

Audio Transcript of Sermon  
March 27, 2021  
God's Calendar and Our Salvation

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. As we begin the spring Holy Day season in late March this year, it's common to hear that the Holy Days come early this year. The truth is the Holy Days come on the day consecrated by God since the beginning of time. In the modern era with a three hundred sixty-five day calendar and months running from January to December we can forget that the calendar we use is not the calendar that sets the dates for when we observe God's Holy Days. From the very beginning of creation God intended for mankind to use what we see in the day and night sky for signs, seasons, days, and years. Through careful study, we can also make an important connection to our salvation today. Let's read the account in Genesis chapter one starting with verse fourteen.

**Genesis 1:14-19**

**14. 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:**

**15. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.**

**16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.**

**17. And God set them in the firmament of the heaven to give light upon the earth,**

**18. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.**

**19. And the evening and the morning were the fourth day.**

The lights of the heavens were ordained from the very beginning of time to divide the day from the night. While the two great lights are mentioned in this passage, the sun to rule the day, the moon to rule the night, the reference to the two great lights implies there are lesser lights in the heavens, the stars of heaven. Many of these stars are grouped into constellations, a grouping of stars of and by man for easier identification. These constellations do not stay in the same location in the night sky. What will be noticed is that these gradually shift to the west during the

year, because of the way our earth rotates around the sun. During the different seasons of the year at night we are looking into different parts of the universe. In March the most prominent constellations in the night sky will be Cancer, Canis Minor, Lynx, Carina, Pyxis, Vela, and Volans. During September the most prominent constellations will be Cygnus, Delphinus, Vulpecula, Capricornus, Microscopium, and Indus. Where you live on earth will limit which constellations you will see as some are best seen in the northern hemisphere and others in the southern hemisphere. It might have taken mankind thousands of years to comprehend that planet Earth revolved around the sun, yet these constellations gave mankind understanding to the time of year because there is consistency in when these prominently display in the night sky. On the street I live on I know when I am close to March or September 21<sup>st</sup> because the sun will rise directly over the end of the street. During the winter months the sun rises on the horizon slightly to the south and in the summer it will rise slightly to the north on the horizon.

We know that during creation it is recorded that God took six days to complete the creation as He rested from all His work on the seventh day. From creation week we learn the seven-day week which ends on the Sabbath, today known as Saturday. God blessed the seventh day and set it aside as Holy through His act of rest from His work. Genesis two verse one.

### **Genesis 2:1-3**

- 1. Thus the heavens and the earth were finished, and all the host of them.**
- 2. 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.**
- 3. 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.**

We are reminded of the sanctified nature of the seventh day through the ten commandments. Because God worked the first six days during the creation week, we are to work during the six days of the week. Whether this be paid or volunteer labor, and household chores, the Sabbath is not a day for work. It is a Holy Day of rest. At the very least we are given time for reflection. The Sabbath is also a time for fellowship. Notice Exodus twenty verse eight.

### **Exodus 20:8-11**

**8. Remember the sabbath day, to keep it holy.**

**9. Six days shalt thou labour, and do all thy work:**

**10. 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:**

**11. 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.**

The Sabbath is not a day for us to pursue our pleasure and yet we are to delight in the day. It's important for us to know what is meant by pursuing our pleasure. The United States Declaration of Independence describes the pursuit of happiness as being one of the inalienable rights that people derive from God, and when this was written it broadly included the type of work one does to pursue a living. Instead of pursuing our job on the Sabbath and seeking to further our career interests, we need to instead focus on the delight that the Sabbath brings us giving us a day of rest from the weariness of this world focusing attention to God and the Kingdom of God. The Sabbath is not a day for us to do our own ways. During the week there are many ways life can take us. We go on the way to work, school and stores. None of these are for the Sabbath. It is not a day for us to pursue our personal philosophies and political views. The Sabbath is a day to focus on the Kingdom of God and God's righteousness. Isaiah fifty-eight starting in verse thirteen.

### **Isaiah 58:13-14**

**13. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:**

**14. Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.**

The Sabbath is not intended to be a burden on mankind. When Jesus was on earth there were interpretations of how to keep the Sabbath that Jesus had to defend against, because people overthought the concept of work. If you study

physics you will know the joule is the unit of work equaling one Newton of force causing the displacement of one meter.

People who work in office environments work in a place where most likely ergonomics has been applied. Ergonomics studies the efficiency of people in their work environment. The root of ergonomics is erg- which means work. Erg is also used as a unit of energy for physics when the force of one dyne is used to cause the displacement by one centimeter.

Here is what you need to know. God did not intend for us to go and get physics degrees to keep the Sabbath, and yet some keep the Sabbath as if we all need physics degrees.

If you have recently bought an appliance, you might find it comes with Sabbath mode. Sabbath mode will likely turn off the ice maker, dispenser, and control touch screen while putting the refrigerator in a timed defrost mode. Ovens will not automatically turn off or display the time, temperature, or selected oven functions. Sabbath mode is important for devout Jews. As Christians, we are not Jews or Super Jews. We are Christians, followers of Jesus Christ who had his own challenges in keeping the Sabbath. Notice what happened one Sabbath day when Jesus and His disciples walked through a field. Matthew twelve verse one.

#### **Matthew 12:1-8**

- 1. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.**
- 2. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.**
- 3. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;**
- 4. How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?**
- 5. Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?**
- 6. But I say unto you, That in this place is one greater than the temple.**
- 7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.**

## **8. For the Son of man is Lord even of the sabbath day.**

The Pharisees looked at gleaning the field as harvesting a crop. Gleaning the field, which is what the disciples were doing, was allowed by the Law of Moses. They were ready to condemn the disciples, and Jesus instead called the disciples guiltless. At various other times, Jesus would be condemned for healing on the Sabbath. Notice Luke thirteen verse ten.

### **Luke 13:10-17**

**10. And he was teaching in one of the synagogues on the sabbath.**

**11. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.**

**12. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.**

**13. And he laid his hands on her: and immediately she was made straight, and glorified God.**

**14. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.**

**15. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?**

**16. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?**

**17. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.**

At another time, Jesus went to the house of one of the chief Pharisees on the Sabbath and there was a man there with dropsy, which today we would call Edema, fluid retention and typically shows in narrower body parts like ankles, legs, and feet. Jesus first challenged the thinking of the Pharisees by asking if it was lawful to heal on the Sabbath, and when Jesus heard no response, Jesus healed the man. He then gave the Pharisees the story of the ox in the ditch explaining how in emergency situations people will normally work to resolve the emergency. Luke fourteen verse one.

### **Luke 14:1-6**

- 1. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.**
- 2. And, behold, there was a certain man before him which had the dropsy.**
- 3. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?**
- 4. And they held their peace. And he took him, and healed him, and let him go;**
- 5. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?**
- 6. And they could not answer him again to these things.**

As we keep the Sabbath we can definitely look to the life of Jesus for examples of how He kept the Sabbath. We need to be careful that we do not develop our own set of rigid standards as to how we keep the Sabbath because such a list could make us no different than the Pharisees. Keep in mind when Jesus was citing the ox in the ditch example to the Pharisees he was doing so to point out their hypocrisy.

Beyond the week and the weekly Sabbath we come to the months, which the Bible refers to as moons. The months of God's calendar begins with the new moon. The new moon would signify the start of the new month. In writing to the Colossians, Paul reminded them that no man has authority from God to judge us in regard to what we eat and drink, and our observance of the Holy Days, God's Calendar which is linked to the lunar month, and the Sabbath Days. How we live our life today may give some the reason to conclude we have a strange religion. What they don't know is all of these work together to teach God's plan of salvation for mankind. As Christians we are not religiously judged by other but by Jesus Christ. Colossians two verse sixteen.

### **Colossians 2:16-17**

- 16. 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:**
- 17. Which are a shadow of things to come; but the body is of Christ.**

In the concluding verses of the Book of Isaiah, Isaiah was inspired to write a vision of the Kingdom of God and even how in that future time from month to month and week to week, all people will worship God. Isaiah sixty-six verse twenty-two.

#### **Isaiah 66:22-24**

**22. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.**

**23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.**

**24. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.**

When reading passages like the one from Isaiah, some question if there is a religious obligation to worship on the new moon. There is no specific command from God to do so in either the Old or New Testament. What we see from the Bible is how the new moon became part of the fabric of society. For instance in the first book of Samuel, we see that David had to develop a strategy so that his absence from a meal at the new moon could be explained. David was concerned that Saul would use the occasion to kill him. Let's read first Samuel twenty verse five.

#### **1 Samuel 20:5-7**

**5. And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.**

**6. If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city: for there is a yearly sacrifice there for all the family.**

**7. If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.**

Some look to a passage recorded from the time of Solomon and question if this passage requires the religious observance of the new moon forever. Solomon had built the temple and Solomon was directing that these required sacrifices and offerings be presented at the temple. Second Chronicles two verse three.

## **2 Chronicles 2:3-5**

**3. And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me.**

**4. Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.**

**5. And the house which I build is great: for great is our God above all gods.**

In Numbers the children of Israel were commanded to offer burnt offerings at the new moon, as would be commonly done on Holy Days throughout the year. The new moon is not identified as a Holy Day in the Bible. Let's read Numbers twenty-eight verse eleven.

## **Numbers 28:11-15**

**11. And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;**

**12. And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram;**

**13. And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.**

**14. And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year.**

**15. And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.**

From Hebrews we know that because of the sacrifice and resurrection of Jesus Christ, there is no longer a need for these types of sacrifices as Jesus died once for all. Hebrews ten verse one.



## **Hebrews 10:1-10**

- 1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.**
- 2. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.**
- 3. But in those sacrifices there is a remembrance again made of sins every year.**
- 4. For it is not possible that the blood of bulls and of goats should take away sins.**
- 5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:**
- 6. In burnt offerings and sacrifices for sin thou hast had no pleasure.**
- 7. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.**
- 8. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;**
- 9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.**
- 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.**

In writing to the people of Israel at the beginning of the Book of Isaiah, Isaiah shows that God has had enough of the hypocrisy of the people in their worship of Him. Isaiah is inspired to write that God no longer sees a purpose in the sacrifices and offerings provided on the Sabbath, new moon, and Holy Days. God offers that these no longer provide a purpose and it has come that God hates how the Israelites observed the new moon, Sabbath, and Holy Days, how their very worship of God has become an act of sin, because they lived a life of hypocrisy having forgotten God. While they worshipped God, they openly lived in sin. They somehow must have concluded by keeping the Sabbath, Holy Days, and New Moon with all of the sacrifices and offerings they had a license to sin. Instead of developing a personal relationship with God as David did who was also a man after God's own heart, the people saw God as a transactional benefit. In their mind, they could sin, offer the sacrifices and offerings, and God would forgive them. Notice what is written in Isaiah one verse one.

## **Isaiah 1:1-15**

- 1. The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.**
- 2. Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.**
- 3. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.**
- 4. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.**
- 5. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.**
- 6. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.**
- 7. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.**
- 8. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.**
- 9. Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.**
- 10. Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.**
- 11. To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.**
- 12. When ye come to appear before me, who hath required this at your hand, to tread my courts?**
- 13. Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.**
- 14. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.**
- 15. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.**

Paul would begin to address these thoughts with the Romans and taught them that through Jesus Christ we have grace which is the forgiveness of sin. Let's read starting in Romans five verse nineteen.

#### **Romans 5:19-21**

**19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.**

**20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:**

**21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.**

Having been taught by Gamaliel and schooled as a Pharisee, Paul would have been very familiar with the passage from the first chapter of Isaiah that we just read, knowing that God became very weary with the children of Israel because of their attitude and how instead of developing a relationship with God they only say a transactional benefit. Paul advised us of the need to develop a relationship with Jesus Christ who is our intercessor and by extension with God the Father. If in our life, all we see is that we can sin all we want because Jesus forgives sins, we are no different than the Israelites of Isaiah one. Paul tells us that we are to live a life where sin is dead to us because we were baptized into Jesus Christ through His death and should walk in newness of life. Let's continue reading in Romans six verse one.

#### **Romans 6:1-23**

**1. What shall we say then? Shall we continue in sin, that grace may abound?**

**2. God forbid. How shall we, that are dead to sin, live any longer therein?**

**3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?**

**4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.**

Paul writes that we through the death of Jesus are freed from sin and should no longer serve sin and instead to live a life dedicated to God. Unlike the Israelites of Isaiah one who only saw a transactional benefit from God, by living a life dedicated to God we are actively establishing a relationship with God. Verse five.

- 5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:**
- 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.**
- 7. For he that is dead is freed from sin.**
- 8. Now if we be dead with Christ, we believe that we shall also live with him:**
- 9. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.**
- 10. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.**

We are to consider ourselves to be dead to sin and instead alive to God through Jesus Christ. What this means is we do not live a life of sin while otherwise worshipping God. It also doesn't mean that sin will be absent in our life because we know from first John one verse eight that, *"If we say we have no sin, we deceive ourselves, and the truth is not in us."* As long as we are human sin will be a part of our life. When it comes to sin, our attitude is what is important and what Paul writes about. It is when we unconditionally surrender to sin in our life that we risk becoming like the Israelites of Isaiah one. We don't surrender to our spiritual enemy. It is when we know we have sin and consciously make the effort to get rid of that sin that we are living as Paul is writing about. Instead of unconditional surrender to sin, we fight sin when we encounter it. Just like in a war, and we are fighting a spiritual war against Satan the devil, we may not win every battle, we must endure to the end until we have victory through Jesus Christ and our resurrection from the dead. Verse eleven.

- 11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.**
- 12. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.**
- 13. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.**
- 14. For sin shall not have dominion over you: for ye are not under the law, but under grace.**

**15. What then? shall we sin, because we are not under the law, but under grace? God forbid.**

We must not surrender to sin or we will once again become servants of sin. We must always fight whatever sin we see in our life, knowing when we do so we become servants of righteousness. Paul knew that the physical body brought an infirmity of the flesh, that while the spirit was willing, the body was weak. In our spiritual war against Satan we need to be aware and on guard that Satan will attempt to weaponize our physical existence against us. Enduring to the end in our war against Satan, and our war against sin is what we must do knowing that we serve God and can never surrender to sin. Because we are human, sin will be part of our life, and it is a part of our life we must always fight, knowing that just as God saw the hypocrisy in Isaiah one, God will see any hypocrisy in our life. If somehow we deceive ourselves and see God as a transactional benefit and not part of a relationship established through Jesus Christ, we will pay the price of sin, death. Verse sixteen.

**16. 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?**

**17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.**

**18. Being then made free from sin, ye became the servants of righteousness.**

**19. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.**

**20. For when ye were the servants of sin, ye were free from righteousness.**

**21. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.**

**22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.**

**23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.**

Beyond the weeks and months on God's calendar came the year with each month starting on the new moon. For those who pay attention to the moon, you likely

pay attention to the full moon, which happens in the middle of the month. The new moon astronomically occurs when there is no visible part of the moon. In the Bible, the new moon was announced when after being not visible, the first tiny sliver of the moon began to shine. This observance would continue from month to month. And we know that the very first month of God's calendar year is identified as the time of the exodus. Exodus twelve verse one.

### **Exodus 12:1-2**

- 1. And the LORD spake unto Moses and Aaron in the land of Egypt, saying,**
- 2. This month shall be unto you the beginning of months: it shall be the first month of the year to you.**

The months of the calendar would be given names and sometimes these would be changed. Originally the name of the first month was Abib. Today it is known as Nisan. Zif was once a name given to the second month, and today it would be known as Iyyar. The seventh month was once named Ethanim, and now it is Tishri. The eighth month was first named Bul, now it is Marheswan. The name is not as important as the position of the month, the first month, second month, seven month as these are used in the Bible. Twelve months make the calendar year and because a lunar month of twenty-nine or thirty days is used, during a nineteen year period of time, there are seven leap years, with an extra month added. The purpose of the leap years is to keep the Holy Days during the appropriate season.

It is from Leviticus that we are given the order of the Holy Days and on which calendar days they are to occur. Only Pentecost, the Feast of Weeks, is not based on a calendar fixed date, but a calculation, and these Holy Days begin during the first month. Leviticus twenty-three verse one

### **Leviticus 23:1-8**

- 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.**

The weekly Sabbath is a weekly Holy Day. 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 annual feasts are given to us, with Passover and the Feast of Unleavened Bread occurring during the first month of the year. The first month occurs March to April, and when the Holy Days comes early it should clue us in that the current year of God's calendar is a leap year. Verse four.

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

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

**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.**

Pentecost, the Feast of Weeks is the only Holy Day not set on a fixed calendar date. It always falls on a Sunday from the instructions in Leviticus with the date occurring in May or June. Let's read verse fifteen.

#### **Leviticus 23:15-16**

**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.**

The fall Holy Days occur during the seventh month, and falls sometime between September and October. Verse twenty-four.

#### **Leviticus 23:24-36**

**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.**
- 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.**
- 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.**
- 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.**
- 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: 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.**

As we prepare to observe the Holy Days, we need to reflect on the message of Isaiah one. We need to be mindful that we are not just observing these days in anticipation of some transactional benefit, such as salvation, but because we are seeking a relationship with God the Father through Jesus Christ, knowing we must endure to the end with not only persecutions against us, but in the spiritual battle we fight against Satan and sin.

Thank you for joining us today. God-willing we'll get together tomorrow on the First Day of Unleavened Bread. Until then, thank you for joining us today.