If the more restrictive requirements of the 7th day Sabbath were not applied to this day such as no food preparation, or cooking, we would probably be fasting but getting our meals ready during the day to eat after sunset. Not so says God. You will not be able to do such things, which would take your attention off of the intent of the day's actions.

One simple glaring reason why the 7 days do not start on the Passover and thus the 14th day is found in both the Old and New Covenants in unison. Lev 23:7 states the 1st day of UB is a Shabbathon with its restrictions of no customary work, etc. There teaching means Passover would have to be the first annual holy day. That clearly contradicts scripture all over the bible. Lets look at one very vivid example of this not being the case in the actions of Christ and His disciples.

John 13 is an account of the night of the Passover in which Christ delivered the new cymbals to His disciples and instructed them to do the same until He returned as we read earlier. These are the same disciples He has been teaching for 3.5 years. Lets pick it up in John 13:27-29.

“Now after the piece of bread, Satan entered him. Then Jesus said to him, what you do, do quickly. But no one at the table knew for what reason He said this to him. For some thought, because Judas had the money box, that Jesus had said to him, buy those things we need for the feast, or that he should give something to the poor.”

Now I hope we got that. If we are to believe that the feast of UB starts on the 14th on Passover, Christ must not have done a good job instructing His disciples on the laws that needed to be followed on a high holy day. Some of them here actually thought Judas was to go buy provisions, etc for the feast the next day. I am quite confident they knew they could not buy or sell on an annual high holy day. If I applied the group's

doctrine here, they would be buying and selling on a high holy day.

It is obvious or should be that the Passover is neither, a Sabbath or Shabbathon.

We are not to forget that God has a plan of salvation. It is typed out in the feasts of the Lord. This plan has 2 major phases. The first is conducted in what we call the spring of the year. It consists of 3 distinct feasts. It starts with a combined 8-day period. This is representative of the circumcision of the hearts of the participants in the first Phase. It is all about the bride of Christ, the early harvest of His body, the second Eve.

The second phase is about adding children to the marriage and it too has its 8-day period of feast days representing circumcision of the heart of this group as well. The days are those of the FOT and GLD.

Each qualifying period, has an 8-day sequence of feast days. Remember this is spiritual circumcision. Each phase has its 8 day circumcision period. Perfect harmony from God in His pattern and plan. To limit these to just 7 days is an abomination before God. I even hear there are some doing that to the FOT/GLD as well.

Oh Well!

Question:

Before we move onto another topic, how do you view all these divisions or factions as Paul put it?

Answer:

The only way I am commanded to. We are to have love one for the other. It is the blood of Christ, which washes us clean from our sins. It is the Father who does the calling of who will start this journey. It is Satan the devil who is our accuser day and night. He doesn't need any help from me or anyone else.

Our role in all this is to have outgoing concern for others especially the brethren, the members of the household of God, for we are all being battered by the wiles of the Devil. Many are called and few are chosen at this time to function as the bride of Christ, the wife of the household, and the mother of the future children. We are all accountable for our own salvation. We are to convey our peace to one another.

You will often hear me say, “You can lead a horse to water but you cannot make it drink.” We are all brethren who have been called to this wonderful event. None of us did the picking or choosing. We are trying

to develop an intimate relationship with our betrothed. It's a very difficult process, for our human nature and the Devil are in our face the entire walk. What cheers me up is when I read the job description of the bride in Proverbs 31:10-31 and especially in verse 29 where we are told,

“Many daughters have done well but you excel them all.”

If we do not make it as the bride we must have tried our very best. I hear so many now playing down the necessity for having pure doctrine. That is a shame. They focus on some message of “love is all you need”. The last time I read 1 John 5:2-3 it said,

“By this we know that we love the children of God when we love God and keep His commandments. For this is the love of God, that we keep His commandments, and they are not burdensome.”

Yes the love of God is the most important thing but most orators I hear have not got a clue what that means. Insert the words, “commandments of God” every time you read “agape” and you will start to look at our relationships in a much different way.

Let me end my answer to your question with John 8:15-17.

“And the Jews marveled saying, how does this man know letters, having never studied (under them they mean). Jesus answered them and said, My doctrine is not Mine but His who sent Me. If anyone wants to do His will, He shall know concerning the doctrine whether it is from God or I speak on My own.”

We need to examine ourselves and be sure we are repeating Gods words and not something from ourselves.