

Seven Annual Holy Days and the Spiritual Meaning of Passover

Fred R. Coulter—March 8, 2014

Greetings, everyone! Welcome to Sabbath services. I received a very interesting e-mail from a gentleman down in South Africa. He has an issue with calling the Holy Days annual Sabbaths. He says, getting into it, there are 52 weeks:

This means there are already 52 annual Sabbath days during the year, one for each week.

This is a misnomer in definition. The 7th day Sabbath is weekly, it is not annual. Every one of the Holy Days, including the Passover, occur once a year. He gave me a little escape by saying:

You don't say any of that in the Scriptures, but you say it in the commentary and footnotes. If you would just please correct those, then we can send the Bible to the Queen of England and she can order the Church of England to make it the official Bible.

I don't think that's going to happen. Now then, he acknowledges that there are four additional days in Lev. 23 that talks about other Sabbaths.

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Satan likes to come along with plausible-sounding arguments so that he can get a toehold. What is the whole purpose of the Feast of Unleavened Bread? *To get rid of sin, to put in righteousness!* The whole purpose is—and Satan knows this—a *little leaven leavens the whole lump!* This fits in well with Satan's purpose, though this man is well intended. All good things that men bring up are well intended, but they can't see the end result of it.

Who created the appointed times? *God did!* I'm still getting calendar problems. Satan never lets go of the calendar. Part of that problem was that the Hebrew calendar is drifting a little, so is the Gregorian calendar drifting a little.

Pretty soon we'll be keeping Passover out of season. He got all excited, upset brethren. 'Oh, we've got to get rid of postponements because we're drifting out of balance and the Hebrew calendar is all wrong.' When would we be out of season? Next year? Ten years? Twenty years? *No! After the year 3000!* Do you suppose Christ will be back before that time?

I mentioned to him, in the final analysis, what is God going to do? *He's going to create a new heaven and a new earth where perfection is!* There's no perfection now because of the sins of men, the sins of Satan and the demons. So that's why we have adjustments and postponements.

Leviticus 23:1: "And the LORD spoke to Moses, saying, 'Speak to the children of Israel and say to them, "Concerning the appointed Feasts of the LORD... [they belong to Him; He owns them; He determines when they shall be] ...which you shall proclaim to be Holy convocations, these are My appointed Feasts"' (vs 1-2). The first one is the weekly Sabbath; that's appointed. The fourth commandment says to *remember the Sabbath Day to keep it Holy.*

Verse 4: "These *are* the appointed feasts of the LORD, Holy convocations which you shall proclaim in their appointed seasons." Which means at the time of the year that they should be and God is the One Who has determined it.

We've covered about 'ba erev' and 'ben ha arbayim.' If you want an abbreviation for 'ben ha arbayim,' it is 'bha.'

Verse 5: "In the fourteenth *day* of the first month, between the two evenings, is the LORD'S Passover." That has to be at the beginning of the day. We'll rehearse that again.

There are some people who say, 'You combine the Passover and the Feast of Unleavened Bread together, because it says you shall eat unleavened bread seven days.' But what are you supposed to eat on the Passover? hamburger buns? *No!*

Verse 6: "And on the fifteenth day... [God defined a day, what it would be, and He lives by that] ...of the same month *is* the Feast of Unleavened Bread to the LORD. You must eat unleavened bread seven days. On the first day you shall have a **Holy convocation**... [Holy convocation and it says]: ...You shall not *do any servile work therein*" (vs 6-7). It doesn't call it a Sabbath here, but it does in some other place.

Verse 8: "But you shall offer a fire offering to the LORD seven days. In the seventh day *is* a Holy convocation. You shall do not servile work *therein.*"

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Verse 32: “It *shall be* to you a Sabbath of rest, and you shall afflict yourselves. In the ninth *day* of the month at sunset... [that ends the day, the 9th] ...from sunset to sunset...” Which is the 10th day.

Verse 27: “Also, on the tenth *day* of this seventh month, is the Day of Atonement. *It shall be* a Holy convocation to you...”—and it is called *a Sabbath*.

Verse 32, Sabbath of rest: “...from sunset to sunset, you shall keep your Sabbath.” Now the Septuagint translates ‘keep your Sabbaths’—plural. Not just Sabbath, but Sabbaths.

Let’s come back here to Exodus 12 and let’s just review a couple of things before we go forward and see that, yes, the first and the last days of Unleavened Bread are Holy Days. There’s only one that is not called a Sabbath and we will see that’s the seventh day of Unleavened Bread.

They were to select a lamb for the Passover on the 10th day of the first month. They were to keep it until the 14th; not *into* the 14th, not *after* the 14th, *but until* the 14th. The year that the Passover was during the Exodus, was in the middle of the week. They selected it on the 10th, which was Sabbath—10, 11, 12, 13; right after the 13th. It doesn’t go into the 14th; 4 days. On the 4th day they killed it, right at the end of the 4th day.

Exodus 12:6: “And you shall keep it up until the *beginning* of the fourteenth day of the same month. And the whole assembly of the congregation of Israel shall kill it between the two evenings.” There’s only one time that is—from sunset until dark.

You can read in *The Christian Passover* book that when I was in San Antonio, Texas, we were in that high-rise restaurant. It was the spring of the year and we went up there about 5:30, something like that. It was a rotating restaurant and we could look around and see the whole area and Texas is flat.

So we said, let’s watch it. So, we watched the sun come and touch the horizon and go below the horizon; that’s ‘ba erev’; that ends the day. We timed it, and it took an hour and ten minutes before dark arrived; that’s ‘between the two evenings.’ We were up so high we could look over here and see just a little bit of light in the sky in the west and look over here in the east and it’s all black and dark and coming. That’s ‘between the two evenings.’

Then He said how to kill it, how to eat it. You roast it with fire. You eat unleavened bread and Passover is a day of unleavened bread, separate from the Feast of Unleavened Bread.

He says I’ll pass over when I see the blood, etc. (v 13). Verse 14: “And this day shall be a

memorial to you. And you shall keep it a feast to the LORD throughout your generations. You shall keep it a law forever.” That ends all the instruction for the Passover Day.

Verse 15 begins the Feast of Unleavened Bread. Remember that v 14 concludes the 14th day of the first month. Verse 15 begins the first day of the Feast of Unleavened Bread. God says there are two meanings to it:

1. for the Passover it is commemorating God passing over the houses of the children of Israel and sparing the firstborn
2. Unleavened Bread is commemorating when they left Egypt

Two distinct things! They weren’t combined together.

However, you also need to consider that the Jews could not keep the Passover on the 14th day of the first month when they are in the Diaspora. Rather than admit their sins, except one rabbi, a Karaite rabbi said, ‘I reason we don’t do anything on the 14th anymore is because we are in the Diaspora; we have been exiled from the land because of our sins and we are walking in the footsteps of our forefathers.’ I’ve got it in *The Christian Passover* book.

If you haven’t read *The Christian Passover* book, get it; but be prepared, put your thinking cap on. Satan likes to complicate it. Think of this. If we had none of the traditions of men, none of the teachings of Satan the devil, would it be hard to understand? *No, because the whole world would understand it!*

We’re going to see how ‘ba erev,’ or sunset is applied here. Verse 15: “You shall eat unleavened *bread* seven days; even the first day you shall *have* put away leaven out of your houses; for whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day *there shall be* a Holy convocation, and in the seventh day there shall be a Holy convocation for you. No manner of work shall be done in them, except that which every man must eat, that only may be done by you. And you shall keep the *Feast of Unleavened Bread*, for in this very same day I have brought your armies out of the land of Egypt. Therefore, you shall keep this day in your generations as a law forever” (vs 15-17).

We know that they left in the evening as the sun was going down ending the 14th day. They had to come from their houses in the land of Goshen, assemble at Rameses and get all ready to go. It’s not like some people think that right after they ate the Passover and the firstborn were killed, they could just automatically leave their homes. No, because God said don’t leave until sunrise.

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Verse 18: “In the first *month*, on the **fourteenth day of the month at sunset...**” Remember how Atonement is defined: from sunset on the 9th, to sunset you shall observe your Sabbath. This in the Hebrew is ‘ba erev’ at sunset, which ends the 14th. That means that the first day of Unleavened Bread is the day following the Passover.

“...you shall eat unleavened bread, until the twenty-first day of the month at sunset” (v 18)—ending that day.

You count: 15, 16, 17, 18, 19, 20, 21 complete days. What the Jews have done, because they can’t keep a 14th Passover, they keep a 15th, what they call Passover, but it is a combination of the Night to be Much Observed, and a semi-Passover meal; they call it a Seder. Notice how it defines both of these days: Holy convocation and shall not do servile work.

Let’s see what it says concerning the day of Pentecost. What defines a Holy Day? *It is a Holy convocation; shall do no servile work therein!* That’s a Holy Day. This tells you how to count it:

Leviticus 23:21: “And you shall proclaim on the same day that it may be a Holy convocation to you. You shall do no servile work *therein*. *It shall be a statute forever in all your dwellings throughout your generations.*” Pentecost, the 50th day, is a Holy convocation.

The gentleman who sent this paper makes a distinction because it clearly calls:

- Trumpets a Sabbath
- Atonement a Sabbath
- first day of Tabernacles a Sabbath
- the 8th day of Tabernacles a Sabbath

They have the same instructions for them.

Verse 24: “Speak to the children of Israel saying, ‘In the seventh month, in the first *day* of the month, you shall have **a Sabbath**, a memorial of blowing of ram’s horns, a Holy convocation. You shall do no servile work *therein* but you shall offer an offering made by fire to the LORD” (vs 24-25). We already covered the Day of Atonement. It is **a Sabbath**.

Let’s come down here for the Feast of Tabernacles, v 34: “Speak to the children of Israel, saying, The fifteenth day of this seventh month *shall be* the Feast of Tabernacles for seven days to the LORD. On the first day *shall be* a Holy convocation. You shall do no servile work *therein*. Seven days you shall offer an offering made by fire to the LORD. On the eighth day shall be a Holy convocation to you. And you shall offer an offering...” (vs 34-36).

Verse 37: “These *are* the Feasts of the LORD which you shall proclaim to be Holy convocation to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice, and drink offerings, everything on its day; besides **the Sabbaths** of the LORD...” (vs 37-38). Here He is calling them all *Sabbaths*.

Are these to be observed annually? *Yes!* Those these, we can rightly call annual Sabbaths. That cannot apply to something that is done weekly. The seventh day is the Sabbath.

Verse 39, He repeats it again: “Also in the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep a feast to the LORD seven days. On the first day *shall be a Sabbath*, and on the eighth day *shall be a Sabbath*.” Same instructions.

Let’s see what it is called in the New Testament. The day after the Passover is called *a High Day*. That’s why, where we started, be on guard. I know when they first started bringing in the things concerning, as I pointed out, concerning the Passover it was difficult to understand because of a wrong translation.

Unfortunately, the man in his paper calls the naming of this a High Day as a Jewish tradition, but that’s not correct. It’s not a Jewish tradition.

John 19:31: “The Jews therefore, so that the bodies might not remain on the cross on the Sabbath, because it was a preparation *day* (for that Sabbath was a High Day)...”

After the Passover is observed in the evening, then you come full circle, sunrise/morning. Now what do you have? You have preparation for the first day of Unleavened Bread, a Holy Day. So, in the week that Jesus died there were two preparation days.

1. for the first day of the Feast of Unleavened Bread
2. for the regular Sabbath

You can read that in *A Harmony of the Gospels* where I synchronize all the Scriptures and show how it flows very easily. John writes this, not a tradition. John put this in parenthetical statements: “...(for that Sabbath was a High Day)...” (v 31).

What do we have? *We have five of the Holy Days directly called Sabbaths!* We don’t have it directly calling it a Sabbath for the seventh day of Unleavened Bread, but it’s a ‘Holy convocation, shall do no servile work therein’ We don’t have it called a Sabbath for Pentecost, but we have it called ‘a Holy convocation, you shall do no servile work

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therein.’ Also, when we have the Passover. Very interesting.

Num. 28 is something that the Jews miss entirely as they claim that the Passover lambs have to be slain at the temple. Num. 28 & 29 list all the *obligatory offerings* that were to be given at the temple, commanded by God.

- the evening and the morning sacrifice
- the Sabbath sacrifice
- the first of the month sacrifice

Numbers 28:16: “And in the fourteenth day of the first month *is* the Passover of the LORD.” Are any sacrifices commanded at the temple? These are temple-commanded sacrifices to be done by the priests. If it were required to be done at the temple, don’t you think God would have said so? *Yes, indeed!*

Let’s just use this as an example, v 17: “And in the fifteenth day of this month *is* the feast. Seven days shall unleavened bread be eaten. In the first day *shall be* a Holy convocation. You shall do no kind of servile work. But you shall offer an offering made by fire *for* a burnt offering to the LORD: two young bulls, and one ram, and seven lambs of the first year. They shall be to you without blemish” (vs 17-19)—then the grain offering, the drink offering for them.

Verse 22: “And one goat, a sin offering to make an atonement for you. You shall prepare these besides the burnt offering at sunrise, which *is* for a continual burnt offering” (vs 22-23). Then you go through and read all the offerings that were required.

How do we answer the dilemma of Deut. 16, because that’s the first place that the Jews go there and say that when the temple was set up the commandment was changed to have the Passover lambs sacrificed at the temple? Many of the English translations even put out by the Jews themselves cover their error, just like here in the *King James Version*:

Deuteronomy 16:1 (*KJV*): “Observe the month of Abib and keep the Passover to the LORD your God: for in the month of Abib the LORD your God brought you forth out of Egypt by night.” They don’t separate that as being two different days.

Verse 2: “You shall therefore sacrifice the Passover to the LORD your God, of the flock and the herd, in the place which the LORD shall choose to place his name there. You shall eat no leavened bread with it; seven days shall you eat unleavened there with, even the bread of affliction; for you came forth out of the land of Egypt in haste: that you may remember the day when you came forth out of the land of Egypt all the days of your life. And there

shall be no leavened bread seen with you in all your coast seven days; neither shall there any thing of the flesh, which you sacrifice the first day at even remain unto morning. You may not sacrifice the Passover within any of your gates, which the LORD your God gives. But at the place which the LORD your God shall choose to place his name in, there you shall sacrifice the Passover at even, at the going down of the sun, at the season that you came forth out of Egypt. And you shall roast and eat it...” (vs 2-7).

If you follow it along in the *Faithful Version* you will notice the errors. Deuteronomy 16:1: “Keep the month of Abib, and observe the Passover to the LORD your God. For in the month of Abib, the LORD your God brought you forth out of Egypt by night. And you shall therefore sacrifice the Passover offering to the LORD your God, of the flock and the herd...” (vs 1-2).

Did we read any place in Ex. 12 to set aside a nice choice little calf? *No!* What kind of Passover offerings are these? The Passover meal itself? *or* Something different? *Something different!*

“...in the place which the LORD shall choose to place His name there. You shall eat no leavened bread with it. Seven days you shall eat unleavened bread with it... [Is the Passover seven days long? *No!*] ...the bread of affliction for you came forth out of the land of Egypt in haste, so that you may remember the day that you came forth out of the land of Egypt all the days of your life” (vs 2-3). When did they come forth? On the 14th or the 15th? *The 15th!*

Verse 6: “But at the place which the LORD your God shall choose to place His name in, there you shall sacrifice the Passover offering at sunset, at the going *down* of the sun, at the time that you came out of Egypt.... [the end of the 14th] ...And you shall **boil...**” (vs 6-7).

The Hebrew word here is *to boil* and the command in Ex. 12 was ‘you shall not boil it in water at all.’ What are we talking about here? Where were they to bring all the other sacrifices? The only sacrifice that they could do at home was the sacrifice of the Passover lamb for a domestic Passover.

So, on the day portion of the Passover, after they kept the Passover on the 14th at night, as the day began, then they were preparing other sacrifices which could be boiled, which included the bovine or the calf. This is what God told them on the first day of the Feast of Unleavened Bread:

Exodus 13:2: “Sanctify all the firstborn to Me, whatever opens the womb among the children of Israel, of man and of beast. It *is* Mine.”

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Verse 11: “And it shall be, when the LORD brings you into the land of the Canaanites, as He swore to you and to your fathers, and shall give it to you, you shall set apart to the LORD all that opens the womb, and every firstborn that comes of any animal which you have; the males *shall be* the LORD’S. And every firstborn of a donkey you shall redeem with a lamb. And if you will not redeem it, then you shall break its neck. And all the firstborn of man among your sons you shall redeem. And it shall be when your son asks you in time to come, saying, ‘What does this *mean?*’ you shall say to him, ‘The LORD brought us out of Egypt by the strength of *His* hand, from the house of bondage’” (vs 11-14). Ties right in with Ex. 16.

All the offerings that they prepared on the day portion of the Passover Day, after they kept the Passover the night of the 14th were the *special firstborn redemption offerings*. All the males went to God. All the females, because some of the firstborn are female, could eat them themselves. That was their festival tithe.

This helps distinguish for us several things: the meaning of each day that the first day of Unleavened Bread is a Holy convocation. Therefore, and it is called a Sabbath.

We can conclude that it’s entirely proper to call

- the first day of the Feast of Unleavened Bread *a Sabbath*
- the seventh day of the Feast of Unleavened Bread *a Sabbath*
- the Feast of Pentecost *a Sabbath*

Therefore, it is entirely correct to describe them as *the seven annual Sabbaths of God*.

(go to the next track)

Spiritual Meaning of Passover

Now let’s shift gears and talk about the Passover as it relates to us. What I want to do is cover something here in John 21 first, because we have a lot of—as they like to call us—senior citizens in the Churches of God. As we get older we don’t have the energy; they’re really not the golden years. It’s almost like ‘rustolen’ years; you rust out.

Just because you can’t do things the way you used to do them does not mean that God doesn’t love you. *He does!* The whole purpose of it is to be faithful to the end. Think about Peter: how strong, robust, leadership, impetuous, desirous to go good to the Lord, and all of these things. He had his problems. Jesus had to teach him a lesson, quite a few lessons.

The hardest lesson for Peter to learn was the one where Jesus said to him, after Peter said to Him, he said, ‘Lord, I’ll never leave You. I’ll go to prison and even die with You.’ For a loyal trooper, that’s a good thing to say. Think of what Adolph Hitler would have said to a man like that. ‘You’re a good man.’ No, Jesus said, ‘Peter, you’re going to deny Me three times.’ *No, I’ll never do that.* He did. So likewise He had to tell him three times, ‘Do you love Me; feed My sheep, feed My lambs,’ etc. (John 21).

John 21:18: “Truly, truly I say to you, since you were young, you have dressed yourself and walked wherever you have desired; but when you are old, you shall stretch out your hands, and another shall dress you and bring *you* where you do not desire *to go*.”

Peter became old and feeble. I just suppose that in his old age he remembered these words. So, if you are getting old and feeble, don’t get anxious. That’s all a part of God’s plan. The thing to do is *focus in on being faithful to the end!* Remember this, every true Christian up to this point, and how far down the road, has died in the faith and are waiting the resurrection.

Keep that in mind because there are going to be days that are going to be difficult for you. There’s going to come a time when you will get old and feeble and you’ll be in bed. There will come a time when you will have your last breath, but that’s all in the part of God’s plan. That’s why it’s important to understand how important that the Passover is. Very important!

I want to cover some things concerning the Passover in John 6, and then John 14-17 are the words of the New Covenant. Christ’s agreement with us and our agreement with Christ and God the Father. A covenant God will fulfill. He will complete.

The Jews came looking for Jesus because He fed them. Think of it this way: What do you suppose that the Congress of the United States would do if they found a man who could cause bread and fish to multiply simply by breaking it? Think about what Obama would do with such a man. He would enslave the whole United States into a welfare state. He would have this man sit there and constantly break bread and break fish. This is what the Jews wanted to do. They wanted to take Jesus and make Him a king. He got away from them and they finally found him.

And they said, John 6:25: “...‘Rabbi, when did You come here?’” Well, He walked on the water and got away, or left in another ship they didn’t know about.

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Verse 26: “Jesus answered them and said, ‘Truly, truly I say to you, you do not seek Me because you saw *the* miracles, but because you ate the bread and were satisfied.’” This tells us that we cannot come to Christ just to receive physical things. We must come to Christ and to God the Father *on Their terms, Their way* and that we yield to Them.

So, He told them, v 27: “‘Do not labor *for* the food that perishes, but *for* the food that endures unto eternal life, which the Son of man shall give to you; for Him has God the Father sealed.’ Therefore, they said to Him...” (vs 27-28).

A lot of people like to be religious. A lot of people like to be zealous like Peter was, ‘Lord, that will never happen to you. I’ll protect you. Lord, I’ll never desert you.’ There are a lot of people who come along, like the parable of the sower says, they are zealous. then BANG! They don’t have roots. A little persecution comes, a little work comes along they have to do and they are gone! Remember God always brings about the circumstances that will prove us, that will test us. We’ve all gone through that—haven’t we? That’s why there are few.

Verse 28: “Therefore, they said to Him, ‘What shall we do, in order that we ourselves may do the works of God?’.... [we want to be fed] ...Jesus answered and said to them, ‘This is the work of God... [a spiritual work from the mind and the heart] ...that you believe in Him Whom He has sent’” (vs 28-29). They didn’t understand that. There are a lot of people today that don’t understand it. We will see that’s the first thing that Jesus told them beginning in John 14.

Verse 30: “Therefore, they said to Him, ‘What sign will You perform, that we may see it and believe You? What work will You do? Our fathers ate manna in the wilderness, as it is written: “He gave them bread to eat *that came down* from heaven”’” (vs 30-31). What work is it that God has done that we may believe?

- that Christ died for our sins
- that the Passover Day is the most important day in Christian observance

The most important! We are in covenant with God and our covenant was pledged with our baptism death. In that symbolic death we pledged our lives that if we do not remain faithful to the covenant, we likewise will die, rather than receive eternal life.

Verse 32: “Then Jesus said to them, ‘Truly, truly I say to you, Moses did not give you the Bread from heaven;’ but My Father gives you the true Bread from heaven.” He completely avoided answering their question and focuses on the mission that He had at hand as the Bread of Life.

Verse 33: “For the Bread of God is He Who comes down from heaven and gives life to the world.” God has a bigger plan to save the whole world, but *in His time* and *in His way*. That’s why we have the seven annual Holy Days and the feasts of God. Step-by-step-by-step. It’s for God’s plan in general, for us in particular, and our Christian life starts with baptism, and we renew that every year at the Passover in the way and at the time that Jesus commanded we should.

Verse 34: “Therefore, they said to Him, ‘Lord, give this bread to us always.’.... [a spiritual answer to a physical question]: ...Jesus said to them, ‘I am the Bread of Life; the one who comes to Me shall never hunger; and the one who believes in Me shall never thirst at any time’” (vs 34-35).

This is why we always need to be on guard, as Jesus said, because Satan is going to be there to try and detract. Remember, as I have pointed out, if you set sail from San Francisco and you are going to Tokyo, you better have your compass set right. Because if not, you may end up in Vladivostok in the Siberian Peninsula. That’s not the goal. That’s why.

Jesus is showing here very clearly: We can do nothing to add to the perfect plan and way of God. There are a lot of things that we have to understand. Jesus’ whole goal and everything that He is doing is so that the disciples can become as the teacher and He is the Teacher.

Verse 36: “But *as* I said to you, you also have seen Me, yet, you do not believe. All whom the Father gives Me shall come to Me, and the one who comes to Me I will in no wise cast out. For I did not come down from heaven to do My own will, but the will of Him Who sent Me” (vs 36-38). Then the will is for those who are going to enter into the Kingdom of God.

Then they complained (v 41). How did He come down from heaven? Why does He say this? With the institution of the New Covenant the change was dramatic. Every commandment we are to keep was raised to a higher level, as we have covered. Written in our hearts and in our minds, from within.

Verse 44: “No one can come to Me unless the Father, Who sent Me, draws him; and I will raise him up at the last day.” Why? *Because eternal life is so important*, God does not want to make any mistakes and He won’t. Those who refuse it, do so by own volition and choice.

Now let’s just stop here and think for a minute. What did God say to the Laodiceans? ‘*You say that you are rich and increased of goods and have need of nothing. I’m going to spew you out of*

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my mouth. You are lukewarm. I would have you were cold (unconverted) or hot, zealous and converted. Not lukewarm, not going through the motions, but living the way God wants us to live and in an enthusiastic and zealous way. Here's why: "...and I will raise him up at the last day."

Verse 45: "It is written in the prophets, 'And they shall all be taught by God.'..." This is the most profound important thing for ministers, teachers and all the brethren. That's why we have the Word of God, because God is the One Who opens the mind and does the teaching and makes it understandable for us. Think about that. God is teaching us. What do we have?

- We have the Word of God
- We have the voice of God written down

"...Therefore, everyone who has heard from the Father... [in answering the call] ...and has learned, comes to Me" (v 45). That's how we come to Christ. You can have churches all you want on the corner, call everybody to come that you want to come, but unless you teach and preach the Truth it isn't going to work. That's what we're seeing today in this nation. It has to come from God.

Verse 46: "No one has seen the Father except He Who is from God; He has seen the Father. Truly, truly I say to you, the one who believes in Me has eternal life" (vs 46-47). This belief is a complete dedicated, unmoving, unwavering, not doubting at all in anything *in God the Father and Jesus Christ!* That's very important for us in these last days because we have so many things physical and so many things taking place spiritually to try and detract us and take us away. That's why the Passover is so important and our dedication to it is so important.

Verse 48: "I am the Bread of Life. Your fathers ate manna in the desert, but they died. This is the Bread, which comes down from heaven so that anyone may eat of it and not die" (vs 48-50) Remember, He said, 'Take eat, this is My body which is broken for you.' Think of what God has done for you personally.

You read the things about everything that Jesus went through from the time He was arrested until He died on the cross and apply it to yourself personally.

The soldiers who survive in cases we have heard of, one of their bodies falls on a hand grenade and is blown up, and all the rest live, they are thankful. Think how thankful we need to be to God for all that He has done that

- we can receive the Holy Spirit of God
- we can understand the Truth of God

- we can grow in grace and knowledge
- we have access to God the Father
- Jesus Christ is the Head of the Church

That's why God does not want the ministers and churches to set up men *between* them and God. We have direct access to God the Father and Jesus Christ.

Verse 50: "This is the Bread which comes down from heaven so that anyone may eat of it and not die.... [not die forever] ...I am the living Bread, which came down from heaven; if anyone eats of this bread, he shall live forever; and the bread that I give is even My flesh, which I will give for the life of the world" (vs 50-51).

God is going to bring it about as it unfolds in His plan. Right now we are few, but right now we have the greatest advantage in having the Bible and everything to do what God wants us to do. So, we need to be about doing that.

After they complained about it, v 53 "Therefore, Jesus said to them, 'Truly, truly I say to you, unless you eat the flesh of the Son of man, and drink His blood, you do not have life in yourselves.'" Think of all the counterfeits in the so-called Christian community of the Passover. It is absolutely horrendous.

You can read in the book *The Day Jesus the Christ Died* about where the Eucharist came from. Think about how against God it is to have mass at 5 a.m., 6 a.m., 7 a.m., 8 a.m., 9 a.m., high noon, have it every morning.

When Mel Gibson was doing the movie—Temptation of Christ—he and his crew, being devoted Catholics, would have mass three or four times a day. No! We're to do what Jesus said in the night that He was betrayed. "...You don't have life in yourselves"!

Verse 54: "The one who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day; for My flesh is truly food, and My blood is truly drink. The one who eats My flesh and drinks My blood is dwelling in Me, and I in him" (vs 54-56).

We're going to see how important that is. We have to be dwelling in the Father. We have to be dwelling in Christ and we have to be doing the things that God wants us to do.

Verse 57: "As the living Father has sent Me, and **I live by the Father...**" That's how we are to live. Remember, what were the first words that Jesus said to Satan the devil when the temptation of 40 days began? '*Why don't you turn these stones into bread?*' Jesus said, 'Man shall not live by bread

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alone, but by every word that proceeds out of the mouth of God shall man live.’ That’s how we are to live. Yes, we can live in the world, but:

- we can’t live like the world
- we can’t think like the world
- we can’t respond like the world

“...so also the one who eats Me shall live by Me” (vs 57). The way we do that is with the Spirit of God in us

- by the Word of God
- by the Truth of God

All of that, we’ll see this as we go along.

What we are dealing with is not a right or wrong physically. It is the right or wrong *spiritually*. Let me just give another example I’ve used many times. Remember the spies came back, ten of them were wailing and moaning, ‘Oh, we can’t go into the land, There are too many, they are too big, the walls are too high. We can’t possibly win.’ Joshua and Caleb said, ‘No, *no, no*, God is on our side. We can go in and win.’ *No, we don’t want to do that!*

So, all the children of Israel wept and wailed and moaned and groaned and complained all that night and God said, ‘That is it! I have had it! You’re going to wander 38-1/2 more years in the wilderness, a year for every day that the spies went in to spy out the land.’ Then in the morning some of them said, ‘Really? We’ll go, we’ll go.’ Moses said, ‘Don’t go up to battle. You’re going to get beat.’ *We’ll go, we’ll go!* What happened? *They got beaten!* You have to do the will of God **when He says to do it**, not when you think you ought to. You can’t claim it’s the will of God, when He said, ‘You’re not going.’

We can use that as a parable. ‘Oh, well, we really don’t need foot-washing anymore, because you know, that was for them when they had dusty feet’ or ‘doing it at night is a little inconvenient. Let’s do it Sunday morning.’ *Yeah, that’s a good idea. Let’s do it every Sunday, we’re going to be really righteous.* The Seventh Day Adventists don’t want to be quite as righteous, so they do it the first Sabbath of every quarter. The Mormons, ‘We don’t want to be drunkards. We’ll have bread and water.’ *All of those things are carnal things going against the will of God.* The purpose of what God has us do is a spiritual purpose.

Ours is a spiritual goal, spiritual life, eternal life, v 63: “It is the Spirit that gives life; the flesh profits nothing...” You understand why there had to be the separating of the churches? the overturning of institutions? *They thought they could do it their way!* They thought they could live in sin and get away

with it. You can for a while, but sooner or later the judgment of God is going to come.

“...**The words that I speak to you...** [this is one of the most important verses in the entire Bible] ...**they are Spirit and they are Life.**” (v 63).

Why, when you study the Bible, and with the Spirit of God in you, do you feel peace, relief, educated, you understand, thankful—because the words are spiritual. The Bible is different than any other book in the world. There is no other book in the world that you can pick up and read—unless there are Scriptural quotes in that book—that can convey to you the things that God’s Word can convey. There’s no other book. God is making sure everybody has a witness. How many times have we covered the billions of Bibles that there are in the world? Isn’t that interesting? *Before the return of Christ, just as He said!*

Let’s bring it down to us with the Passover coming up. Let’s come to John 14. This becomes very important for us to understand. Remember this: In the Passover ceremony, these are the words that we read. We read them because they are Spirit and they are Life.

John 14:1: “Let not your heart be troubled...” First thing: ***don’t be troubled concerning anything!*** Yes, if there are difficulties, work on them and overcome them.

“...You believe in God; believe also in Me” (v 1)—everything that Jesus has given us here. That’s why it’s so important. If you want a good study in the Gospels, order the *Harmony of the Gospels*. That lays it out step-by-step with commentary. You can read the words of Christ, which are Spirit and which are Life.

- so we can be taught
- so we can be edified
- so we can be corrected
- so we can repent
- so we can yield to God

Notice here’s a promise. You look around at the things that you have and maybe they’re not so many and maybe they’re not so great. So what! What did Christ say when a man came and said, ‘I’ll go wherever you go.’ Christ said, ‘Foxes have holes and birds of heaven—and so forth—but the Son of man has no place to lay His head. Don’t look at the physical things, because He is doing something great for every one of us.

Verse 2: “In My Father’s house are many dwelling places...” We are going to have a dwelling place there. That’s the most important thing. Not what you have on earth.

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That's why the church that gloated in fantastic buildings, Rolls Royce, great grounds, and got so corrupt they couldn't know what was right and wrong. Had to have it all taken away.

What happened to Jerusalem? When Jesus said it's going to be taken from you and you're going to be cast in outer darkness and there'll be weeping and gnashing of teeth, that is not the Lake of Fire. That is when God destroyed Jerusalem, He cut off the Jews in everything except for the Levites and priests among them to preserve the Word and calendar.

You read the history of the Diaspora Jews, it's a lesson for everybody. Outer darkness, cut off from God, n light from God—where is God? It's like one Jew said, 'If we're the chosen people, I don't want it'—after all that they have gone through.

"...many dwelling places..." He's going to give us something so great, spiritual, a place in New Jerusalem.

"...if it were otherwise, I would have told you. I am going to prepare a place for you" (v 2)—individually.

Let's see what else He's doing. Always remember that *with the Spirit of God in you, God is always dwelling in you!* What did He say when trouble comes along? '*I will be with you in trouble!*' So, we look to Him for a way to deliver us. Here's what happens. Here's what some people have said, 'Oh, we don't like this doctrine. We don't like that doctrine. Let's get rid of that,' and so forth.

Malachi 3:14: "You have said, 'It is vain to serve God; and, what profit is it that we have kept His charge, and that we have walked mournfully before the LORD of hosts? And now we are calling the arrogant blessed... [let's be like the world] ...Yea, they that work wickedness are built up, they even tempt God and are delivered'" (vs 14-15). Look at, their lives are not like us, but God is watching.

Verse 16: "Then those fearing the LORD spoke together, *each* man to his neighbor. And the LORD listened and heard.... [how about that] ...And a book of remembrance was written before Him for those who feared the LORD, and for those who thought upon His name." We can add: how much more with the Spirit of God in us.

Verse 17: "And they shall be Mine'... [we're called the sons and daughters of the Almighty—are we not? We belong to God.] ...says the LORD of hosts, 'in the day that I will make up My own special jewels....'"

- we're going to have a crown

- we're going to have a dwelling place
- we're going to have something that is going to be so spectacular,

It is going to be so magnificent when it occurs that everything that we've gone through in this physical life is going to be kind of like a thought in the past that vaporizes

"...And I will spare them as a man spares his own son who serves him.' Then you shall return, and discern between the righteous and the wicked, between the one who serves God, and the one who does not serve Him" (vs 17-18). The difference is going to be discovered on the Sea of Glass. We will be there and all of those serving Satan will be down on the earth.

John 14:3, a promise: "And if I go and prepare a place for you, I will come again..." He's going to come again and it's not going to be like the world thinks. Like the book I showed you last week about Pastor Hagee (*The Four Blood Moons*), 'Oh, we've got the rapture, we don't need to worry about the tribulation. We're all going to be swooped off away.' That's not the way Revelation reads.

"...I will come again and receive you to Myself; so that where I am, you may be also" (v 3). That's quite a great and fantastic thing.

- That's why we receive the Holy Spirit.
- That's why we need to let the words of God

which are Spirit and Life, that Jesus speaks to us have:

- meaning
- resonance
- understanding
- hope
- faith
- belief

altogether, all at once!

Verse 4: "And where I am going you know, and the way you know."

There's a lot to what we find in chapters 14, 15, 16. These are things, these are the words that when you get down and discouraged or you think that everything is piling up against you:

- that's when you go pray
- that's when you claim these promises
- that's when the words of God become Spirit and Life to

comfort us with the power of the Holy Spirit and everything.

These words that Jesus gave to the disciples, *the words of the New Covenant*, before He was

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arrested, ***these are the words of the Covenant that we need to look to as we're coming toward Passover!***

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter (except where noted)

Scriptural References:

- 1) Leviticus 23:1-2, 4-8, 32, 27, 32
- 2) Exodus 12:6, 14-18
- 3) Leviticus 23:21, 24-25, 34-39
- 4) John 19:31
- 5) Numbers 28:16-19, 22-23
- 6) Deuteronomy 16:1-7
- 7) Exodus 13:2, 11-14
- 8) John 21:18
- 9) John 6:25-38, 44-51, 53-57, 63
- 10) John 14:1-2
- 11) Malachi 3:14-18
- 12) John 14:3-4

Scripture referenced, not quoted: John 6:41

Also referenced: Books:

- *The Christian Passover* by Fred R. Coulter
- *A Harmony of the Gospels* by Fred R. Coulter
- *The Day Jesus the Christ Died* by Fred R. Coulter
- *The Four Blood Moons* by John Hagee

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