

Audio Transcript of Sermon  
May 14, 2022  
Shadows of Things to Come

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. It can be really cute to watch when a little child first notices their shadow, and since that time when we ourselves were that child we have all been stalked by our own shadow. No matter how hard we may try, our shadow remains with us until we are in darkness. Only light can bring forth our shadow. The source of light and our shadow are always on opposite extremes of our body, almost as if light casts off darkness. Shadows remain constant. When we are on the ground, our shadows are joined to the part of our body touching the ground. When near light, we cannot escape our shadow. We might turn to the left or right, and even though it seems like our shadow is moving, our shadow remains constant, being on the opposite side of our body as the source of light. The angle of the source of light can distort our shadow. For instance in the very early morning hours just when the sun is peaking over the horizon, my shadow can take on a very long pencil-thin look.

Your shadow always casts an image of you. I'm sure there are even some who prefer to see their shadow than their reflection in the mirror. Imagine how disconcerting it would be for you, if when looking down at your shadow, you didn't see your shadow, but you saw the shadow you recognized belonging to another person, or even an animal. For instance, if I looked down and saw a shadow of what looked like a hippopotamus, I would probably first wonder if anything was wrong with my eyes, if I was hallucinating, or if God was sending me a vision of the need to lose weight. The reality is we would never expect to see a shadow that is not in the image of our body.

Similarly, if we are walking with a stranger on a sidewalk in the downtown area of a city, we might move in and out of shadow areas, and when we moved into sunlight, we would expect to see our shadow, and the shadow of the person walking next to us. How would you feel if you looked at your shadow and then noticed the person next to you was casting no shadow? How would you feel if you looked at your shadow and then noticed the shadow of the person next to you didn't look like the person but looked demonic? Would either of these give you a reason to be somewhat concerned or curious?

I've never experienced that and not sure how I would handle that. I'm pretty sure all sorts of silent alarm bells would be going off in my mind. I might try to rationalize that the shadow, or lack thereof as the case may be, is not the same as the body, and for me that would probably work for me until I remembered the shadow is still the image of the body. If I saw a person without a shadow, I would have to wonder if the person was real, or if I saw a person with a shadow not matching their body, I would have to wonder if the person was somehow hiding their original body from me. From a horror /sci-fi genre perspective, a lot can be done creatively with a mismatch between shadows and bodies, and yet as we are spiritually focused in this sermon, the Bible affirms the connection between the two.

As Christians, the body we are most interested in is the body of Christ. When we partook of the Christian Passover symbols recently, we ate unleavened bread, symbolic of the broken body of Jesus, and drank wine, symbolic of His blood. Even the body of Christ casts off shadows. Today we are going to take a look at how these shadows are described, and how these along with everything that Jesus did pointed forward to the Kingdom of God. When Jesus sent out the seventy to proclaim the gospel of the Kingdom of God, they were reminded that there was a huge harvest that would need a large group of workers to complete the harvest. He reminded them of the need to ask in prayer to add workers to the harvest. Jesus then told them to go forth in the harvest being aware that that even though their mind was focused on Jesus and the Kingdom of God that they would be working in a harvest surrounded by ravaging wolves. He reminded them not to be distracted by the material interests of this world and to remain focused on the Kingdom of God, approaching others with an attitude of peace, rather than contention. He told them, His disciples must first come in peace, not contention, and if when disciples come in peace, if the people who are being spoken to are being called, the message will resonate with them, and if they are not being called, the message will not resonate with them. Jesus added that the disciples should not expect any special treatment, reflecting gratitude for what they have been offered. Jesus concluded by reminding them to heal the sick and to let these people know the Kingdom of God has come near to them. Luke ten verse one.

## **Luke 10:1-9**

- 1. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.**
- 2. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.**
- 3. Go your ways: behold, I send you forth as lambs among wolves.**
- 4. Carry neither purse, nor scrip, nor shoes: and salute no man by the way.**
- 5. And into whatsoever house ye enter, first say, Peace be to this house.**
- 6. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.**
- 7. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.**
- 8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:**
- 9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.**

The Kingdom of God is like a shadow that casts off Jesus and all who are called. Just like our shadow is always near to us, the Kingdom of God is a shadow reflecting off of Jesus. Whenever there is the miracle of healing in our lives, the Kingdom of God has come near to us, meaning that the body of Jesus cannot be far away. Jesus reminded His disciples to heal the sick, and showed them how to cast out demons. Because the casting out of demons in the gospels was often linked to a person who was sick or who had a disability, many incorrectly conclude that all illness or disability is caused by demons. There are examples in the Bible of people who are sick with and without demons, and people with disabilities with and without demons. Long before laws were developed to protect the rights of people with disabilities, demons were possessing people in a non-discriminatory way. In one instance, a blind and mute individual was brought to Jesus who also happened to be possessed with a demon. Jesus not only cast out the demon, but removed the disability from the person. Today we see all types of medical advancements, and even what Jesus did then would today cause quite the scene. The religious authorities of the day, the Pharisees, claimed Jesus did this by demonic power. Jesus challenged them on their logic explaining that Satan's kingdom would never be dividing itself as this leads to ultimate failure.

Jesus added that if he had been casting out the demon by the Spirit of God, then in this instance the Kingdom of God had come to them. Matthew twelve verse twenty-two.

### **Matthew 12:22-28**

**22. Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.**

**23. And all the people were amazed, and said, Is not this the son of David?**

**24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.**

**25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:**

**26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?**

**27. And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.**

**28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.**

When the disciples healed, they were to tell those who were healed the Kingdom of God was near to them, and when Jesus cast out the demon, he told his critics the Kingdom of God came near to them. It is the Spirit of God casting the shadow of the Body of Christ. The miracles of the early church were so profound that people who wanted to be healed took notice. More and more people became believers while those who wanted to be healed crowded the streets so that the shadow of Peter might be able to overshadow them. These people were not expecting to be touched by Peter, but they wanted to be in close proximity to the shadow of his body. Acts five verse twelve.

### **Acts 5:12-16**

**12. And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch.**

**13. And of the rest durst no man join himself to them: but the people magnified them.**

**14. And believers were the more added to the Lord, multitudes both of men and women.**

**15. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.**

**16. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.**

The theme of shadows can be found in various books of the Bible. In writing to the Colossians, Paul warned them about people who would try to trick them with enticing words. If something is enticing it probably is too good to be true. Through his letter Paul reminded them that even though he could not be with them, he was there in spirit and took delight and how they were rock solid in their faith in Jesus Christ. Colossians two verse four.

#### **Colossians 2:4-17**

**4. And this I say, lest any man should beguile you with enticing words.**

**5. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.**

He reminded them of the need to not change their Christian faith, that as they received Jesus, they should so walk in him. It's sort of like Paul was reminding them of the need to match the steps of Jesus, step by step, consistently staying in the shadow of the body of Christ, and to do so with gratitude. He told them to have gratitude, because it is when we are unthankful, we give Satan a foothold to introduce doubt into our life, and we can be deceived through the teachings of man rather than what is in the Bible, the teachings of Jesus that stem from God the Father. Verse six.

**6. As ye have therefore received Christ Jesus the Lord, so walk ye in him:**

**7. Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.**

**8. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.**

**9. For in him dwelleth all the fulness of the Godhead bodily.**

It is through Jesus we are complete, or made perfect. It is through the death and resurrection of Jesus our sins are forgiven, because Jesus triumphed over both the

spiritual forces of evil and the religious elites who sought to kill Him. These religious elites plotted to take the life of Jesus, and when Jesus died a physical death on the cross, they celebrated, they mocked, they sneered. They also anticipated body snatchers would be used to secret away the corpse of Jesus, and guards were placed on the tomb to prevent that from happening. With all of that, Jesus still rose from the dead. His death and resurrection was not only a triumph over Satan, it was a triumph over the men who tried to kill him.

These religious elites instituted requirements on the people that were canonized into their religious writings, and yet go far beyond what is written in the Bible. It is with this backdrop of a religious system that exceeded what was written in the Bible that Paul explained that others are not to judge us in regard to meat or drink, or in respect of a Holy Day, the new moon, or Sabbath days. When Paul wrote there was tremendous debate because Jews were living next to Gentiles and this caused some rules to be developed about meat and drink. Christians would naturally observe the Holy Days and Sabbath differently than the Jews, and the new moon, the reference to God's calendar remained the basis for God's Holy Days in an era where pagan Roman authorities were using other calendars. Verse ten.

- 10. And ye are complete in him, which is the head of all principality and power:**
- 11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:**
- 12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.**
- 13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;**
- 14. 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;**
- 15. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.**
- 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:**

Paul then added that what we eat and drink, the Holy Days, God's Calendar, and the Sabbath, are shadows of things to come and an image of the body of Christ. Verse seventeen.

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

Just like in a human body, the shadows that Jesus cast are close to His body, and becoming an image of the body of Christ, just like you would be concerned if you were walking on a city street next to a stranger, when you looked down and saw a demonic shadow instead of a shadow you would be expecting, we need to ensure that the shadow we see that is close to the body of Christ represents the image of Jesus and not something else. You see many throw out the shadows that Paul writes about forgetting that all shadows are connected to the body. The shadows of things to come that we see must be the shadows of Jesus and cannot be the shadows of something else. What we eat and drink is a shadow of things to come when that shadow is the image of the body of Jesus Christ. The Holy Days we keep are a shadow of things to come when these are the image of the body of Jesus Christ. The calendar we use for religious purposes is a shadow of things to come when it is the image of the body of Jesus Christ, and the Sabbath days are shadows of things to come when these are the image of the body of Jesus. The mistake that some in the Church of God make is like the Pharisees, they apply a higher standard to themselves than what is required in the Bible. The shadow they see in all of these is grossly distorted not representing the image of the body of Jesus Christ. Others totally ignore these concepts altogether, representing a different type of distortion of the image of the body of Jesus Christ. We cannot disconnect the body of Jesus Christ from the shadows it casts.

Jesus came not to destroy the law or prophets but to fulfil and publicly declared that any who would break the commandments and teach others to do so would be called the least in the Kingdom of God. Those who would do and teach these, those who like Jesus would strive towards fulfilling the law in their own lives, would be called great in the Kingdom of God. We are called to be great and to fulfil the law of God. Our righteousness must exceed the righteousness of the scribes and Pharisees, or we will not be part of the Kingdom of God. Matthew five verse seventeen.

### **Matthew 5:17-20**

**17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.**

**18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**

**19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.**

**20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.**

Jesus did not say in any of this that the scribes and Pharisees were role models for us to look up to. Jesus did say in several passages that these scribes and Pharisees were hypocrites. Where on the righteousness scale, where zero is totally unrighteous and ten is totally righteous, does an unrepentant, hypocrite fall?

Jesus did not tell his disciples to become Super Pharisees or Super Jews, because the religious elite of Jesus' time and the Jews might have been able to have obedience to the law, but they could not fulfil it. Because of this, the righteousness we have will be based in love and will look different than typical religious expectations.

The law that drove the teachings of the scribes and Pharisees was also a shadow of good things to come, but was not the body. The law could never be the body of Jesus Christ, just like food and drink, Holy Days, God's Calendar, and the Sabbath days are also not the body of Jesus Christ. In Hebrews we are clued to the idea that animal sacrifices required for sin by the law were fulfilled, once for all, by the death and resurrection of Jesus Christ. The shadow of these sacrifices were always intended to lead to the body of Jesus Christ and the need for sacrifices were fulfilled, once for all, by the death and resurrection of Jesus Christ. Hebrews ten verse one.

#### **Hebrews 10:1-14**

**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.**
- 11. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:**
- 12. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;**
- 13. From henceforth expecting till his enemies be made his footstool.**
- 14. For by one offering he hath perfected for ever them that are sanctified.**

You might be asking, if the animal sacrifices were fulfilled by the death and resurrection of Jesus Christ, what about food and drink, the Holy Days, God's calendar, and the Sabbath days?

Another passage from Hebrews shows that for the Sabbath Day, this remains unfulfilled. There remains yet a rest for the people of God because we are yet to cease from our own works as God ceased from his. Hebrews four verse one.

#### **Hebrews 4:1-10**

- 1. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.**
- 2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.**

- 3. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.**
- 4. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.**
- 5. And in this place again, If they shall enter into my rest.**
- 6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:**
- 7. Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.**
- 8. For if Jesus had given them rest, then would he not afterward have spoken of another day.**
- 9. There remaineth therefore a rest to the people of God.**
- 10. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.**

Regarding food and drink many mistakenly think this referred clean and unclean meats. The reference is to meats sacrificed to idols. In his first letter to the Corinthians Paul explained that eating a meat offered to an idol could of and by itself do nothing to separate us from God. Today we don't think of meats as being sacrificed to idols, but back when Paul wrote this, it was a big deal. First Corinthians eight verse one.

### **1 Corinthians 8:1-13**

- 1. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.**
- 2. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.**
- 3. But if any man love God, the same is known of him.**
- 4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.**
- 5. For though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many,**
- 6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.**

**7. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.**

**8. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.**

**9. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.**

**10. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;**

**11. And through thy knowledge shall the weak brother perish, for whom Christ died?**

**12. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.**

**13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.**

When we look at the shadows of things to come, we can see that the need for animal sacrifices have been fulfilled by the death and resurrection of Jesus Christ, and that there remains a rest for the people of God, meaning all is not yet fulfilled. Because Holy Days are annual Sabbaths, the Holy Days and Sabbaths stand and fall together. When we look to the spiritual shadows in our life we should expect to see shadows that reflect the image of the body of Jesus Christ, shadows that show a fulfilment in the need for animal sacrifices, shadows that reflect teachings that we see in the Bible regarding food and drink. We should also expect to see shadows reflecting God's calendar, the Holy Days, and Sabbath days. If the shadows we see look like anything else, the shadow is mismatched to the image of the body of Jesus Christ, and just like a demonic shadow shape emanating from a stranger next to us while walking a city block would cause us concern, so in difference in the shape of a spiritual shadow should cause us concern.

With God, the shadow stays the same. The shadow never changes. What changes in us is lust and sin. The spiritual shadows of God stay the same. James one verse thirteen.

### **James 1:13-18**

**13. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:**

**14. But every man is tempted, when he is drawn away of his own lust, and enticed.**

**15. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.**

**16. Do not err, my beloved brethren.**

**17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.**

**18. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.**

When Jesus came preaching the gospel of the Kingdom of God, it was like He was bringing the shadow of the Kingdom of God to people. This shadow emanating from Jesus Christ is the perfect image of the Kingdom of God. Matthew four verse twelve.

### **Matthew 4:12-17**

**12. Now when Jesus had heard that John was cast into prison, he departed into Galilee;**

**13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:**

**14. That it might be fulfilled which was spoken by Esaias the prophet, saying,**

**15. The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;**

**16. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.**

**17. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.**

David wrote a psalm about the valley of the shadow of death showing how even when we find ourselves in very difficult situations, we do not need to fear because God is with us and comforts us. Psalm twenty-three verse one.

### **Psalm 23:1-6**

**1. The Lord is my shepherd; I shall not want.**

**2. He maketh me to lie down in green pastures: he leadeth me beside the still waters.**

**3. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.**

**4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.**

**5. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.**

**6. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.**

Jesus taught through the shadow of the Kingdom of God and David lived through the shadow of the valley of death. We all have the choice between eternal life and death. Our march towards the Kingdom of God begins by understanding that there is no variation with God, there is no shadow of turning. It is our choice whether we seek the shadow of the Kingdom of God or the shadow of the valley of death. We do know that Jesus Christ is constant. Jesus does not change. Hebrews thirteen verse eight.

### **Hebrews 13:8-16**

**8. Jesus Christ the same yesterday, and to day, and for ever.**

Next we are told to not be carried about with diverse and strange doctrines. Diverse and strange doctrines are shadows of turning, something we do not see with Jesus Christ. We are then told not to be focused with meats but to be focused on grace. The gift of eternal life is something we are given, not anything we can earn. There is no religious service we can do to buy salvation. We can eat all of the clean meats we want and avoid eating anything that even looks like it was sacrificed to idols, and we are told it would have been better to be focused on grace. We are not called to be super Pharisees or Super Jews. We are called to fulfill the law through love. Verse nine.

**9. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.**

**10. We have an altar, whereof they have no right to eat which serve the tabernacle.**

**11. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.**

**12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.**

**13. Let us go forth therefore unto him without the camp, bearing his reproach.**

**14. For here have we no continuing city, but we seek one to come.**

God does not need to see animal sacrifices nor is God focused on meats. God wants to see the sacrifice of us praising Him, us showing gratitude towards God, us doing good, and us keeping in prayerful contact with God. Verse fifteen.

**15. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.**

**16. But to do good and to communicate forget not: for with such sacrifices God is well pleased.**

Even God does not change, but when we change it leads to our own destruction. Malachi three verse six.

### **Malachi 3:6**

**6. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.**

Eventually the shadow of the Kingdom of God will overshadow everything. It begins small as mustard seed and grows to be so great all find refuge under the branches. Mark four verse thirty.

### **Mark 4:30-32**

**30. And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?**

**31. It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:**

**32. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.**

All shadows are in some way connected to the body. Herbs, bushes, and trees have shadows connected through its base. We would expect to see the shadow of

the mustard herb when it is connected to a mustard plant and would be suspicious if the shadow of a mustard herb were connected to a palm tree. Palm trees are beautiful but lack the branches to offer lots of shade. Similarly, with a spiritual teaching, the shadow must match the body. Just like we would be alarmed to look down and see the shape of a kangaroo where our shadow should be, we should be alarmed when spiritual shadows are mismatched to the image of the body of Jesus Christ because something is wrong. We cannot allow ourselves to walk down the valley of the shadow of death when we are given the opportunity to walk in the shadow of the Kingdom of God. The law, meat and drink, Holy Days, God's Calendar, and the Sabbath Days are all shadows of things to come, so these shadows should never take the shape of another Jesus or anything else and should match the image of the body of Jesus Christ.

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