

BEFORE YOU BEGIN THIS STUDY ASK YOURSELF THESE QUESTIONS

- 1) Show if you can a text from the Bible that says man *can*----
(a) appoint the time of a Sabbath day
(b) or any special times of Set-apart Festivals.....
- 2) Does scripture show that Yahushua obeyed all the Law? YES_____, or No_____.
- 3) If Matthew, Mark and Luke give certain evidence, will John be in harmony or contradict them?
_____.
- 4) In the type of the Sanctuary Service, which Israel followed, How many times a year could the individual slay a lamb, eat the flesh and apply the blood for himself?
Once Only_____, or Daily_____.
- 5) If a man offered sacrifices for himself and ate the flesh and applied blood daily, did it show acceptance_____ or contempt _____ of the appointed priesthood?
- 6) In the *antitype* of the Sanctuary Service, the High Priest is, (who) _____
He stands for man daily? _____ or occasionally _____?
- 7) In the type the yearly round represented the full scope of the time for the work of Redemption, so at the end of the year we have the day of Atonement signifying that the day of Judgement and separation takes place _____ (once), or _____ (often).
- 8) Yahushua died _____ (once), or _____ (often).
- 9) In the type the Passover representing Redemption was a once-a-year Occasion _____, or many times a year _____.
- 10) By celebrating the Yahushua's Supper, we show Yahushua died for man's salvation
Once _____, or often _____.
- 11) How many times a year can you celebrate a memorial of the death of Yahushua?
(once) _____, or _____ (often).
- 12) The early Yahushuaian Assembly (before 140 A .D.) held Yahushua's Supper as
A memorial service of His death every Sunday _____, or once a year
(at the time of Passover) _____.
- 13) The chief duty of a religion in which Sunday is sanctified is kept by refraining from
work _____, Attending the Church of your choice _____, or hearing of the Mass _____.
(see Catholic Catechism)
- 14) The mark of the Beast is connected with worship. What is that form of worship?
_____.

Now Read on AND compare the study with your Answers

CREATION and REDEMPTION

Genesis 1 & 2: Genesis, or the beginning of life upon the Earth. After the clear statement of the creation of life upon the earth in 6 literal days, (evenings and mornings) comes the statement, "Thus the heavens and the earth were finished, and all the host of them And on the seventh day Yahueh ended His work which He had made; and He rested on the seventh day from all his work which He had made. And Yahueh blessed the seventh day, and sanctified it: because that in it He had rested from all his work which Yahueh created and made."

"Because Yahueh rested", it states Yahueh blessed and sanctified the 7th day. .What exactly does this mean - to "Bless and Sanctify". Websters Dictionary says: The word "bless", "To set apart or consecrate to holy purposes: To make and to pronounce holy". "Sanctify", "To make holy or sacred: To separate or set apart: To appoint to holy, sacred purposes. In other words: A day set apart for Yahueh for **Yahueh is Holy** (or **Set-apart**) from all else.

THE GREAT MEMORIAL OF CREATION

This day is a **Memorial Day of Yahueh as the Creator.**

The day being set apart to remind man that Yahueh made him and all life.

Can we be sure that this is the purpose for the day? Exodus 20:8-11 says: **Remember the Sabbath Day to keep it Set-apart** (as Yahueh had made it so at Creation). How was man to keep the day Setapart?, How did Yahueh show that he made a difference between this day and the - other days - preceeding it? **Yahueh rested on this day** - Man is asked to follow his example. The scripture stated "**But the seventh (7th) day** (Not a 7th but the 7th) **is the Sabbath or rest of Yahueh your Elohim.**"

The reason for remembering it or keeping it as a Memorial is stated: "For in six (6) days Yahueh made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Yahueh blessed the sabbath day, and hallowed it." It is clear that the purpose of the 7th day was a memorial of the finished work of creation in connection with this earth.

Established - on the 7th day at the completion of the work.

To be Remembered - as long as the earth lasts and man is on the earth.

The FACT of Creation remains, so must the memorial must remain. Keeping or observing the memorial brings to man the assurance of the power and keeping of Yahueh on his behalf. It gives man the physical rest he needs and the time to turn his mind to Yahueh the creator. It is a sign that ties man to Yahueh, (see: **Ezekiel 20:12**). "We notice that the Sabbath, the 7th day of the weekly cycle is not something appointed by man. **It is of Yahueh's appointment.**

ALL WORSHIP, MEMORIALS AND FEASTS ARE OF YAHUEH'S APPOINTMENT

Man has nothing to offer to Yahueh of himself, "All his righteousness is as filthy rags" (Isa. 64:6). **Can man appoint his own feasts to Yahueh?** Can man set up a system of worship acceptable to Yahueh? The scriptures make it clear that Yahueh does not accept anything except it be according to **His word.**

THE FIRST MISTAKE.

In Eden, Adam and Eve chose to do contrary to the command of Yahueh, Disobedience or sin called for death., 'Man now needed to be redeemed.' Those who found Yahueh's favour were the obedient to His directions.

- Noah** Obeyed and built the Ark saving the lives of himself and his family.
- Abram:** Obeyed Yahueh and moved from Ur to follow Yahueh to some place
Yahueh would show him, he followed Yahueh to Cannan, Yahueh said 'Go
to Mount Moriah and offer your son Isaac. He went to Moriah, **not** some other Mount.
- Israel:** Yahueh took Israel to himself for a people as he had promised Abraham. Under Moses
Yahueh directed them and gave specific instructions of how He (Yahueh) would receive
from them the worship He required

There was No room for self appointment in Yahueh's plan.

A PROGRAM SET FOR ISRAEL.

Yahueh desired to bring Israel into the blessings that could be had by being connected with the creator of all life. When Yahueh set into motion life upon the earth, He also set a means of measuring time. Genesis 1:14-19 The sun, moon and stars, gave man time.

As we have seen the **first great Memorial is one of "time" connected with an "event"** Every 7th day to commemorate creation by the Creator.

In bringing Israel out of Egypt, Yahueh instructed Israel concerning the portions of time called months and years, telling them when the year began, and when the month began.

This had been done and established as we saw at Creation, now Yahueh set Israel in harmony with the facts. Egypt followed their own ways of calculating time, not Yahueh's ways.

THE EXODUS

To Commemorate the event of being saved from Egypt and its retributive destruction, Yahueh set a another **memorial** for Israel.

THE MEMORIAL OF REDEMPTION

The time Yahueh saved Israel from the death of man and beast, from Egyptian slavery is the **Memorial of Redemption**.

Having already given Israel an understanding of when the year began, and the month of the year, it was possible to establish another time memorial, to commemorate the event, a "Time of the event for a remembrance". Israel as a nation came under **Yahueh's leading, He gave them a yearly program which would commemorate** certain events, and also look forward to events of promise.

Leviticus chapter 23 gives the feasts of Yahueh:

The Weekly Sabbath: - a memorial of Creation.

Passover and Feast of unleavened Bread: - Memorial of Redemption.

Pentecost: - (Feast of Weeks), Memorial and looking forward.

Feast of Trumpets: - (or months, 1st day of 7th Month), memorial of **months**.

Atonement: - Looking forward to the day of release.

Tabernacles - memorial and looking forward.

These were the special times when Yahueh said He **would meet with the people**, as well as the evening and morning sacrifice every day.

COULD THE PEOPLE APPOINT THEIR OWN TIMES OF WORSHIP TO YAHUEH FOR SPECIAL OCCASIONS ?

Let us see some examples of what happened when the people set their own days to worship and set their own style of worship....

(1) Exodus 32:1-10.. They set up a Golden Calf to worship and proclaimed, "Tomorrow is a feast to Yahueh so they worshipped, "And the people sat down to eat and to drink and rose up to play." Yahueh said to Moses, "Let me alone that my wrath may wax hot against them and that I may consume them."

You see here the very first thing Israel did as they left Yahueh's instructions was to set their own style of worship and their own time to worship.

(2) 1 Kings 12:26-33; & I Kings 13: Here we have the account of Jeroboam who set up two calves, set his own priests to minister, then set a time -"Jeroboam ordained a feast *in* the eighth month on the 15th day of The month, like unto the feast that is in Judah, and he offered upon the altar". "So he offered upon the altar which he had made in Beth-el the 15th day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel.

Chapter 13 tells of the displeasure of Yahueh toward Jeroboam - read it through - Yahueh calls for obedience from everybody alike even His own chosen servants must follow His directions.

A REMINDER TO OBEY

Numbers 15.22-41.. Yahueh called for strict obedience to His commandments.

To Israel, Yahueh told them to trim their garments with a 'ribband' of blue to remind them every time they saw the blue in their garments to follow Yahueh and His commandments and not to follow their own ideas of what was right.

Yahueh said "... ye may remember and do all my commandments and be set apart unto your ELOHIM."

We could cite more instances. Aarons two sons who thought to offer before Yahueh other than at the time appointed and with their own fire Leviticus 10:1&2

Uzzah (II Samuel 6.6 & 7) is another example of how Yahueh wants obedience.

LAW GIVEN BY YAHUEH

We have seen how important in the sight of Yahueh, strict obedience is. **All the Laws, Statutes, times of Feasts and worship were given by Yahueh for the benefit of the people.**

Yahueh gave this instruction in Ezekiel 20:11 – “And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them." Verse 12 - "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am Yahueh that sets them apart"

DID YAHUSHUA KEEP THE LAW AND THE SABBATHS?

Hebrews 10:7 - "... to do thy will, O Yahueh." **Matthew 5:17-19** - "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." "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." Whosoever therefore shall break one of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven....."

Yahushua was accused of breaking, the **weekly** Sabbath when in fact, He kept it as a day of rest and gave rest to others.

Mark 2:27-28 – “And he said unto them, The sabbath was made for man, and not man for the sabbath: **Therefore the Son of man is Master also of the sabbath.**”

Yahushua showed that the Sabbath was made for man's benefit, not to be a burden, but a blessing.

Mark 3:1-6 Yahushua respected and kept the Sabbath and to do good also on the Sabbath.

The Jews sought for an occasion against Him to accuse Him of lawlessness. Yahushua said, “I came to fulfil’, or do that which was required in the Law, both moral and in respect to the Laws of sacrifice.

YAHUSHUA’S LAST PASSOVER

QUESTIONS:

- (1) Did Yahushua eat (observe) the Passover at the correct time as given in the Law?
- (2) If the Jews observed Passover at a different time than that which Yahushua did - or - did Yahueh instead respect and honour their incorrect time that they observed, by having Yahushua die as the Passover lamb at the time they slew the lamb for Passover?
- (3) Did Yahushua break the Law in order to fulfil it?
- (4) How did Yahushua eat the Passover at the correct time, yet die, as the Passover lamb, at the correct time for the slaying of the Passover lamb?
- (5) In what way was Yahushua our Passover?

IT IS MOST IMPORTANT THAT WE KNOW THE TRUTH

If we say that Yahushua could abrogate the Law (or change it) to suit an occasion, then there is no law. **Remember Yahushua said it was not to be done away with but kept, met and fulfilled.**

Let us deal with these questions.....

ANSWER TO QUESTION # 1 (from Page 5).

Luke 22:7.- "Then came the day of unleavened bread, when **the Passover must** be killed." Verse 8 "And he sent Peter and John, saying, Go and prepare us the passover that we may eat." This was on the 14th day.

The Lamb must be killed - **what day?**

Exodus 12:6 – “And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.”

Exodus 12:18-19 – “In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.” "Seven days shall there be no leaven found in your houses ... “

Exodus 12:1– “Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses ... “

Leviticus 23:5 - "In the fourteenth day of the first month at even is Yahueh Passover." Verse 6 -"And on the fifteenth day of the same month is the feast of unleavened bread unto Yahueh: seven days ye must eat unleavened bread."

Other Witnesses:-

Mark 14: 12 "And **the first day of unleavened bread, when they killed the Passover**, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover?"

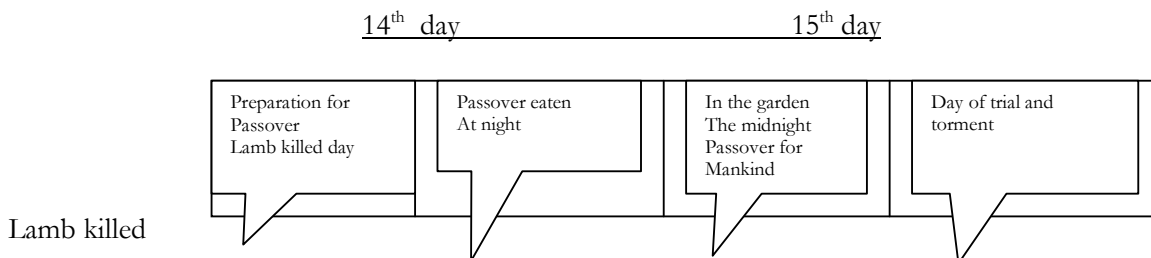
Matthew 26; 17 “**Now the first day of the feast of unleavened bread** the disciples came to Yahushua. saying unto him, Where wilt thou that we prepare for thee to eat the Passover?"

THAT DAY:

Matthew 26:19 "And the disciples did as Yahushua had appointed them; and they made ready the Passover”

We see that the lamb **was killed at the setting of the sun, the 14th day** prior to the sunset and then later in the evening the lamb was roasted and eaten with unleavened bread at which time the feast of unleavened bread started, which, at the feast of the Passover was eaten with the Passover lamb.

Now to take a look at the writers of the Gospels, Matthew Mark & Luke. They state that on the day that the lamb must be killed (take note): Yahushua gave directions to prepare it and He would eat it with them.



We see Yahushua did not eat it on any other day but the one stated by the Law.

THAT NIGHT

Matthew 26:20 **Now** when the even was come, he sat down with the twelve."

Mark 14:17 "And in the evening he cometh with the twelve."

Luke 22:13 "...and they made ready the Passover." verse 14 "And when the hour was come, he sat down, and the twelve apostles with him."

Yahushua ate the Passover at the correct time - this is evident as given in the law (Leviticus 23:5&6).

Notice **John** 13:1-27.

It is seen that Matthew, Mark and Luke are all in agreement in their evidence that Yahushua ate the passover the night it should be eaten as we have seen. However, it has been thought that John gave another story and so this meant that we would have to discard the evidence of the three, Matthew, Mark and Luke, to accept John. This is not the case however, the Scripture is constant in its evidence.

[John 13](#) has presented a problem to many, for they feel that John disagrees with Matthew Mark and Luke (3 witnesses).

DOES JOHN AGREE?

[John 13:1](#) **Now** before the feast of the Passover.... verse 2 "And supper being Ended

This statement together with the verse 1, has been thought to say that the Supper which Yahushua ate with His disciples was not the Passover Supper, but something Yahushua and his followers took upon themselves to do apart from the direct command of Yahueh in respect to eating the Passover. They ate it out of time it is believed. What is the truth? The other three Gospels say that Yahushua ate it at the correct time.

JOHN DOES AGREE.

[John 13:2](#) And supper being ended?

This should read to be in context with the chapters material and the wording "And the supper - having come to be, or ready prepared." (see Greek for ended in this case.) The idea is that there had been an end made of the preparation, all was ready and all were seated.

Verse 4 - "He (Yahushua) riseth from supper..." which was prepared, but not yet eaten.

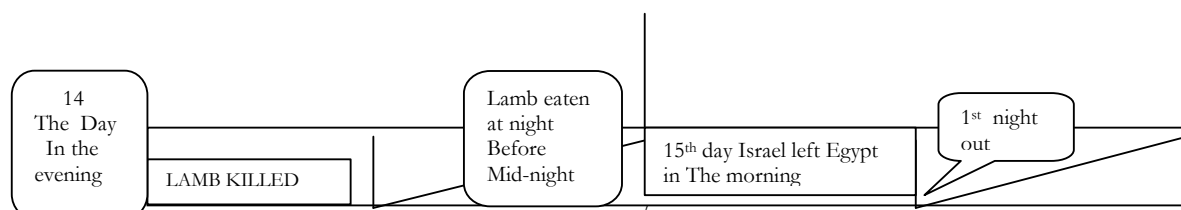
Now, let us see what John did say -

- (1). That before the feast of the Passover, or the eating of the Passover feast, knowing His hour had come etc.
- (2) The supper being now ready - all being in their places at the table.
- (3) The Devil having been put into Judas Iscariot to betray Him.
- (4) Yahushua knowing that all was in his hands etc. He (Yahushua) rose from the Supper (table) and the Passover meal not yet started etc.
- (5). Yahushua preceeded to wash the feet of the disciples.

When? - Before eating the feast of the Passover, when everything was ready and all were seated He rose up from His seat and washed their feet.

This does not say that the Passover feast was a day or so away. No, it was to do with the feast they were about to eat.

We see John is in perfect agreement with Matthew, Mark and Luke that Yahushua ate the Passover at the correct time given by Yahueh to eat it.



A DAY SET-APART , a Sabbath The lamb Passover

The 14th day at even began the 1st day of unleavened bread

“In the first month on the 14th day of the month at even ye shall eat unleavened bread until the 21st day of the month at even. Seven days shall there be no leaven in your houses.” (Exodus 12:18 & 19)

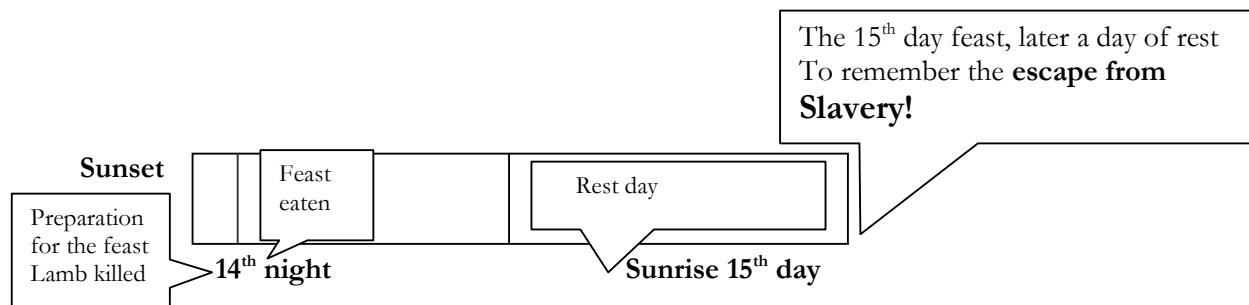
When even was come Yahushua sat down with the 12 disciples.” When the hour was come He sat down with the twelve...” (Luke 22:14)

JOHN - CHAPTER 13

FEAST DAY

Yahushua washed the feet of -the disciples)

Before The Passover was eaten, after the meal was set was the time that the disciples feet were washed.



Now before the Feast of the Passover after the preparations were complete or ended, when all sat at the table, Yahushua rose up from the supper table and took a towel and basin and *washed the feet of the disciples* - Then they ate and Yahushua handed Judas the sop.

See [John 13:26](#) on... The time to wash the feet was before the meal, compare [Luke 7:44](#).

ANSWER TO Question_2 (from Page 5).

Some refer to [John 13](#), "-Now before the feast of the Passover..." saying that 'Yahushua ate the Passover and instituted Yahushua's Supper before the official Passover time'. We have already dealt with this scripture and see that it is in harmony with the other Gospel writers.

[John 18:23](#) and they themselves went not into the Judgment hall, lest they should be defiled; but that they might eat the Passover."

We have already seen that Yahushua and his disciples had eaten the Passover, and at the correct time. How, then, must we understand the above statement from John.

Let us take note as to who these were who took Yahushua to Pilate. We are told that those who went out to take Him were the Chief Priests and captains of the temple, and the elders (see [Luke 22:52](#)), and these were

those, no doubt, who took Yahushua to Pilate and who would not go into the judgment hall. **The Law forbids the defiled to eat of the set apart things.**

During the 7 day Feast of Unleavened Bread which was connected with the Passover, there were special offerings and sacrifices. (Numbers 28:22 & 24)

One he-goat was offered each of the 7 days for a sin offering, and according to [Leviticus 4](#), it is evident that this he-goat was for the individual - any individual other than a priest, or the congregation as a whole (which included the priests) at such time a bullock was offered. (i.e.: A bullock offered for the priests or the entire congregation). The sin offering being a he goat was to be eaten by the priests and they were not to be defiled or they could not eat of it. See [Leviticus 6:14-17, & 25-30](#).

It would seem that this would be the reason why these Chief Priests who were the responsible ones for Yahushua being brought to Pilate, would not defile themselves. They were to partake of the special offering for a full 7 days of the feast.

It seems very unlikely that the Jews ate the Passover feast at any other time but that appointed by Yahueh at the same time Yahushua ate it.

The leaders had agreed not to put Yahushua to death on the feast day. [Matthew 26:4&5](#). NOT BEFORE IT. It is clear Yahushua was put to death **after** the Passover feast -

It is certain that Yahushua did not die on the cross when the Lamb for the Passover was to be slain. Therefore He fulfilled the Passover type in some other way.

[John 19:14, 31](#), with its statements regarding "the preparations of the Passover" - This was the last time before Pilate, and the same day Yahushua was crucified."...because it was the preparation that the bodies should not remain upon the cross on the Sabbath **Day**.

What preparation was it? Was it the preparation for the Passover feast or was it the preparation for the Weekly Sabbath which fell within the Passover week?

Notice [Mark 15:42](#) "the preparation that is the day before the Sabbath"

What Sabbath?

Weekly or yearly, the 15th or the 1st month?

[Mark 16:1](#) and when the sabbath was past .." :2 "and very early in the morning the first day of the week."

Here we see that **the Sabbath** was preceded by the preparation, (6th day) and followed by the 1st day of the week. (a weekly Sabbath).

Preparation	Sabbath	1st day of the
6th day	7th day Weekly)	New Week.

To be consistent with [John13](#), and the other evidence, the feast was eaten by Yahushua before his death and at the correct time.

If the Jews did eat the Passover feast the night after Yahushua was crucified, this would not be acceptable to Yahueh, for they were not in harmony with the Law which gave the time to keep it, and it is certain that Yahueh did not give Yahushua as the Lamb dying on the cross to meet their Lawless act of keeping the Passover at an incorrect time.

If Yahushua could abrogate or move any part of the Law, then there would be no purpose in Him coming to die for man; but because the Law of Yahueh is immovable it called for one who would, and could, meet and keep its demands exactly in every way. Only because Yahushua did so, could He be man's redeemer.

ANSWER TO QUESTION 3 (from Page 5)

As we have seen, Yahushua ate the Passover at the correct time. Yahushua said that He came to fulfil the Law, not to do away with it.

ANSWER TO QUESTION 4 (from Page 5)

Yahushua died at the time of the evening sacrifice. **The morning and evening sacrifices stood for universal sacrifice and covered all blood sacrifices.** Yahushua was put on the cross at the morning sacrifice time and died at the time of the evening sacrifice - **thus fulfilling all sacrifices as the Lamb of Yahueh.** (see [Genesis 22:8](#))

Yahushua showed how He was the Passover Lamb by removing it from the Passover meal or feast, and putting in its place **the emblems of His body and blood the bread and wine (thus being the real Lamb of Yahueh).**

ANSWER TO QUESTION 5 (from Page 5)

Yahushua fulfilled all types in His death and resurrection. He was the Lamb of Yahueh which took sin away; which saved (those covered by His blood) from death.

Yahushua **also took the place of the sinner** in the condemnation of death. Yahushua **was taken to die at the midnight hour as the sinner.** He was made the sinner for us. As the first born of the sinner, He was taken to die as the first born died in Egypt. This was Yahushua's hour - the hour when **He was given over to the Prince of this world - the Devil and his agents** ([Luke 22:53](#)).

Yahushua died as the sinner that we may find escape from the bondage of sin; even as Israel was freed from the bondage of Egypt because of the death of the first born.

THE SIGNIFICANCE OF YAHUSHUA'S SUPPER

Yahushua explained how one may have life, by eating his flesh and drinking His blood. (see [John 6:51-58](#))

"I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever and the bread that I will give is my flesh which I will give for the life of the world.

The Jews therefore strove among themselves,' saying, How can this man give us his flesh to eat?

Then Yahushua said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Whoso eats my flesh, and drinks my blood, has eternal life; and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

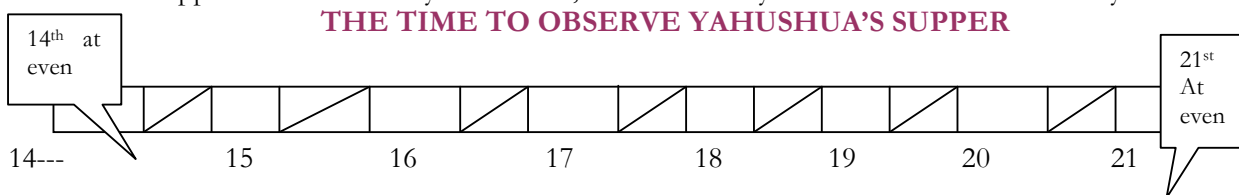
As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

This is the bread which came down from Heaven: **not as your fathers did** eat manna, and are dead: he that eateth of this bread shall live for ever."

This is the evidence of a living connection in Yahushua as the redeemer of mankind - if one eats of that **living bread.**

Just as Yahueh set a memorial of the finished work of Creation (*the seventh day a memorial of time and creation*), so Yahueh has also set for us **the memorial of the finished work of redemption - a time memorial - the time of the Passover feast**, when Yahushua told the disciples concerning the eating of the supper, **each time it was eaten was a memorial of the event, that is, His death.**

This was a particular time - "On the fourteenth day of the month at even until the twenty-first day of the month at even." Seven days the feast of unleavened bread was eaten, beginning with the feast of the Passover – Yahushua’s Supper is on the 14th day in the even, on the feast day the fifteenth until the 21st day at even.



- (1) The Lamb prepared - today the symbols being unleavened bread and wine.(Grape Juice)
- (2) The feast of Yahushua's Supper in the evening of the 14th with the 15th day being a Sabbath or rest day with no servile work performed.

Unleavened bread to be eaten for 7 days with the **21st day** a Sabbath of rest, as the **15th day**.

DID THE EARLY CHURCH OBSERVE THIS FEAST?

Yahushua instructed His followers to teach throughout the nations, "**Teaching them to observe all things whatsoever I have commanded you.**" -**Matthew 28:20**

Yahushua told His disciples to eat this supper in remembrance of Him. **Luke 22:19**, see also **I Corinthians 11:23-26**.

Yahushua's Supper was put in place of the Passover. The place which the Passover occupied was not merely one of remembering an occasion of deliverance, but **commemorating the very time of the deliverance.** It also pointed forward to another very definite experience to come - **that of salvation from sin by the promised redeemer.**

This also was not only concerned with **the fact** of the happening, **but as to the TIME** of the event. **Yahueh always has been concerned with time, and where there is a memorial, time is a vital factor.**

EVIDENCE OF THE TIME MEMORIAL

Paul the foremost apostle in explaining the priestly Ministry of Yahushua and the anti-typical significance of the sanctuary and its services, showed that all the blood sacrifices were finished and replaced by the Blood of Yahushua - see **Hebrews 8, 9 and 10**. Paul also showed that circumcision was a sign that called for the shedding of blood, was of no further avail, for the **blood** of Yahushua covered all blood covenants and sacrifices. **We do find that Paul kept the Passover and the feast of unleavened bread at the time Yahueh appointed and advocated that it be kept**

Acts 20:6 - "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days where we abode seven days".

"The Acts of The Apostles' by Ellen G. White - Pages 390 & 391 re: the Passover.

1 Corinthians 5:8 - "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

Paul demands the feast of unleavened bread be kept. He states "Be ye followers of me even as I also am of Yahushua." **Now** I praise you, brethren, that ye remember me in all things and keep the ordinances as I delivered them to you." - I Corinthians 11:1 & 2

I Corinthians 11:23-30 "For I have received of Yahushua that which also I delivered you, that Yahushua **the same night in which he was betrayed took bread:** And when he had given thanks he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew Yahushua's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of Yahushua, unworthily, shall be guilty of the body and blood of Yahushua. But let a man examine himself, and so let him eat of that bread and drink of the cup for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning Yahushua's body. For this cause many are weak and sickly among you, and many sleep"

The time element expressed clearly states - "this do in remembrance of me ... "For as often - (Greek translation meaning how many times', NOT to do it often)*. Meaning Whenever it is done..

A MEMORIAL OF YAHUSHUA'S DEATH

Yahueh is an Elohim of order and not of confusion. Yahueh made plain the truth of redemption in the **Law, and with the Prophets. Through the symbolism of the sanctuary service, the plan of redemption was made plain.**

THE NEW TESTAMENT PRIESTHOOD

With Yahushua the Priesthood was **not** done away - Yahushua became the High Priest, a continual priest - read Hebrews 3 (see also Psalm 110)– **ever making** intercession for us. Hebrews 7-9.

TYPE AND ANTITYPE

TYPE:

Throughout the year the priest made intercession on behalf of the people offering their sacrifice before Yahueh for them. The people could not offer for themselves, nor eat of the sacrifice or apply the blood.

Once a year the people were required to take for themselves the Lamb and were to eat all of the sacrifice together with the unleavened bread. At a particular time in the year they were to make the sacrifice. This was the Passover - and feast of unleavened bread. A feast required before the general Ceremonial service was set up at Sinai. This sacrifice was set for a particular time and was a memorial service.

ANTITYPE

Throughout the year we now have a priest in the heavens who intercedes on our behalf continually who offers the blood of the sacrifice for us - His own life - He spilt His blood once for all on this earth. This service

is for us to accept. We cannot offer for ourselves; it would avail us nothing. He is the new and living way through to Yahueh.

Once a year the people are required to show their faith in the sacrifice of Yahushua by entering into the feast by the application of the Blood and the eating of the flesh, through partaking of the symbols of Yahushua's body. **This memorial service is also in regard to time as all memorials of events are.**

DID ALL THE TYPES MEET THEIR FULFILLMENT AT THE CROSS ?

[Leviticus 23](#) gives a list of occasions when Yahushua would meet with His people.

Every seventh day - a memorial of Creation. This is a regular feast with Yahueh throughout the year.

SEASONAL SABBATHS - 7 IN ALL

PASSOVER - 2 Sabbaths

FEAST OF UNLEAVENED BREAD

WAVE SHEAF OFFERING

PENTECOST or FEAST OF WEEKS - 1 Sabbath

FEAST OF TRUMPETS - 1 Sabbath

ATONEMENT - 1 Sabbath

FEAST OF TABERNACLES - 2 Sabbaths

Were any of all of these feasts of Yahueh's nailed to the Cross?...

The Weekly Sabbath - a memorial of Creation certainly was not effected or abrogated

Yahushua's Supper was put in place of **the Passover**. A seasonal feast in its appointed place each year.

The Wave Sheaf did not meet any fulfillment before the cross. It was after the resurrection that the first fulfillment took place. (see [Lev 23:10&11](#) - [Rev 14:3&4](#))

Pentecost or Feast of Weeks - a memorial of the giving of the Law at Sinai, and marking the beginning of the Harvest. It was after the Ascension of Yahushua that on this feast day the spirit was given to the Apostles. This day looks forward to the final harvest time. **A time memorial - section of time - a week.**

Feast of Trumpets - A memorial of blowing of trumpets. A Sabbath in regard to **the section of time - a month**. Also looking forward to the time when the Harvest is ended and Yahushua takes the Kingdom. Certainly nothing was met at the cross in respect to this.

Atonement - Looking forward to the time when an end is made of sin and sinners by the means of the judgment. This has not yet met its fulfillment.

Feast of Tabernacles - looking forward to the thanksgiving after the Harvest is reaped, and it was also given as a memorial of the temporary dwelling before gaining the land of promise by Israel. . .

It cannot be said that the Feasts of Yahueh were nailed to the cross.

These were not against Yahueh's people. These feasts were blessed occasions when Yahueh met with His people. The blood sacrifices came to an end with the cross. The offering of blood sacrifices were against Israel. **The Laws of Life, and health and social welfare still exist to guide those who would follow Yahueh.**

EARLY CHURCH AND ANNUAL CELEBRATION OF YAHUSHUA'S SUPPER

The Scriptures show clearly that Yahushua's Supper was a memorial of the death of Yahushua. It was that which Yahueh had already given to Israel. The emblems of the Slain Son of Yahueh had changed, for no more blood was to be shed. It can be easily understood how, that Yahushuaians began to place sanctity on the first day of the week, Yahushua had risen on the first day of the week the Wave Sheaf Day. (never a Sabbath day) The spirit had been given on the first day of the week at the feast of Pentecost. Both Wave Sheaf and Pentecost fell on the morrow after the weekly Sabbath, every year. There was exactly seven weeks from Wave Sheaf to Pentecost it being the 50th day and the first day of a new week with Pentecost being held yearly on the first day of the week. No doubt, remembering the Wave Sheaf, the first day of the week after the Passover feast day, some came to think that there should be a memorial of the **resurrection** so it appears.

The Two Babylons by Rev. A. Hislop, page 104

"The festival of which we read in Church history under the name of Easter in the third and fourth centuries, was quite a different festival from that now observed in the Romanish Church, and at that time was not known by any such name as Easter (Easter means peculiar to the British Isles). It was called the Pasch or the Passover.... That festival agreed-originally with the time of the Jewish Passover when Yahushua was crucified."

Seventh-day Adventist Bible Students Source Book - Volume 9 - Commentary Reference Series - Easter Controversy 652 - page 360.

"The Asiatics commemorated Easter on the fourteenth Nisan whatever the day of the week; the Romans celebrated it on the Sunday which followed the fourteenth Nisan."

This difference of days of celebration came about by the command of the Bishop of Rome, Pius 1, 142-154 A.D.

As above - 654 - Easter Controversy - page 361, "The Book of the Popes."

"While he (Pope Pius 1, 142-0. 154) was bishop (of Rome), his brother Hermas wrote a book in which he set forth the commandment which the angel of Yahueh delivered to him, coming to him in the garb of a shepherd and commanding him that the holy feast of Easter be observed upon Yahushua's day."

Following the introduction of the Sunday which followed the fourteenth day of Nisan (1st month.) by Pope Pius I, Bishop of Rome (142-154 A.D.) Anicetus, Bishop of Rome from 157 to 166 A.D. followed the same thinking and it is apparent that many were diverted from the original practise of keeping the Passover (Yahushua's Supper) on the time pointed out in the Law (fourteenth day of the first month at even), to observing it on the Sunday following.

As above - 655 - Easter Controversy - Eastern Insistence on Nisan 14 (Polycarp), page 362.

"When the blessed Polycarp was staying in Rome in the time of Anicetus, though they disagreed a little about some other things as well, they immediately made peace, having no wish for strife between them on this matter (Easter). For neither was Anicetus (Bishop of Rome 157-168 A.D.) able to persuade Polycarp not to observe it (on Nisan 14), **inasmuch as he had always done so in company with John the disciple of our Yahushua and the other apostles with whom he had associated;** nor did Polycarp persuade Anicetus to observe it, **for he said that he ought to keep the custom of those who were presbyters before him.** And under these circumstances they communicated with each other, and in the church **Anicetus yielded the celebration of the Eucharist to Polycarp, obviously out of respect, and they parted from each other in peace,** for the peace of the whole church was kept both by those who observed and by those who did not.

Eusebius Ecclesiastical History, Book V, Chapter 24, in the Nicene and Post-Nicene Father, Vol.I.
"But **Polycarp** also was not only instructed by the apostles, and conversed with many who had seen Yahushua, but also, by the apostles in Asia, was appointed **Bishop of the Church of Smyrna...** He it was Who, coming to Rome in the time of Anicetus, Bishop of Rome around 154 A.D., caused many to turn away from the..... heretics to the Church of Yahueh, **proclaiming that he had received this one and sole truth from the apostles..."**

"For neither could Anicetus persuade Polycarp not to observe it (the Passover) because he had always observed it with John the disciple of Yahushua, and the rest of the apostles, with whom he associated"

Seventh-day Adventist Bible Students' Source Book - Volume 9 - Commentary

Reference Series - Easter Controversy, 656 - Eastern Insistence on Nisan 14 (Polycrates), page 362.

"Therefore we keep the day undeviatingly, neither adding nor taking away for in Asia (minor) great luminaries sleep, and they will rise on the day of the coming of the Yahushua, when he shall come with glory from heaven and seek out all the saints. Such were Philip . . . and two of his daughters . . . There is also John, who lay on Yahushua's breast . . . And there is also Polycarp at Smyrna, both bishop and martyr, and Thraseas, both bishop and martyr, from Eumenaea . . . (Also) Sagaris, . . . Papirius, . . and Melito . . . **All these kept the fourteenth day of the Passover according to the gospel, never swerving, but following according to the rule of the faith. And I also, Polycrates, the least of you all, live according to the tradition of my kinsmen and some of them have I followed. For seven of my family were bishops and I am the eighth, and my kinsmen ever kept the day when the people put away the leaven.** Therefore, brethren, I who have lived sixty-five years in Yahushua and conversed with brethren from every country, and have studied all holy Scripture, am not afraid of threats, for they have said, who were greater than I, "It is better to obey Yahueh rather than men" . .

"And I could mention the bishops who are present whom you required me to summon, and I did so. If I should write their names they would be many multitudes; and they knowing my feeble humanity, agreed with the letter, knowing that not in vain is my head grey, but that I have ever lived in Yahushua Messiah."

See -As above - 658 Easter Controversy - Settlement at Council of Nicaea, Constantine's Report page 363. Taken from 'The Life of Constantine Book' 3, Chapters 18 & 19.

Those who continued to keep the correct time were excommunicated by the Roman Bishop Victor.

'History of the Popes', Volume 1, pages 18, 19.

"In 196 A.D., Victor, Bishop of Rome, attempted to impose on all the churches the Roman custom of having the Passover . . . celebrated every year on Sunday."

This matter was settled in Constantines day (325 A.D.) at the Council of Nicea. See Seventh-day Adventist Encyclopedia - Commentary Reference Series, Volume 10, EASTER, page 356

.....With the coming of Yahushuaianity the name was transferred to the **Yahushuaian Passover**, which fell at the same season. The NT gives no clear evidence of a Commemorative celebration of the resurrection (in [Acts 12:4](#),KJV, "Easter" is a mistranslation for "Passover"). However, early Yahushuaians seem to have continued the observance of Passover ([Acts 20:6](#)) and may have thought of it as a memorial of the Passion (cf. [I Corinthians 5:7, 8](#)). The apostles John and Phillip are reported to have kept Passover in this way, and such a Passover celebration seems definitely to have been an established practice from the time of Bishop Kystus I (116-125-A.D.) of Rome. About A.D. 150 the Quartodeciman ("fourteenth") controversy arose as to whether **Easter should commemorate the Passion and fall always on-the fourteenth day**

of Nisan the Passover (as was the practice in Asia), or whether it should celebrate the resurrection and come on a set annual Sunday, regardless of date, according to another tradition that by then had become general practice .”...

The Council of Nicea, in 325 A.D., settled the controversy that had arisen from Rome about 142 A.D., as to the keeping of the Pasch or Passover (Yahushuaian Passover; the observance of Yahushua's Supper; the memorial of the death of Yahushua the memorial of Redemption). The result being the introduction of the idea of observing the resurrection of the first day of the week following the fourteenth day of the first Hebrew month, instead of on the day of the Passover when Yahushua instructed the memorial of His death.

The chosen day for Yahushua's Supper, instead of the Passover day, was the Sunday following. This day is now called Easter Sunday. This day is **NOT** to celebrate or commemorate Yahushua's death- but the resurrection. By moving the memorial of the redemption in favour of the Sunday in the yearly festival from 142 A.D. onward, there came to be emphasis placed on Sunday generally, until in 321 A.D. the Sunday became firmly fixed in place of the 7th day Sabbath.

Evidence shows that Yahushua's Supper was commemorated **once a year by the early church in accordance with the time set by Yahueh for the Passover festival**. However it is also seen how men took it upon themselves to set up, **their own times and system of worship, and rejected that which Yahueh had established**.

TWO GREAT MEMORIALS

(1) We see how Yahueh set two great memorials:

The memorial of Creation - a Sabbath - the 7th day.

(2) The Memorial of Redemption - Yahushua's Supper - the 14th day of the first month at even.

The first, remembering Yahueh as the Creator and the second, remembering Yahushua's death - The Redeemer. **BOTH THESE MEMORIALS BEING YAHUEH APPOINTED**.

MAN'S COUNTERFIETS

SUNDAY - in place of the Sabbath - the seventh day.

EASTER SUNDAY - in place of the Passover - fourteenth day of the first month at even.

Both these days are said to be memorials of the resurrection, yet both these days were not established until Constantine's Sunday - 321 A.D., and Easter Sunday - 325 A.D.

In establishing Easter Sunday as the memorial of the resurrection, and at that **time** partaking of Yahushua's Supper, which was a memorial of His death, nothing but confusion came, and indeed this feast did not coincide with that of the Last Supper.

MEMORIALS OF YAHUEH 'S APPOINTMENT

Yahueh had appointed the Sabbath as a memorial of Creation and the Passover as a memorial of Redemption. The lawless one, or man of sin as is spoken of in **II Thessalonians 2**, becomes evident - "The one who removes the times of the Sacred Seasons." (Moffatt, Daniel 7:25).

TRUTH ENDURED

In spite of the fact that Rome took the rule and forced upon the Yahushuaian church the observance of Sunday in place of the seventh day Sabbath, and Easter Sunday in place of the fourteenth day at even in the first month, many in the Eastern Section of the Roman Empire continued to follow the Yahueh given memorials for a time.

THE CELTIC CHURCH

In England, Wales, Scotland and Ireland, there was a strong Yahushuaian Church where the primitive laws were followed. Here they did not follow the Roman Easter. This stirred the anger of the **Papacy**, particularly because of their missionary zeal and work on the Continent.

Up until the synod of Whitby, the Celtic Church did not observe the Yahushuaian Passover, (now known as Easter), on the day that Rome did, but it is evident that it held to the date and day of the Hebrew Calendar.

"The Two Babylons by Rev. A. Hislop - Page 107.

“About the end of the sixth century, the first decisive attempt was made to enforce the observance of the new calendar. It was in Britain that the first attempt was made in this way; and here, the attempt met with vigorous resistance. The difference, in point of time, betwixt the Yahushuaian Pasch, as observed in Britain by the native Yahushuaians, *and* the Pagan Easter enforced by Rome, at the time of its enforcement, was a whole month; and it was only by violence and bloodshed, at last, that the Festival of the Anglo-Saxon or Chaldean goddess came to supersede that which had been held in honour of Yahushua..”

Such is the History of Easter.....

THE MARK OF THE BEAST

The apostasy that began in the early Yahushuaian Church steadily advanced in removing the Memorial of Redemption from its place of time and importance onto the Sunday following, and after approximately 180 years the Memorial of Creation also was removed out of its place of time and importance, and Sunday took its place also, leaving Easter Sunday, or the memorial of the Resurrection, and each Sunday, as a "Little Easter (called so by Justin martyr).

So in one stroke Yahueh's memorials of Creation and Redemption were gone. The man of sin - the lawless one, who removes the times of the set apart festivals, left in their place the abominable sacrifice of the Mass, and the venerable day of the sun. The chief way to observe Sunday is to attend the Mass - see Catholic Catechism and Lessons from the Catechism by Malloy, page 22. **Both memorials cancelled, and Mass on Sunday being made the mark to show who are loyal to His power.**

HOW IMPORTANT IS IT TO ATTEND MASS???

"The first law of the Catholic Church is to hear Mass on Sundays... It is a mortal sin to miss Mass on Sunday or any part of the Mass... The continual offering of the Mass is said to be the means by which Yahushua offers Himself to His Father. The Mass is the same sacrifice as that of the Cross because the same Yahushua, who offered Himself a bleeding victim to His Heavenly Father on the Cross, continues to offer Himself in an unbleeding manner by the hands of His friends on our Altars” See Catechism of Christian Doctrine by NT Gilroy, Page 50.

SUMMARY:

- 1) When Yahueh made living things upon the earth, He set apart **"The seventh day"** as a memorial of Creation - [Genesis 2:1-3](#) - He made it a set-apart day, **"Sanctified and hallowed it"**.KGV

- 2) Man is asked to remember it - [Exodus 20](#).
- 3) By remembering the memorials of Yahueh's appointments, the peoples of the world know, and Yahueh knows also, who belongs to Him. **It is a sign.** [Ezekiel 20:12](#), and [Exodus 13:9 & 10](#).
- 4) Yahueh always chooses:
 - a) The people,
 - b) Their worship toward Him, and
 - c) The times of worship.
- 5) Man is not given the right to *choose how* He thinks he should worship, or when he thinks he *should* worship.
- 6) **Yahushua came to do the will of Yahueh**, to obey the Laws of Yahueh, - where Man had failed. Yahushua met the Law in its details as to type and time (the sacrificial laws and laws of ceremony).
- 7) Yahushua ate the Passover at the correct time and instituted Yahushua's Supper at that time. The new emblems of the Lamb, the Bread and the Wine, were to replace the blood sacrifice that was made at the Passover.
- 8) By partaking of Yahushua's Supper, man demonstrates his faith in the sacrifice of Yahushua once, for all. The Passover was observed once a year, the year representing the time of the World's History.
- 9) Yahushua's Supper is observed once a year to show Yahushua's death, the memorial of Redemption.
- 10) ***The early Apostles kept Yahushua's Supper once a year*** - and the feast of unleavened bread for seven days.
- 11) Paul asks the people to follow the ordinances as he gave them to them. [I Corinthians 11:1 & 2](#).
- 12) The type shows that throughout the year, man had to depend on the priest to be his mediator. Once a year man was required to show his acceptance of the sacrifice of Yahushua by offering the Lamb and partaking of it. **This is shown in the memorial of Yahushua's Supper today.**

EVIDENCE OF HISTORY

Encyclopedia Britannica, 9th Edition, 1875-89, EASTER page 614

"This is doubtless the true statement of the case The first Yahushuaian, being derived from, or intimately connected with the Jewish Church, naturally continued to observe the Jewish festivals, though in a new spirit, as commemorations of events of which these had been the shadows. The Passover, ennobled by the thought of Yahushua, the true Paschal Lamb, the first-fruits from the dead, continued to be celebrated, and became the Yahushuaian Easter. Thus the human instinct which everywhere craves the commemoration of marked epochs in the personal, social, ecclesiastical, or national life, found its legitimate gratification in the public celebration of the events which are the foundation of the Yahushuaian faith.

But though the observance of the Paschal festival at a very early period became the rule in the Yahushuaian church, a difference as to the time of its observance speedily sprang up between Yahushuaians of Jewish and Gentile descent, which led to a long continued and bitter controversy, and an unhappy severance of Yahushuaian union. No rule as to the date of the Easter festivals having been laid down by authority, Yahushuaians were left to follow their own instincts. These were naturally different in the Jewish and Gentile churches."

So came the controversy about 140 A.D., which culminated in 325 A.D., with the Church lead by Constantine, declaring that the Sunday following the fourteenth day of the first month be the memorial day.

Encyclopedia Britannica, 11th edition, 1910-11, EASTER, page 828.

“St Polycarp, the disciple of St. John the Evangelist and Bishop of Smyrna, visited Rome in 159 AD. to confer with Anicetus the Bishop of Rome, and urged the tradition, which he had received from the apostle, of observing the fourteenth day. Anicetus, however, declined to admit the Jewish custom in the churches under his jurisdiction, but readily communicated with Polycarp and those who followed it. About forty years later (197 A.D.) the question was discussed in a very different spirit between Victor, Bishop of Rome, and Polycrates, metropolitan of proconsular Asia. That province was the only portion of Yahushuaendom which still adhered to the Jewish usage, and Victor proceeded to excommunicate Polycrates and the Yahushuaians who continued the Eastern usage. He was, however, restrained from actually proceeding to enforce the decree of excommunication, owing to the remonstrance of Irenaeus and the bishops of Gaul. Peace was thus maintained, and the Asiatic Churches retained their usage from time to time, reasserting itself after this, but it never prevailed to any large extent. A final settlement of the dispute was one among the other reasons which led Constantine, to summon the council of Nicea in 325 A.D.”

Encyclopedia Britannica, 1929 Edition, page 859, EASTER.

"Generally speaking, the Western churches kept Easter on the first day of the week, while the Eastern churches followed the Jewish rule, and kept Easter on the fourteenth day.

A final settlement of the dispute was one among the other reasons which led Constantine to summon the Council of Nicaea in 325 A.D. At that time the Syrians and Antiochenes were the solitary champions of the observance of the fourteenth day. The decision of the council was unanimous that Easter was to be kept on Sunday, and on the same Sunday throughout the world, and "That none should hereafter follow the blindness of the Jews" (Socrates, H.E.i.9)."

IMPORTANT NOTE :

Yahueh gave a means of calculating time when He put life on this earth -

Genesis 1. When Israel came out of Egypt, Yahueh set them in line with the true Calendar once more. During times of apostasy, Yahueh's calendar has been lost SIGHT of. It is important to know Yahueh's Calendar in order to keep in line with Yahueh's appointments.

CONCLUSION

MEMORIAL OF CREATION

Instituted at Eden. The Seventh Day being set as Memorial Day. **Exodus 20.** The reason given again why man is to remember the rest day, **is the memorial of the Creation.**

MEMORIAL OF REDEMPTION

Instituted at the time of the eating of the Passover Supper by Yahushua. Yahushua's Supper took the place of the Passover. The churches of Yahushuaendom observe Yahushua's Supper - **some everyday, some once a month, still others once a quarter and still others once a year at different times.**

WHAT WEIGHT OF EVIDENCE IS THERE ON THESE SUBJECTS?

To observe the Supper once a year at the correct time of Yahueh's appointment.

To eat the Supper often?

Luke 22:15, 16 - "Yahushua to eat of it (Passover) in the Kingdom. V.18 - "Drink again in the Kingdom." V.19 - "This do in remembrance of me."

I Corinthians 11:23-30 *in which is stated "For as often and as oft."* (see page 14)

ALL THE TYPES POINT FORWARD TO THE ANTITYPE....

Type

Passover - man's part.

P R I E S T Priestly mediation, the priest's part.

Antitype

Yahushua's Supper Priestly work of Yahushua -
Man's part Yahushua's part for man

It is Roman doctrine to offer Yahushua often, NOT as the Book of Hebrews state, and as the Passover type shows.

Acceptance of the sacrifice by man.

Acceptance of the man in Yahushua

Yahushua died once for sin, a memorial once a year - the year representing the time - the work of redemption is done for man.

Where there is no type, there is no truth.

See Paul, [I Corinthians 11](#), and [5:8](#) and [Acts 20:6](#). See also, pages 11 And 12, Facts of History ... kept by the early church, apostles etc. (Pages 15 to 18).

THE SEAL OF YAHUEH

We do not find anywhere in the scriptures any statement that Yahushua's Supper should be kept according to man's appointment. *Nor is there any statement that it is to be kept at any other time than at the time Yahushua's Supper was instituted to supersede the Passover feast of which the Passover was the type.*

Of the Passover and feast of unleavened bread, it is said, [Exodus 13:1 -10](#), [Note Verse 9](#),

["And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that Yahueh's law may be in thy mouth: for with a strong hand hath Yahueh brought thee out of Egypt," V.10, "Thou shalt therefore keep this ordinance in his season from year to year"](#)

Yahueh's seal, or sign that He has given, as to who are His, will be His name in their forehead. It was the Passover that sealed Israel as belonging to Yahueh. Today it will be the feast of Yahushua that seals His people. There is a double seal: first by Creation, secondly by Redemption.

[Ezekiel 20:12](#),"Moreover also I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them."

The Sabbaths are a sign. Will we as people have the seal of Yahueh upon us by keeping Yahueh's memorial Sabbaths, or will we have the mark of the beast in our hands and foreheads?



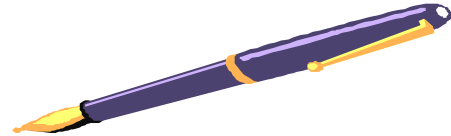
Dear Reader,

What would stop you from celebrating the Yahushua's Supper any, or every day of the week? - think it over - **Do you have scriptural proof for what you do?** Could you celebrate Yahushua's Supper on Sunday? - **Well, this is the way Sunday is observed, by the celebrating of Mass – Yahushua's Supper.**

If you wish to be one with Yahushua, you in Him and He in you, you must know that you are in harmony with Heaven and **Yahueh's appointed times**, not following man, or the Man of Sin, the Lawless one, spoken of in [II Thessalonians 2](#), or [Daniel 7:25](#).

MAY YAHUEH GIVE, YOU WISDOM, KNOWLEDGE AND STRENGTH.

Written and prepared by
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29/07/04



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