

## A Fresh Look At A Long Misunderstood **TRUTH**

In scripture the festival of freedom is Passover. Passover was the time of deliverance from bondage and slavery and is symbolically the time to celebrate our deliverance from sin and the slavery sin causes. However, Easter is an old tradition from the pagan religion of Ashtheroth where the mythical resurrection of Tammuz was celebrated every spring at sunrise on Easter Sunday morning. The Sunday morning resurrection of Tammuz was celebrated for 500 years before Jesus was born in Bethlehem. Easter is not biblical. The enemies of God have taken this traditional pagan festival and replaced the story of Tammuz with a twisted version of the death and resurrection of Jesus. This distorts and misrepresents what Jesus actually accomplished.

Passover is the first of the Lord's annual festivals that are to be kept forever. See Leviticus 23:4 and Exodus 12:14. Contrary to Christian tradition, the triumphal entry into Jerusalem was not on Sunday, Jesus was not crucified on Friday, nor was He resurrected on Sunday morning. All of those traditions are the result of twisting the words of scripture for the purpose of deception. Read John 12:1-12 and tell me how Jesus could arrive in Bethany six days before Passover and have the triumphal entry on what is called Palm Sunday. If Jesus was in the tomb only on the weekly Sabbath, then He had to arrive in Bethany on Sunday, and the triumphal entry would have to be on Monday, the second day of the week. If one insists on believing in a Palm Sunday, then Jesus had to be crucified on Thursday and in the tomb on both Friday and Sabbath as his resurrection was on the first of the week.

The only sequence for these major events that complies with everything scripture says about when these events took place is that Jesus attended the dinner at Simon's house on Friday night, the triumphal entry was on Sabbath (both of these events taking place on the 10th day of the month, the correct day for the Passover lamb to be selected pursuant to Exodus 12:3). This was Palm Sabbath, not Palm Sunday. The Lord's Supper was the Passover meal eaten without the Passover lamb, since the Passover lambs could only be sacrificed at the Temple on the 14th day of the month and eaten on the 15th, and this meal was prepared on the 13th of the month and eaten on the 14th. He was arrested in the middle of the night on the fourth day of the week on what we call Wednesday. He was crucified in mid to late morning, the sun became dark at noon until He died at 3 pm. He was taken from the cross and laid in the tomb before sundown that began the Passover Sabbath. According to scripture, the annual Sabbaths are every bit as holy as the weekly Sabbath and have an enduring nature that lasts forever. They will all be kept in the New Earth. Isaiah 66:22-23. He rested in the tomb for three days and three nights just as He told the scribes and Pharisees in Matthew 12:40 that this would be the sign that He was sent from heaven. He was resurrected on the first of the week, just after sunset of the weekly Sabbath.

Unfortunately, the traditions men have created cause the masses to gloss over the real time and significance of these events.

Everything in scripture regarding these events confirms that the triumphal entry, the Lord's Supper, the trial, crucifixion, time in the tomb, and the resurrection of Jesus happened in perfect harmony with the Lord's plan for worship given by God to His people in the Old Testament. The plan for worship God gave to His people is an everlasting plan for strengthening the bond between Himself and His people. Just as Jesus rested in the tomb on both an annual Sabbath of Passover and a weekly Sabbath, so we are to keep the annual festivals of the Lord as well as the weekly Sabbath. Only an enemy would think to interfere in that plan and obfuscate the story to make it something it isn't. If Christian tradition is correct that Jesus was not in the tomb for three days and three nights, then by His own testimony Jesus was not sent from heaven and is not our Savior. Now, who do you suppose is the real driving force promoting the celebration of Easter?

Passover this year begins at sundown on Monday evening, April 2. Celebrate the glory of Passover and the feast of unleavened bread just as Paul taught his converts to do. 1 Corinthians 5:7-8. Obey the Lord and enjoy your freedom from sin in Him.

Jerry

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Hi Jerry,

I really appreciated your comments this morning.

I have been aware of your stance on the Feast Days for some time and today, I dedicated some time to research this further, because I do not wish to be on the wrong side of an issue if I have an opportunity to study it

Yet, even as I write, after looking at the texts that you provided, I am still not convinced in light of what Apostle Paul has told us. I found this little blurb from a book by Joe Crews (Yes, I also know where he stood on the issue of the Passion Week...)

### **Colossians 2:14-17**

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath

days: Which are a shadow of things to come; but the body is of Christ."

A certain law of ordinances was nailed to the cross. This was the ceremonial law of types and shadows that pointed forward to the death of Jesus and that had no further meaning beyond the cross. This is why Paul said it was contrary to the Christian. The rent veil in the temple at the death of Christ (Matthew 27:51) indicated the end of that ordinance of animal sacrifices, and Ephesians 2:15 says that Jesus "abolished ... the law of commandments contained in ordinances."

This is why Paul wrote in Colossians 2:16,17 that we are no longer judged by the meat offerings, drink offerings, and sabbath days "which are a shadow of things to come." Take note that these are yearly and not the weekly Sabbath of the moral law. These shadowy sabbaths are described in Leviticus 23:24-37. They fell on certain set days of the month--a different day of the week each year, yet they were called sabbaths. But please observe in verses 37 and 38 how they were distinguished from the weekly Sabbath: "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice and drink offerings, every thing upon his day, beside the sabbaths of the Lord."

Now the mystery of Colossians 2:16 is completely cleared up. The law of the yearly sabbaths, with all its meat and drink offerings, was nailed to the cross, but the great Ten Commandment law with its weekly Sabbath was not affected by that "blotting out" of ordinances.  
([Answers To Difficult Bible Texts](#), Crews, Joe; pg. 69)

The matter is that regardless of how I slice it, I still have those words before me. I am sure that in your studies, you have also come across many words that are metaphors, that say one thing but really mean something else, I believe that is behind your reasons for getting into the Hebrew and Greek to try and discover the true meanings of certain

words.

On top of all this, we find little if any support for this belief in the SOP and when you consider the wide area of doctrines that she did cover, this one is noticeably absent. While I have read your article, "[Lord's Education Program](#)" several times, I'm still not convinced by it. Would you mind educating me a bit further on this?

Shalom  
Bob

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Hi Bob,

I'd be happy to.

The problem is that you're reading the beginning of Colossians 2:16 through the lenses of traditional Christianity instead of through clear lenses of the text. (Christians have the same problem with certain passages in Galatians.) The text says: "Allow no one, therefore, to be your judge in regard to eating and drinking, or the observance of a festival or a new moon or a Sabbath." Paul is encouraging these new converts from paganism that because of what he has just instructed them on in the preceding passage, they are to pay no attention to anyone who criticizes them for having adopted the dietary habits (eating and drinking) or the worship patterns given by God (observance of a festival or a new moon or a Sabbath).

It is important to understand that these converts of Paul, just like his converts in Galatia, were Gentiles and not Jews. They were pagan worshipers keeping Easter and Saturnalia and all the other pagan festivals before they were converted to Jesus through Paul's preaching. Most of their family members and friends, neighbors and co-workers continued to be worshipers of Mithra, Baal, Ashtheroth, or some other pagan religion after they were converted. These religions all had their special festival days and holidays with their special rituals for eating and drinking and blood -- always different from the Lord's plan for worship. These new converts had given up observing the pagan holidays in favor of keeping the Lord's plan for worship. Paul is warning them to pay no attention to the peer pressure they will inevitably feel from their family, friends, neighbors, and co-workers. "Allow no one, therefore, to judge you in regard to eating and drinking, or observance of a festival or a new moon or a Sabbath." The fact that Paul mentions the new moon and Sabbath tells us that this involves more than just the weekly Sabbath. Isaiah 66:23 includes every Sabbath, not just the weekly Sabbath, but from "Sabbath to Sabbath".

What was nailed to the cross in Colossians 2:15 is the record of our debt, not any part

of the Lord's plan for worship or instructions from the Lord that He said we are to keep forever. If keeping the annual festivals was nailed to the cross, then why did God tell His people to keep these festivals forever, in all their generations wherever they might live? If this is true, then I must conclude that either the Lord didn't know these annual festivals would one day come to an end or that He didn't mean what He said when He told them to keep them forever, in all their generations wherever they might live. I cannot accept either conclusion as accurate. I believe the scriptures are an accurate record of the Lord's instructions for His people and that He meant what He said.

You quoted Joe Crews as having written: "This is why Paul wrote in Colossians 2:16,17 that we are no longer judged by the meat offerings, drink offerings, and sabbath days "which are a shadow of things to come." Take note that these are yearly and not the weekly Sabbath of the moral law. These shadowy sabbaths are described in Leviticus 23:24-37."

The text of scripture does not say that we are judged by the meat offerings, drink offering, and sabbath days. It says to not let anyone judge you because you practice them or keep them. Neither does the text say anything about "shadowy sabbaths". The "shadow of things to come" is the shadow of a greater future reality when we are joined together in His presence face to face after the sin problem of this world has been resolved. Just as any great object casts a shadow during sunlight hours from which you can tell a few things, so, too, the life and teachings of Jesus regarding the kingdom of God casts a shadow from which we can tell a few definite things. The shadow of things to come hints of a greater future reality with Jesus, the Father, the holy angels, and all the faithful universe. All these together make up the body of Christ, the Messiah sent from heaven, to reveal the character of the Father and win us back to loyalty to Him.

Regarding the claim by Joe Crews that the annual Sabbaths are not part of the Sabbath command given in the Ten Commandments, he needs to read Exodus 34. Here the Lord tells Moses to hew two new stone tablets like the first ones He wrote on and He will write on them what he wrote on the former tablets that Moses broke. By this statement, we can know that what we find written here in Exodus 34 regarding the Ten Commandments is what was written on the first set of tablets. Exodus 34 is not an addition to what was written on the first set of tablets, but is exactly the same as what was written on the first set of tablets. In Exodus 34:11 the Lord tells Moses to "mark well what I am commanding you today." This sounds as though Moses left something out of the record of what they heard the Lord say when He spoke the Ten commandments to them in Exodus 20 and the Lord wants to make certain that Moses doesn't leave it out of his text or fail to mention it this time.

The first commandment is stated in verse 14. The second commandment is stated in verse 17. The third commandment is not stated. Then the Sabbath command is stated in Exodus 34:18-23. In this rendition, the Sabbath command has four parts. 1) Verse 18:

Observe the feast of unleavened bread; for seven days eat unleavened bread as I commanded you, at the appointed time in the month Abib; for in Abib you came out of Egypt. 2) Verse 21: Labor six days and rest on the seventh day; even in plowing and in harvest time have your rest. 3) Verse 22: Observe also the feast of weeks at the first harvesting of wheat, and 4) the feast of ingathering at the end of the year. Thus we read in Exodus 34 that the Sabbath command includes the Feast of Unleavened Bread (the first day of which is the Passover Sabbath), the weekly Sabbath, the Harvest Festival (also called Pentecost in the New Testament), and Ingathering (or what is usually called the Feast of Tabernacles). This is what the Lord wrote on the tables of stone for the Sabbath command according to Exodus 34:1.

The fact that none of the other commandments are stated here tells me that what the Lord wrote on the tables of stone for most of the commandments and what Moses reported in Exodus 20 were the same; but not so for the Sabbath command. Moses had left off a significant portion of the Sabbath command in his report in Exodus 20. The Sabbath command in Exodus 34 is significantly expanded from the weekly Sabbath identified in Exodus 20. Did Jesus keep these annual festivals or not? If He kept them, then why don't we? The purpose of resting from the bus-i-ness of our work and engaging in community worship pursuant to the instructions of the Lord is to strengthen the bond between God and His people. If we desire to be bonded with the Lord, we will want to take advantage of every opportunity He has designed to spend time with Him. In the Hebrew text, the Sabbaths associated with the annual festivals have exactly the same degree of holiness as the weekly Sabbaths.

Joe Crews would also make a distinction between the annual festivals and the weekly Sabbath by incorrectly explaining Leviticus 23:37-38. Keep in mind that Leviticus 23:2-3 calls the weekly Sabbath the first of the appointed feasts of the Lord. So it makes no sense that verses 37-38 are an attempt to distinguish the annual festivals from the weekly Sabbath festival. These verses are right in the middle of the explanation of the Feast of Tabernacles which continues all the way through verse 43. Moses is certainly not making the distinction that Joe Crews makes.

The passage you focus on really begins with verse 13.

And you, who were dead in your trespasses and your lack of physical circumcision, He made alive together with Him, as He forgave us all our trespasses, canceled the record of debt that stood against us, with its requirements, and took it out of the way when he nailed it to the cross. Disarming the rulers and authorities, He publicly exposed them to disgrace as He triumphed over them by means of the cross.

Allow no one, therefore, to be your judge in regard to eating and drinking, or the observance of a festival or a new moon or a Sabbath. These are shadows of things to follow, but the body is Christ. Let no one defraud you of salvation's prize.

What is the requirement for the debt that stood against us? The requirement for having

sinned is death. Since all have sinned and fallen short of the glory of God, we are all subject to death. In Romans 6:23, Paul refers to this requirement as the wages of sin, but goes on to state that the gift of God is eternal life. Paul gives us a parallel statement in Colossians 2:13-15 that Jesus takes away the death we deserve when we claim newness of life in Him. He forgives us and cancels the record of our sins when we choose to follow Him and grow into His likeness. Growing into His likeness includes listening to everything He instructs us to do with the intent to comply with His instructions. When this is our motivation for life, the death we all face in this era is only a sleep from which the faithful will be awakened to eternal life with Him.

There is no question that the sacrificial system came to an end with the death of the Messiah. I have not been able to find a single verse where the Lord instructs His people that the sacrifices are to be followed forever, in all their generations wherever they live. The sacrificial system was temporary. But the plan for worship is one of the central issues in the great controversy between Christ and Satan.

If you were God so that you knew the end from the beginning, you knew Adam and Eve would sin and all the rest, how many different plans for worship would you design and teach people to keep?

Shabbat Shalom,

Jerry