

Audio Transcript of Sermon

December 14, 2019

Why is the World so Messed Up? Part Three

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. For the past few weeks we've been asking the question, "Why is the world so messed up?" And the reality is we could probably go on each and every week and ask the question, "Why is the world so messed up?," and come up with different reasons from the Bible. During the first week we looked at some of the financial laws and reasons why the world is so messed up. The world does not pay attention to the Jubilee Year, nor does it take a look at the financial law of tithing as it's tied to agricultural production. Last week we looked at agricultural reasons why the world is so messed up. We saw that instead of allowing the land to rest every seventh year mankind is instead using fertilizer to increase crop yields. We looked at how we are also ignoring the commandments on clean and unclean foods and not clearly understanding how the unclean animals that we are eating horribly upset the ecosystem on this planet. We concluded last week by looking at the ten commandments, how the first four commandments showed us how and continue to show us how to love and show respect towards God and how the final six commandments show us how to love other people here on earth and also respect them. The tenth commandment, coveting, is one of those commandments that underlies a lot of the evils that we see. When people covet and they want something without legitimately earning and working towards it, a lot of bad things happen. During the past couple of weeks, that's what we've been looking at in answering the question, "Why is the world so messed up?" Today, we're going to be taking a look at the difference between God's Holy Days and holidays as they are observed by people.

A lot of times, we think of the Holy Days as listed in the Bible as something that only applies to the Jewish people from long ago or people who are currently Jews today. There's a Christian application of the Holy Days that we are overlooking. We'll find out why what we do in the modern era is not sitting well with God. So let's take a look and we'll begin in the Book of Leviticus, we'll look at Leviticus twenty-three beginning in verse one, and we'll spend **a lot of time in Leviticus today. Verse one.**

Leviticus 23:1-44

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- 1. And the LORD spake unto Moses, saying,**
- 2. 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.**

These are the feasts of God. These are not the feasts of the Jewish people. These are not the feasts of anybody else. These are the feasts of the LORD. Notice in verse three the very first feast that is listed for us, verse three.

- 3. 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.**

The Sabbath is a weekly feast, unlike the other feasts which are observed only once a year. Every week we have a reminder of this day of rest, a remembrance of the creation of the earth, where on the seventh day God rested from His work and made it holy. In verse three, we're also taught that in addition to resting on the seventh day, which is a day of rest where no work shall be done, the other six days are days for work. Whether you are paid, whether you volunteer, whether you do chores around the house, those are all forms and examples of work, and it is those six days where that type of work should be done. The seventh day is a Sabbath of rest. Now the purpose of this sermon going over these Holy Days is not to go into depth on each Holy Day because that would make a very long, long sermon. What I will say with the Sabbath today, is it is not a day for work. It's not a day to be volunteering with other organizations, it is a day of rest. Sometimes people wonder can they do certain things around the house. Of course there are certain things you are going to do around the house in care of yourself and the family. You're going to eat on the Sabbath day involving what you need to do to get those meals ready. You're going to take care of children; you're going to take care of elderly people that may need your assistance living within your family. When we look at the Sabbath, and we'll look at the Sabbath in a few weeks, we'll find people who heal, who are in the caring profession, Jesus never had a problem with that in the New Testament. We're simply not to be working in other areas. So let's move on to verse four.

- 4. These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.**

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So, the rest of the feasts listed in Leviticus twenty-three are annual feasts. They come around once a year, and these are feasts that if we are to proclaim them, we are to keep them. So, let's look at verse five.

5. In the fourteenth day of the first month at even is the LORD'S passover.

Many people would not think of the Passover as a feast; it is listed here in the chapter that talks about the feasts of God. And the way it is presented, many could look at this and think it is presented as a prelude to the Feast of Unleavened Bread. The Passover, the Feast of Unleavened Bread get grouped together very easily because of how they come about on the calendar. The fourteenth day of the first month at even is the LORD's Passover and looking back historically at what happened with the children of Israel this was when the death angel went over Egypt and took the life of the first born of the children of Israel, and that's what prompted the exodus for the children of Israel. The fifteenth day of the same month in verse six is the Feast of Unleavened Bread unto the LORD.

6. 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.

7. In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8. 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.

So, when we look at this kind of a feast, this is a seven day observance. The first day is a Holy Day with a holy convocation, the seventh day is a Holy Day with a holy convocation. The entire time period though, is a feast. So even though you have a feast, it does not mean that every single day is treated as a Holy Day. The first day, the seventh day would be. And for this particular feast, we eat unleavened bread. Historically, back with the children of Israel, they did not have enough time to allow their bread to become leavened and so, they had to eat unleavened bread during the exodus. And, religiously as a Christian, we think of the unleavened bread of sincerity and truth rather than sin which tends to puff us up. So there is a difference in perspective between people who are of the Jewish faith and people who are Christians who observe the Days of Unleavened Bread. We know we are not to do any servile work on these days, and work at all. When

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we look at verse eight, we wonder about the offerings made by fire, and from the New Testament, we know that Jesus Christ was sacrificed once and for all. There is no longer a need for us to be making these kind of offerings or any type of sacrifice because of the ultimate price paid by Jesus Christ for us so that we could live and have eternal life. Let's look at verse nine.

9. And the LORD spake unto Moses, saying,

10. 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:

11. 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.

12. 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.

13. And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.

14. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

And so, the wave sheaf offering was something that was done back in the times of ancient Israel and as Christians today, we recognize that Jesus Christ was the wave sheaf offering. When he died, he died so that we could have eternal life. And so, Jesus Christ is our wave sheaf offering for Christians who observe the Holy Days of the Bible, Christians who observe God's Holy Days. Looking at verse fifteen,

15. 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:

16. Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

17. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the LORD.

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18. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.

19. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20. And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21. 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.

22. And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

These verses tell us what we think of as Pentecost today. Pentecost, Greek, reflecting counting fifty. So the counting fifty comes from taking seven Sabbaths, seven times seven is forty-nine, plus the day after the Sabbath gives us fifty, so that's where we get the term Pentecost. With this particular verse, this is the Feast of the First Fruits, and as we observe this particular Holy Day, we recognize that in God's plan of salvation, there will be different times of salvation for people and that the people who are called by God now during this present time, or during prior eras and generations of mankind, those are the people who will be resurrected as the first fruits and that's what this day symbolizes for us.

We see a lot of references to different kinds of bread offerings and burnt offerings. Again, all of those offerings and sacrifices are not needed in the modern era because Jesus Christ died once for all for our sins so that we could have eternal life. Unique to Pentecost among all of God's Holy Days is the fact that Pentecost always happens on the same predictable day of the week, Sunday. The other Holy Days can happen on differing days of the week. You will notice as you observe the Holy Days that there are patterns of Mondays, Tuesdays, Thursdays, and Saturdays that are very prevalent for different Holy Days.

The Feast of Pentecost, the Feast of Unleavened Bread, those are the spring Holy Days. The other Holy Days that we see from God are the fall Holy Days. And we begin looking at those in verse twenty-three.

23. And the LORD spake unto Moses, saying,

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.

25. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

So, we look at these verses reflecting the future return of Jesus Christ. Moving on to verse twenty-six, we'll take a look at the Day of Atonement.

26. And the LORD spake unto Moses, saying,

27. 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.

Now if you are thinking back to the sermon we had two weeks ago when we talked about the Jubilee Year, you may remember that the Jubilee was proclaimed on the Day of Atonement. The Day of Atonement is a day when ye shall afflict your souls. We look at that as meaning fasting, and when we look at fasting as it is described in the Bible, that's no food, no liquids. When we're told to offer an offering made by fire unto the LORD, we recognize that Jesus Christ died once for all so there is no need for those offerings and sacrifices. Verse twenty-eight.

28. 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.

29. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

30. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

31. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.

So, as we go through these different verses, you'll notice that it is a statute forever throughout your generations. This means that forever has not gone away. Forever is forever. We think of forever as eternal, so if this statute is eternal, it could not possibly mean that it has gone away. The need to observe the day is there. As we fast on the Day of Atonement, we keep the fast from sunset the day before to sunset on the Day of Atonement because God keeps the days from sunset to sunset. Looking at the New Testament when we look at Acts twenty-seven verse nine, we know that the fast is referenced during Paul's sailing. People knew that in the Mediterranean that after the fast, after the Day of Atonement, sailing was much more treacherous because there was a change in climate that came about that time. Because in the Book of Acts the fast is referenced, we understand that the fast was still important to the Church of God during that first century. That's why we also continue to observe it today. The Day of Atonement is not something we keep from the Old Testament Biblical perspective but from the New Testament perspective that comes with the observance of the Holy Days. We understand that to become one with God will ultimately result in the removal of Satan and all of Satan's evil influences on mankind. When we think of why is the world so messed up, the bottom line answer is because we have an evil adversary called Satan the devil, the demons, they're all working to destroy God and his plan of salvation for us in our life.

32. 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.

After the Day of Atonement comes the Feast of Tabernacles. And like the Feast of Unleavened Bread, the Feast of Tabernacles is a multi-day observance. Let's look at verse thirty-three back in Leviticus twenty-three. Leviticus twenty-three and verse thirty-three.

33. And the LORD spake unto Moses, saying,

34. 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.

35. On the first day shall be an holy convocation: ye shall do no servile work therein.

36. Seven days ye shall offer an offering made by fire unto the LORD:

And then notice verse thirty-six,

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.

So, we were just told in verse thirty-four that the Feast of Tabernacles was seven days and here we have it verse thirty-six on the eighth day. So, there is a difference in counting, and the eighth day is looked at as a separate Holy Day and Festival that is sort of absorbed into the Feast of Tabernacles in a way that many people think because they come one right after another. The reference here to making offerings by fire again would not apply because Jesus died once and for all for our sins so that we could have eternal salvation. Looking at verse thirty-seven,

37. 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:

Again, all of that would not apply to us because of the death of Jesus Christ.

38. Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

So, we know we are going to keep the weekly Sabbath from verse thirty-eight and we know that we will give to God freely beyond the tithe we would be expected to give to God. Verse thirty-nine.

39. Also in the fifteenth day of the seventh month,

going back to the Feast of Tabernacles,

when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

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So, we think of a tree with the religious symbol as in the modern era coming on the holiday of Christmas. Here we have a tree mentioned during the Feast of Tabernacles and we'll see that it is a different use of the tree. It's not a tree that we are going to decorate and put presents under, it's something totally different, and we're not given great instruction on what to do with the boughs of the goodly tree. We know it's not cutting down the entire tree, we are just taking a bough or branch here or there, and we know we are to rejoice before the Lord our God seven days. In verse forty-one,

41. And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

42. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

So the command for those who are native born Israelites is to dwell in booths. It's not clear what the rest of us should be doing. For many people they look at the life they are living understanding that the life we live is temporary in nature, and that's what the purpose of living in the booths for seven days is to convey, that living here on earth is temporary in nature, and we do that because we want everyone to know,

43. That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt:

So, we would think of a tent-like structure.

I am the LORD your God.

44. And Moses declared unto the children of Israel the feasts of the LORD.

So, a very quick overview of the Feasts of God and the Holy Days of God, and again we will go much more into detail on the different Holy Days as we enter into the different Holy Day seasons. If you want to learn more, you can go back and look at the sermons for the Feast of Trumpets, the Day of Atonement, as well as the Feast of Tabernacles and the Last Great Day. Those are all available on the website.

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Of the Holy Days of God that we just talked about, chances are most Christians of the modern era have heard of Pentecost. Pentecost is observed on a Sunday, it's the one Holy Day that tends to be observed by Christians because when we also take a look at the Book of Acts, we find out that the Holy Spirit was first given to Christians on the Day of Pentecost. Other than Pentecost most Christians are unfamiliar with God's Holy Days and instead observe holidays like Easter and Christmas, and Christmas is coming up in just a few weeks. So let's take a look at Easter and Christmas and understand a little bit more about those holidays to see how they may apply to Christians today.

Like the Feast of Unleavened Bread, Easter comes in the Spring. Many years they come on different dates because of how the calendars fall. Both follow a lunar and solar calendar using different criteria. The Feast of Unleavened Bread would follow the calendar that God gave us in the Bible. Easter simply comes after the first full moon following the spring equinox, so the full moon will come somewhere between March 21st or 22nd all the way till April 22nd or so. That is the time frame you will typically see Easter come in. Similarly, the Feast of Unleavened Bread will come in that spring period many years again on different dates. Some years they line up and it's almost as if everyone is celebrating a Holy Day or holiday on the same day.

What's the big difference between Easter and the Feast of Unleavened Bread? When many Christians observe Easter, they are looking at the resurrection of Jesus after he was in the tomb for three days and three nights, and that's the reason why many Christians would observe Easter. Let's go back and take a look at why Easter came into popularity among Christians. In spring we have the dormant trees and bushes begin to bud, life begins to regenerate, and when we look at the term Easter, that particular term seems to go back to a time predating Christianity to a pre-Christian goddess known as Eostre. This goddess was celebrated at the beginning of spring. Winter is dying, life is coming back, let's celebrate Eostre. And, an early reference to the goddess Eostre goes back to a British monk, the venerable Bede who lived more than a thousand years ago. When he was alive he wrote that the English Christians at that time celebrated the resurrection of Jesus in a celebration that had been called Eosturmonath basically meaning Easter month, and so this had become a Christian affirmation of this pre-Christian celebration. So, we'll look at is this a good thing for Christians to

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be doing, to be taking things that are pre-Christian and using them for Christian purposes today. So, why is Easter celebrated today when that is not the Holy Day that is given in the Bible?

We go back and look at the Emperor Constantine who saw himself as a religious person and in AD 325 in the Council of Nicaea, they determined that the celebration of the resurrection of Jesus should not be celebrated on a fixed day such as Nisan 14 which would be the Passover, but rather the Easter celebration which occurs on the first Sunday after the first full moon of the spring Equinox. That's why today we celebrate Easter. It had nothing to do with a church decision, this was a governmental, administrative decision. In the United States and many countries around the world, we think of separation of church and state. Back with the Council of Nicaea with Emperor Constantine, that did not happen and as a result what has happened for religious practice has dramatically changed. Moving forward in time to the early settlement of the New World, history shows that Easter was far more popular among Catholics than Protestants.

If you were to go to Puritan New England, they didn't favor Easter, and we'll also learn they didn't favor Christmas, because they felt it was too heavily influenced by non-Christian practices. They also felt it was a time to get drunk and to have wild parties, so, that is why they didn't favor those particular holidays.

What changed in America was a change in perspective on the children. Go back several hundred years ago and kids are looked at much differently than they are now. People live and die for their children today. Go back a few hundred years ago, children were treated more like a possession, sometimes children weren't even given a name until after it was known that they would have a good chance of living beyond just being alive a few months as an infant. Sometimes children weren't given a name until after their first birthday. So, as the focus changed more and more on children, families started to spend time with each other, and it was these family celebrations that really began to change how holidays were observed. And, when we take a look at what happens around Easter, and what happens around Christmas, those holidays are observed more or less by most people not because of any religious reasons, but because it's for the children. We need to be careful when we do things for the children, that we are not teaching them to do something that is inconsistent with what the Bible would teach us.

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When we think of the holiday that will be observed in a few weeks, Christmas, the first thing that comes to mind is the gift-giving. People are big on giving gifts and they look at that as being based on a passage from the gospels where gifts were presented by the wise men to the baby Jesus. What's interesting about that is that gifts are something of a new addition to Christmas. It used to be that people would give gifts in celebration of the new year rather than Christmas. That changed back about a hundred or so years ago where Christmas gifts became bigger and bigger and bigger in focus. Going backwards in time revisiting our friends the Puritans, they didn't like Christmas at all. They thought that it was not anything bigger or better than paganism. It was a time for many people to simply to get very drunk and do despicable things. Think about some of the family parties or holiday events you've been to. We've all seen people have too much to drink, and they've made some very poor decisions. After the Me Too movement, many corporate parties got scaled down dramatically because people understood the connection between holidays and celebrations, and these very bad acts that people would do when they are drunk.

Christmas itself as a holiday, was not a holiday that was observed by the church at the earliest time. Going back to when was Jesus born, the Bible doesn't tell us when Jesus was born. We do have a pretty good clue when Jesus was born, though.

We know that before Jesus was born Joseph and Mary traveled to Bethlehem for a census. The decree of a census was something that was given during the warmer months when travel would be easier for people. So chances are, Jesus was not born during the winter solstice because that would have been outside of that timeframe. Another clue that we can look at is from the Book of Luke, where beginning in Luke two and verse seven, we see that

Luke 2:7-8

7. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

When we look at that in Jerusalem it would be uncommon for the sheep or the shepherds to be living out in the fields because it would be colder, they would be

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back in the stable area. The sheep might be out in the field grazing, but the shepherds would not necessarily be out living in the fields because of the change in temperatures. So, from those clues, we would most likely gather that Jesus was not born in December. So, why was the birthday of Jesus observed in December? A lot of it has to do with the winter solstice. One of the holidays observed around the winter solstice was the ancient festival of Saturnalia, a Roman festival in honor of the god Saturn. And that festival typically ran from what we would look at as the seventeenth of December on the Julian calendar through the twenty-third of December. During this festival, it was very common for gifts to be given, much like on Christmas today. Many people when they think of Saturnalia, they think of it as the pre-Christian or pagan predecessor to the observance of Christmas, so Christmas is tied to this winter solstice. And, when we look at the observance of the birth of Jesus, we need to be asking ourselves should it be during this winter time linked to this pre-Christian festival, or should we be looking at some other time during the year? If there was a need or a benefit for us to observe the birthday of Jesus Christ, we would have been given that information. We can tell from the Biblical account when Jesus died. That's easy for us to see, Jesus was our Passover sacrifice for us. The time of his death is much more important for us as Christians because that is what unlocks eternal life for us. There is no denying that the birth of Jesus Christ was a significant event in the life of men because it laid the seed, and the groundwork, and the foundation for everything that we know as Christians today. So, looking at the Holy Days from the Bible, God's Holy Days, looking at Easter and Christmas, the question is fair to ask, what should we observe? Should we observe only the Holy Days from the Bible, God's Holy Days? Should we observe only Easter and Christmas? Should we observe all of them? We'll take a look at instructions God gave to the children of Israel that we can use and apply to answer this question. We'll go back to the old testament going back to the Book of Deuteronomy. Let's take a look at Deuteronomy chapter eighteen verse nine. This is a set of instructions given to the children of Israel about how they should handle it when they finally came into the promised land. Deuteronomy eighteen verse nine.

Deuteronomy 18:9-14

9. When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

- 10. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,**
- 11. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.**
- 12. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.**
- 13. Thou shalt be perfect with the LORD thy God.**
- 14. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.**

God tells us very clearly in verse nine that we shall not learn to do after the abominations of nations. As Christians, we need to consider how we would apply that verse to pagan, or pre-Christian practices that have crept into Christianity. There is no way to reconcile that pre-Christian practices have any place within Christianity, and I know there are those who say, "Wait, wait, wait! These practices have not paganized Christianity, we have rather Christianized those practices." Again, I would take those people who would argue that principle back to verse nine. We are not to take from those practices and use them within our religious worship of God.

The practice of taking and blending different beliefs is called syncretism. Syncretism can involve taking pre-Christian practices and blending them with Christian practices to come up with a new blended religion. The question that we need to look at today is not that we have Christianized these pagan practices, we need to strongly consider how these pre-Christian practices have paganized the faith that God had once given for all of mankind.

When it comes down to choosing between God's Holy Days and the holidays that are typically observed, we always need to err on the side of God, because God is good, He is right, He is righteous, and his Holy Days are good, right, and righteous as well. So, as we are observing God's Holy Days, there are many of us who would choose not to observe Christmas or Easter. How do we live in a world that is mostly focused on Christmas or Easter? We recognize that we live a different life. We are respectful to those who believe differently than we do. We do not need to compel them or bring to their attention other than the preaching of sermons and

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sharing our faith what is proper and right before God. You know, as we walk into a store and see a Christmas display, we do not need to bring issue with the store staff for doing that.

When we go to work and there is an office event we need to be at, we do not need to take issue with the fact that there is a difference in faith that is being recognized. That's something that we don't need to be doing, we need to be mindful of what we need to be observing in our own life. And, in our own life when we have the choice between the holidays that man observes, Christmas and Easter and the Holy Days of the Bible, we do need to err and choose with the Holy Days of God.

The past few weeks we have been asking the question, "Why is the world so messed up?" The reality is we could ask that question every week and just as we think we have answered all of the reasons why the world is so messed up; another reason would present itself. But, some of the reasons we've talked about as broad concepts as to why the world is messed up are not understanding God's financial laws, the Jubilee Year which is designed to promote income equality, and God's law of tithing as it relates to agricultural produce. We've also learned there are issues with global climate, people look at that as being man-made. I would say it is man-made because of our sins and disobeying God's agricultural laws. We don't allow the land to remain fallow during the seventh year and instead pumping the land full of artificial fertilizers. We eat animals that are unclean and the only thing we need to know about the unclean animal is that is God's natural garbage disposal system designed to keep the ecosystem in a perfect pH balance. Because of the imbalance in our pH system, our climate is totally out of whack today. We also looked last week at the ten commandments. We have ignored the ten commandments and because we have allowed greed to rule our lives, a lot of bad things are happening. This week we considered God's Holy Days and the holidays that the world would observe.

There are a lot of different reasons why the world is out of whack and sadly we are not in a position at this time to control what the world will do. We know that at the return of Jesus Christ when Jesus fights the nations all of that will change. If we want to be on the winning side at that future time, now is the time for us to take action and obey God, and part of obeying God is ignoring the holidays of men

and instead keeping the Holy Days of God. We'll look at those Holy Days more and more as the seasons come up.

Thank you for joining us today, God willing, we'll get together again next week on the Sabbath. Until then, thank you for joining us today.