

**DOCTRINAL
POINTS**

THE
CHURCH OF GOD

May 28, 1966
Revision of

DOCTRINAL POINTS OF THE FAITH OF THE CHURCH OF GOD

Inasmuch as the Church, as an organized body of believers, accepts and upholds certain tenets of faith, and as the licensed, and ordained ministers, and officers of the Church have accepted these articles of faith without reservations, and such are the faith of the body at large, the same are published as follows, that each member may acquaint themselves better with the Faith of The Church of God. II Tim. 3:15; I Tim. 4:6, 16; John 7:16, 17; II Tim. 3:16, 17; Matt. 4:4.

--DOCTRINE--

DOCTRINE SHALL IN ALL cases be according to the Holy Bible as it is summed up in the Saviour, and inasmuch as the Scriptures clearly teach the following points of doctrine, the same are listed as essential parts of "the Whole Armour" of our faith; Eph. 6:11.

(1) THAT the Bible, the Old and New Testaments, is inspired as no other writing is, and is complete, infallible, and expresses God's complete will for man.—II Tim. 3:16; Romans 15:4; II Peter 1:20, 21; Rev. 22:18, 19; Deut. 4:2; Deut. 12:32.

(2) THAT Jehovah alone is God, the Creator of the heaven, the earth, the sea, and all that is therein.—Gen. 1:1; Jer. 10:10, 12; Eph. 3:9; Heb. 1:10; Rev. 10:6.

(3) THAT Jesus of Nazareth is the only begotten Son of God, conceived of the Holy Spirit, born of the virgin Mary, and is our Lord, Savior, and Redeemer.—Matt. 1:18-21; 3:17; Luke 1:28-35; John 3:16.

(4) THAT Jesus proved His Messiahship by remaining in the tomb exactly three days and three nights, rising in the end of the Sabbath.—Matt. 12:40; Dan. 9:26, 27; Crucified in the midst of the week, Wednesday; Matt. 28:1-6 (Rose on Sabbath).

(5) THAT the Holy Spirit is "the Comfort-

er," which abides in the believer and He is manifested by the power, and the fruits of the Spirit, as in Acts 2nd Chapter, John 16:7-14, and Gal. 5:22-26. Manifestations regulated according to I Corinthians 14th chapter.

(6) THAT Satan is a personality, and as "the devil," he is an adversary of God and the children of God.—Isaiah 14:12-20; Ezek. 28:13-19; Rev. 12:7-9; John 3:44.

(7) THAT man was created perfect originally, but through disobedience fell, bringing imperfection, death, and God's wrath upon mankind.—Gen. 3:17-19; Matt. 19:8; Romans 5:12, 17; I Cor. 15:21, 22; Gen. 1:26-28.

(8) THAT the Christian's life must be patterned after the example of the perfect man—Christ Jesus, who shall have pre-eminence in all things.—II Cor. 5:17; I Peter 2:21-25; I John 2:6 I John 3:5; Col. 1:13.

(9) THAT an inspired Bible name for God's called out assembly is the "Church of God." These saints will faithfully uphold all the principles of the Kingdom of God.—Acts 20:28; I Cor. 15:9; Gal. 1:13; I Cor. 1:2; I Tim. 3:15; Ex. 19:5, 6.

(10) THAT the apostolic organization and government of God's Kingdom is the only one taught in the Bible for the Church of God.—Isa. 9:6; I Cor. 12:28; Eph. 4:11-16.

(11) THAT "Pure Religion," personally experienced by the one regenerated by its power, is the only safe one to trust in.—John 3:1-12; Romans 6:1-12; Romans 13:14; Gal. 3:26, 27; Matt. 19:28; James, 1:27.

(12) THAT repentance must be preached.—Matt. 4:17; Mark 6:7, 12; Luke 13:3; Luke 24:47; Acts 2:38; Acts 17:30, 31.

(13) THAT conversion is essential to salvation.—Luke 22:32; Acts 3:19; Psalms 19:7.

TO TEACH the sanctification of holy living is commanded for the people of God.—John 17:17; Acts. 29:13; I Cor. 13; I Cor. 8:11; I Tim. 2:21; Heb. 12:12; I Peter 3:15; I Peter 1:15.

(15) THAT baptism by immersion is condemned, as declared by the Master and our earliest belief.—Ex. 20:13; Matt. 5:21, 22; Romans 13:8-10; Matt. 26:52; John 18:36; Rev. 13:10.

(25) THAT the law of the clean and unclean is still to be observed in this age.—Lev. 11th chapter; Eccl. 3:14; Mal. 3:6; James 1:17; Acts 15:20, 29; II Cor. 6:16-18; Rev. 16:13; Isa. 65:4; Isa. 66:11-17.

(26) THAT the use of intoxicating liquors, alcoholic stimulants, narcotics, tobacco, and any habit-forming drugs, is condemned.—I Cor. 9:25; Prov. 23:29, 30; Dan. 1:8, 12; Gal. 5:19-21; I Cor. 3:16, 17; I Cor. 5:11; I Cor. 6:10.

(27) THAT our perfecting thru the continuation in the observance of "the Law of God," should be taught as Jesus directed. This is "The Law of Life in Christ".—Isa. 42:21; Matt. 5:17-32; Matt. 19:17; Matt. 22:34-40; Romans 8:1, 2; I Cor. 9:21; James 2:10, 11; I John 5:3; Rev. 14:12; Rev. 22:14.

(28) THAT sin is the transgression of "the Law" as Jesus demonstrated it.—Romans 6:23; I John 3:4; John 8:1-11; John 16:9.

(29) THAT justification from sins is through Christ alone.—John 1:29; Romans 3:24-31; Romans 4:24, 25; Romans 5:1.

(30) THAT the return of Jesus Christ will be literal, visible, personal, and is imminent.—Acts 1:11; Acts 3:20, 21; I Thess. 4:16, 17; II Thess. 1:7, 8; Matt. 24:15-31; Rev. 1:7.

(31) THAT the throne of David will be established at Jerusalem by the person of Jesus Christ.—Zech. 14:4; Dan. 2:44, 45; Dan. 7:13, 14, 27; Rev. 5:9, 10; Micah 4:8; Luke 1:23, 33; Isa. 24:20-23.

(32) THAT the institution of the millennial reign of the kingdom of heaven is at the return of Jesus.—See above; also Rev. 20:4.

(33) THAT judgment is upon the house of God during the gospel age.—I Peter 4:17; John 3:18-21.

(34) THAT the righteous are resurrected and

(16) THAT there is efficacy in the fervent prayer of the righteous.—Prov. 15:8; John, 14:13; Matt. 21:22; James 5:16; I John 3:22; I John 5:14.

(17) THAT the prayer of faith and anointing will save the sick.—James 5:14-16; Mark 6:13; Acts 5:15, 16; Acts 9:17; Acts 28:8.

(18) THAT the laying on of hands is to be practiced.—see above references and Acts 8:14-18; Acts 19:6; II Tim. 1:6.

(19) THAT the Passover is to be observed annually on the beginning of the 14th of Abib, and after the example of Jesus.—Ex. 12:6; Ex. 13:10; Lev. 23:5; Luke 22:8-17. The Lord's Supper is a perpetual ordinance until it is fulfilled in the Kingdom of God. (Verses 16, 18).

(20) THAT we ought to wash one another's feet.—John 13:1-17.

(21) THAT we should observe the seventh day of the week, from even to even, as "the Sabbath of the Lord".—Gen. 2:2, 3; Eccl. 3:14; Ex. 20:8-11; Ex. 31:14-17; Ezek. 20:12; Isa. 58:13; Isa. 56:2, 7; Luke 4:16; Mark 2:27, 28; Matt. 12:10, 12. Evening is at sunset, when the day ends and another begins.—Gen. 1:5, 8, 13, 14; Deut. 16:6; Mark 1:32; Lev. 23:32 (last part); II Chron. 18:34; Neh. 13:19; Heb. 4:3-12.

(22) THAT we recognize the Bible calendar, and "observe" the Seven Annual Holy Days of God as "The Way" to fulfill: "Come to the Marriage Feast" of Matt. 22.—Lev. 23rd chapter; Ex. 23:14-17; Matt. 23:1-3; Matt. 28:18-20.

(23) THAT the paying of "the tithe" of all "increase" is a continued obligation.—Gen. 14:18-20; Heb. 6:20; Heb. 7:1, 2; Lev. 27:32; Num. 18:21; Deut. 8:18; Prov. 3:9; Psa. 24:1; Mal. 3:8, 10; Matt. 23:23; I Cor. 9:11-14; Romans 15:27; Phil. 4:17, 18.

(24) THAT all carnal warfare, and the par-

rewarded at the coming of Jesus.—I Thess. 4:16, 17; I Cor. 15:22, 23, 52; Rev. 20:6; Matt. 25:31-46.

(35) THAT the meek shall inherit the earth.—Matt. 5:5; Psalms 37:11, 34; Prov. 10:30; Rev. 5:9, 10; Rev. 21:2, 3.

(36) THAT there shall be a final regathering of the dispersed nation of Israel.—Ezek. 37:21, 22; Joel 3:1; Jer. 31:8, 9; Isa. 61:4.

(37) THAT the wicked dead are resurrected to final judgment, and not to probation.—Eccl. 3:17; Eccl. 12:14; Acts 17:31; II Cor. 5:10; II Peter 2:9 Rev. 20:7, 8, 12, 15.

(38) THAT the wicked are destroyed.—Ezek. 18:4; Romans 6:23; Nahum 1:10; Mal. 4:1-3; Psalms 37:10, 20, 38; Rev. 20:10, 15; Rev. 21:8; Rev. 22:10.

(39) THAT the Third Angel's Message is a present day message, and will continue to the advent of Jesus.—Rev. 14:9.

(40) THAT the seven last plagues are literal, and fall at the termination of this Gospel age.—Rev. 14:9, 10.

(41) THAT we shall practice fellowship in the brotherhood of Christ according to: — Prov. 4:18; I John 1:7; I John 5:1; Eph. 4:11-16; I Cor. 1:1-3.

—DOCTRINE TAUGHT—

No member who teaches a doctrine contrary to any point of our essentials of faith as taught by the body and published through our literature, either by precept or example, shall be considered a member in good standing of this body.

"40 Doctrinal Points of Faith" were adopted November 4, 1933, at Salem, W. Va., in unison by members of the Twelve, the Seven, and the Seventy, who were present at the reorganization after an all night and day of fasting and prayer.

These doctrinal points were revised by the Council of Elders on this 21st day of November, 1965, in meeting at Richland, Washington.

"The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding."

Prov. 9:10

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Ecclesiastical History, vol. 1, ch. 2, sec. 30, by Gieseler. Many others have the same thing to say about the Jewish Christians (Nazarenes).

Each individual is a tabernacle and when we meet together on the time that God has set "moed" we honor Him in His appointed season. Each individual is a tabernacle, and when more than one tabernacle comes together, this makes the tabernacles feasting together. The tents of Israel were not doing the feasting it was the individuals dwelling in the tents that honored God in His set time, appointed Feast of Tabernacles. See 2 Cor. 5:1-4; 1 Peter 1:12,13.

David said, "How amiable are thy tabernacles, O Lord of hosts!"

"I am the Lord I change not..... Mal. 3:6.

"---With whom is no variableness, neither shadow of turning." James 1:17.

P. O. Box 804
Caldwell, Idaho
83605

THE SACRED APPOINTMENTS AND HOLY DAYS

THE FEASTS OF GOD

A study on the Holy Days of Leviticus 23rd chapter in which we consider the place of the Moed and Chag in the Messianic dispensation.

What was to be observed "forever?" "Unto all generations?" And what was to cease at Calvary? These problems are answered in the Scriptures, clearly, unmistakably, and the one who wishes to know can understand, and be in the will of the Heavenly Father in these things. Seek and ye shall find: Search the Scriptures daily to see whether the things preached to you are so: and once you know the truth, let it make you free from the errors and traditions of men, and the dogmas of the so called Christian Churches.

What do the Scriptures teach? What shall we believe? What shall we practice? What is the truth which frees, on the problems of the Holy Days and Festivals of the Almighty? To the Law and to the Testimony was the rule, and is the rule, for measurement of "truth". If any one teaches contrawise to the Scriptures, believe him not, for there is no truth in him. Isa. 8:20. Therefore we command the "truth seeker" to this rule in this study of this most important subject.

Let us remember the word "seasons" Gen. 1:14 of the King James Bible is translated from the word "moed" and means set or Holy Festival. By this we understand God considered all of His Holy Feasts during creation week, and they were to be determined in the year, in their proper season by the sun and the moon. The only ex-

weekly Holy Feast, a memorial of creation. The Seventh Day of each week begins and ends at sunset. Remember these all are God's set Feasts, and stand or fall together.

WHAT DAYS SHALL I KEEP?

Most Sunday keeping Christians think that the only requirement is to believe that Jesus is the Christ---"and thou shalt be saved." The churches continue to add certain "ordinances", Sunday worship, Easter, Christmas, trinitarianism, purgatory, and immortality of all souls whether in heaven or in hell. Yes, they teach that people live in flames of fire and torment eternally, but the Bible says "death and hell were cast into the lake of fire. This is the second death." Rev. 21:8. It is impossible to be alive and dead at the same time. Jesus said "in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. Yes, truly we have been indoctrinated with the traditions and commandments of men. It is foolish to believe what was good enough for grandfather, and grandmother, father or mother is good enough for me. We need truth. Yes, they tell us that we do not need to keep the holy Sabbath (seventh day of the week). They say that Jesus rose on the first day of the week thus making it "the Lord's day." To many this is a plausible argument, but to a Bible student this is just so much "double talk" and arguments, to "muddle" the picture, while they seek to bring in Sunday sacredness. There is no Scripture to support a Sunday resurrection. On the contrary the Bible says Jesus rose in the "end of the Sabbath." Matt. 28:1. The Greek says "as it began to

dusk toward the first of week." The Bible day began at the going down of the sun. Gen. 1:5; Mark 1:32; Deut. 16:6.

The strange part is that some Christians while upholding Sabbath sacredness for the Christian believer, in some cases, and in con- tending for Passover observance for the mem- orial supper of the "Lamb of God," or in advo- cating the continued obligation for "tithing," or the clean meats, will strait-facely pick out and use these very same texts, which the Sunday-keeper use against their faith and the Sabbath, and will present them as evidence that the Feasts and Festivals of God Almighty ceased at the "cross"; and, that henceforth, only the Sabbath day is obligatory for the Christian. Yes, I mean the same texts, and in the same manner, and for the same reason, and identical purpose, that is, of abolishing those holy days and the festivals thereof, which were ordained by God Himself, and proclaimed to be His own, ("even these are my feasts." Lev. 23: 2) and to be kept "forever", and "to all gene- rations." If these texts do not pertain to Sabbath keeping, they do not pertain to the other sacred days and seasons of God, and a candid, un- biased study of them will convince the truth seeker.

CONSIDER THESE WORDS

Of the Passover day (Nisan 14th), God says "This day", and not the manner of its observ- ance, notice, "shall be unto you for a mem- orial: and ye shall keep it a feast to God throughout your generations; ye shall keep it a feast by an ordinance for ever." Ex. 12:41.

Of the Sabbath of Passover and Unleavened Bread, beginning the seven days with the 14th or Passover day, Ex. 12:18; Matt. 26:17; Mark 14:12; Luke 22:7, God says, "Therefore ye shall observe this day in your generations by an ordinance forever." Ex. 12:17. Then He ex- plains why it shall be kept, saying, "It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that God's law may be in thy mouth----." Ex. 13:9.

Of Pentecost day, God commanded "And ye shall proclaim on the selfsame day, that it may be a holy convocation (sacred public meeting) unto you: ye shall do no servile work therein: it shall be a statute forever in all your dwellings throughout your generations." Lev. 23:1.

Of the Day of Atonement, God decreed, "On the tenth day of this seventh month, there shall be a day of atonement (fast day)----and what soul it be that doeth any work in that same day, that soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute forever throughout your genera- tions---." Lev. 23:27-32. These things did not end at the cross as some teach no more than their generations ended at the cross.

Of the Feast of Tabernacles (Sukkoth), God said, "And ye shall keep it as a feast unto God seven days in the year. It shall be a statute forever in your generations," Lev. 23:41. In the 23rd chapter of Leviticus there are two words used in the Hebrew Scriptures which are trans- lated "feast". One of these is "moed", and the other is "chag". The latter means a feast, or a festival; but the former means "set times", or "appointed days". A "chag", or festival, may be upon these "moed" days, or a "chag" may

be on other days besides these. But what we wish to point out is this fact, God has set aside certain days for His people, and these days, called "moed", include the seventh day Sabbath. Please read Lev. 23:2,3. Proof, you ask? Read the words "appointed times" instead of "feasts", for the Hebrew here has the word "moed". Thus you will read correctly, "Speak unto the children of Israel, and say unto them, concerning the 'set times' of God, which ye shall proclaim to be holy convocations (sacred meetings), even these are my 'appointed times'".

The first "moed", or "set time", or "appointed season", is the seventh day Sabbath: "Six days shall work be done; but the seventh day is the sabbath of rest, an holy convocation (sacred meeting); ye shall do no work therein." Verse 3.

Then follows other "moed", or "set times", or appointed days" of which God says, "These are the 'appointed times' (moed) which ye shall proclaim----besides (or in addition to) the sabbaths of God." Lev. 23:38. According to the inspired text we have considered, there are the three sacred seasons, "appointed times" (moed), besides (or in addition to) the sabbaths, seven of these (moed), besides the seventh day sabbath, which is also designated in verse 2, as in "moed", or an "appointed time," or a "set day". It is our belief based on the Scriptures, that these three appointed seasons, called "moed," are established meeting dates, wherein God's people are to meet before Him, and He will surely meet with them, including, and in addition to the seventh day sabbath. All are "set times", set by God, His "moed", the weekly Sabbath day, the seven annual sab-

bath days, and the three annual feast times all are "moed", and together they stand, or together they fall; for all are to be observed in all generations, and all are to be kept forever. Ex. 24:12; Lev. 23:44.

You ask, how are they to be observed today? If you will go to the Scriptures for example, you will find that they have been observed in different ways in the past. (See Ex. 12; Numbers 28; 2 Chron. 30) you will read that they are to be observed after a different manner in the days to come. But the question is, for us, "How are we to observe them?" The answer is found in Hebrews chapter 10, verses 1 to 25. The law had "a shadow of good things to come" (verse 1). Those shadows were the animal sacrifices, "but in those sacrifices there was a remembrance made of sins every year." Verse 3. But! "It is not possible that the blood of bulls and goats should take away sins." Verse 4. Therefore of the "Lamb of God" it was prophesied of Him as saying, "Sacrifices and offerings thou wouldst not, but a body thou hast prepared me." Verse 5. So then, the "shadow," of sacrifices which was the offering of bulls and goats, gave way at Calvary (there remaineth no more sacrifice for sin, Heb. 10:10,12,18,26), when the "body of the Lamb of God, His son," was sacrificed once and for all upon Mount Calvary. Concluding, therefore, we are commanded, not to be found "forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as we see the day approaching." Verse 25.

The true sacrifice has been slain, the offering has been given, and its power covers even the cleansing of the conscience, once

and for all. What remains for us but not to forget the assembling of ourselves together on God's appointed (moed) times, and threcon exhort one another to serve the living God? The body which was prepared by God has been offered: it has taken the place of the shadow, of the sacrificed bulls and goats. Henceforth being covered with the blood of Jesus as a Lamb without blemish, we keep God's "appointed times, "looking unto Jesus, the author and finisher of our faith. He endured torture, and despising the shame, and is set down at the right hand of the throne of God. Heb. 12:2.

FURTHER CONSIDERATION

In Leviticus 23rd chapter, and elsewhere, we have learned that set times, appointed seasons, (moed) have been given to God's people that He might meet with them and they might come before Him. Can the creature demand of the Creator to change His times? Shall we be so presumptuous as to say, "away with God's appointed times, we shall come before Him when, and as we please?"

These "appointed" will still be enforced in the days ahead of us. In the thousand year reign with Jesus as King the "moed" are observed, Isa. 66:23; Zech. 14:16-21.

Isaiah says that in the millennium all flesh shall worship before God on the Sabbath and on the New Moon days and in God's plan the New Moons have their part and purpose, as well as the weekly Sabbath. They determine the seasons (moed) when man shall appear before Him; and one of these New Moons is a sabbath day. Lev. 23:24. This text fixes Sabbath day sacredness

Then, too, consider Zechariah, where we are told after the battle of Armageddon, after the millennium is begun, that "every one that is left of all the nations (and that surely means U.S.)-----shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Zech. 14:16. You say this is compulsory! Well, let's look at it this way, they will go, or ELSE! If they don't go, there will be no rain for them, but plenty of plagues. "He does not compel them to go, O No; He just makes them willing to go." They go not only to worship the Lord of Hosts, but also to keep the "Feast of Tabernacles." Don't you think it is time to start right now, if you haven't already done so, to keep the Sabbath, and to observe the New Moon, and to keep the Feast of Tabernacles? It is easier to obey by faith, than put these things off and undergo the plagues with the rebellious ones.

OUR SAVIOUR'S EXAMPLE

The Saviour said, "I am not come to destroy, but to fulfill," - observe, obey, do. Matt. 5:17.

He was careful to keep the weekly Sabbath day. It was His custom, or habit. See Luke 4:16.

Also we find Him keeping the Feasts of God. (See John 2:23; 4:45; 5:1; 6:4; 7:2, 10, 14, 37; 13th chapter). He was our example. We do not read of Him ever offering upon the altar, nor sacrificing a lamb, a goat, a bullock, a dove; but you do read that He kept the (moed) appointed times, the holy days. We can safely follow Him, surely!

still observe the fifteenth of the month). When the weekly Sabbath was past Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him----- And the women, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments, and rested the Sabbath day, according to the commandment." John 19:14,31,42; Mark 16:1; Luke 23:56.

Here is proof that these women were observing God's appointed (moed) set times. One of these was the weekly memorial of creation mentioned in Lev. 23:2,3.

AT PENTECOST

The day of Pentecost was also a Sabbath day; it was also one of the "moed" days of Lev. 23:21. In Acts 2:1, we read of the Saviour's disciples being in worship on that sacred day, "and when the day of Pentecost was fully come, they were all with one accord in one place." If it is wrong to keep these sacred days, if the Master had abolished them, then why were these, His disciples, keeping the Pentecost Sabbath day? Why did the Holy Spirit come upon that sacred day? How could they be in one place, in one accord, except by being led by the same "word" - by the same desire to obey? It was no accident that the Spirit came upon that day; nor was it accidentally that the disciples were together at that time. It was a sacred day, and, like their Master, they wished to show their love for the Father by oblation.

If one objects, saying that He was just present at these feasts in order to reach more people, and teach greater crowds, we can answer that the same objection is put forth for His being present in the Temple and the Synagogues on the Sabbath day. Of course we know that His purpose was to "fulfill" the law; and the Sabbath and the other sacred appointed times (moed) stand or fall together. They are all God's "set times" and Jesus kept them as such. Matt. 5:17,18.

Can we not safely and surely follow the example of the one who said, "I am the way, the Truth, and the Life," and "He that followeth me shall not walk in darkness, but have the light of life"?

THE DISCIPLES' EXAMPLE

The intimate disciples of the Saviour walked with Him, and talked with Him, during the years of His ministry. Therefore, they would know the doctrine He taught. We can safely look to these saints of that early day to show us "the way". After the death of Jesus we first read of the women disciples, who, when they had witnessed His body being placed in Joseph's new tomb, rested on the Sabbath day following, then after the close of that Sabbath prepared the anointment materials (this Sabbath day was the Jews' Passover). They had not eaten it yet. See John 18:28; John 19:31,42. Jesus had already eaten the Passover on the 14th day of the month (moed), as the law said. Ex. 12:18; Matt. 26:17; Mark 14:12; Luke 22:7. Jesus and His disciples took the Passover at the appointed time - first month Nisan 14th day. The Jews

Smith-Goodspeed's translation renders this text: "On the day of the Harvest Festival, they were all meeting together." Moffat gives us: "During the course of the day of Pentecost, they were all together." Rotherham translates: "And when the day of Pentecost was filled up the number of days, they were all together with one intent."

Like obedient children, who loved their heavenly parent, they were all together in that "holy convocation" on that "Sabbath", not accidentally, but because it was one of the "moed" days, to be kept as a Sabbath, "as a statute for ever", and "throughout all generations." Lev. 23:21.

God has appointed set times to meet with His children, and He blesses those who are obedient as to the time and the spirit of the days.

UNLEAVENED BREAD AT PHILIPPI

"And we sailed away from Philippi after the days of unleavened bread.: Acts 20:26. While it is not said that the disciples kept the feast, in this text, yet it is evident that their delay in sailing was that they might be able to keep this solemn feast with the other disciples at Philippi. Verse 7 tells us that they rested over the weekly Sabbath at Troas, and did not continue their journey from there until the first of the week. Both verses indicate their obedience to the "moed" days of Leviticus 23rd chapter. Verse 6, of the feast of unleavened bread; and verse 7, of the weekly Sabbath, teach us of the disciples' obedience as to these sacred days.

PAUL AS TO PENTECOST

Not only had Pentecost Day been a most solemn day from antiquity, it had been observed in memorial of the giving of the law, as well as the Harvest Ingathering, but to the early Assembly it was additionally an especially important "moed"; for on that day, as we read in Acts 2:1, the promise of the Father had been showered down upon them in the outpouring of the Holy Spirit. For this reason, we readily understand why Paul was anxious to meet with the other believers on Pentecost day. And so we find the record, "He hastened, if it were possible for him, to be at Jerusalem the day of Pentecost." Acts 20:16.

NOTHING PREVENTED PAUL

In answer to the suggestion that Paul merely was present on the "moed" holy days that he might be able to proselyte more of the worshippers who were attending the Feasts; to us the following text answers this objection completely. Paul was at Ephesus. He was entreated by them that he might tarry with them; but he did not consent to their pleas, but bade them farewell, saying, "I must by all means keep this feast that cometh in Jerusalem." Acts 18:21. You ask, "what feast?" We believe Acts 20:16 explains what kind of feast he was attending, and we do consider it to be important that Paul declared that he "must keep the feast that cometh in Jerusalem." No where do we find in all of the Scriptures where the disciples of Jesus ever kept a feast, or festival, other than the "moed" (set times) as given in the

23rd chapter of Leviticus. Paul was our example that the disciples should keep the "moed" set days of God.

A NEW TESTAMENT COMMAND

Turn now to one more text, 1 Cor. 5:7, 8, and there consider Paul's command to the Corinthian disciples, hence unto us. Paul admonished them to "clean up", for the sin of a few was contaminating the whole "assembly." He said, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 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." Here is a New Testament command to keep the feast "with the unleavened bread of sincerity and truth" because Christ our passover is sacrificed for us. Paul was speaking here of the "Feast of Passover and Unleavened Bread," a "set time" (moed) of seven days, beginning with the Passover day, Nisan 14th. Ex. 12:18.

IN THE AGE TO COME

Consider Isaiah 66:23 for a moment. The setting is the "Restoration Age", the Millennium, and here we find those left on the earth keeping the "moed" (set times of Lev. 23.) "And it shall come to pass from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Who has the authority to say that "from one sabbath to another" means only the

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seventh day sabbath of the week, and thus exclude the other "seven" sabbaths, the "moed" (set days) of Leviticus 23rd chapter? Let us not add to, nor take away from the "word". God has said, "These are the feasts (moed-set days) of the Lord-----besides the sabbaths of the Lord." Lev. 23:37, 38. The seventh day is one sabbath; what are the others? The word is plural, sabbaths, so let us not limit it to one sabbath- the seventh day of the week, but include all seven sabbaths, in addition, which the Lord has proclaimed to be "moed or set times, "forever", and "to all generations."

Here the sabbaths are listed: The seventh day of the week Sabbath - Lev. 23:3; Passover and Unleavened Bread - Lev. 23:7, 8; Pentecost - Lev. 23:21; Trumpets - Lev. 23:25; Atonement - Lev. 23:28-32; and Tabernacles - Lev. 23:35, 36. Here are seven annual sabbaths, beside the seventh day weekly sabbath. From one sabbath to another sabbath shall all flesh (and that surely includes me, and you) come before the Lord to worship! And remember that the "new Moon" establishes the set seasons the "moed" of the Lord, and without it you cannot determine one of the sacred days. And remember, too, that one of the new moons is commanded to be kept as a "sabbath", and no personal, servile work is to be done on that day. Lev. 23:24. It is a rest day, the new moon day of the seventh month.

One more text confirms the sanctity of the "set times" of Leviticus 23 during the time called "forever," and designated as through "all generations." Turn to Zechariah 14:16, and again read. The setting is after the battle of Armageddon. The enemies of the Most High have

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50; Numbers 9:14; Numbers 15:14-16, 29, 30; Isa. 56:6-8. Jesus said, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father----the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4:21-24. Jesus also said, "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. Sunday, Christmas, Good Friday, Easter, Lent, etc. are the commandments of men. They do not have any scriptural authority whatsoever. These fasts and feasts of man God is not pleased with. God says, "when ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations:---- your (man's) appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them." Isa. 1:12-14. Let us get back to the ones God the Father called.

Ex. 23:17 - "Three times in the year (Passover, Pentecost and Tabernacles) shall (a command) all thy males appear before the Lord God." Here we find the command only mentioned males to come three times in the year, but as the head of the house was responsible for the spiritual welfare of his family, we believe that the command included men, women and children. In support of this let us examine Deut. 16:1-16. Verse 16 says, "Three times in a year shall all thy males appear before the Lord thy God in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not

be brought down. His reign has begun. still some nations are scattered over the earth, and they shall not come from doing obedience to the "Great King" but "God's house is established in the top of the mountains," and "many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people." Isa. 2:2-4. What people are rebuked in the Millennium?

And now to Zechariah 14:16-19. "It shall come to pass that every one that is left of all the nations (and that means US) which come against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." God does not force the people to come up at that time to keep the "Feast of Tabernacles" (moed), He just makes them willing. The "moed" (set days) are not for Israel alone as some teach, but was for the stranger as well. Please turn and read the following texts. Lev. 19:33,34; Exodus 12:47-

appear before the Lord empty." Again the command is to appear before the Lord three times in a year. Verses 11-14 tell us who is to appear, and we quote verse 14, "And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates." This does not leave anyone out.

LET NO MAN CONDEMN YOU

In Col. 2:16 there is a text that is advocated by those who uphold Sunday sacredness and oppose the observance of the "seventh day of the week" Sabbath. It is said by them that when we observe a day, be that day the weekly Sabbath, or any other (Bible) holy day, then we stand condemned before men, and are again in our sins. (It is all right with them to keep Easter, Christmas, Sunday.) Paul is explaining in this text that we are saved from our sins, we are complete in Jesus our Saviour, that His sacrifice has paid the price that we could not pay, and we are therefore "rooted and built up in Him." Then he continues, saying, "Let no man therefore judge (no man is our judge. God only is our judge.) you in meat, or in drink, or in respect of an holy day, or of the new moon, (And there is a new moon each month; they are for times and seasons with the sun. Gen. 1:14.) or of the sabbath days; which are a shadow of things to come; but the body is of the Messiah."

Is Paul in this text, teaching us that we should no longer refrain from our toils on a day of rest, that we should no longer consider

a day holy, even though God has declared it so, that we should in no way observe a day as sacred, after we are once freed from sin and are in the faith of Jesus? Is that what Paul is advocating? If so, he is making no exceptions, and with the abolishment of the sabbaths and the "moed" (holy days) of God, are abolished all the sabbaths and holy days of the Christian Church.

Before we condemn our Brother, let us be sure we understand what Paul is teaching. Let us go back to the Greek and check on a few words, and try to get closer to Paul than the translations have brought us. Take the word "judge;" it also means "condemn." The word "respect" also can mean "manner of observance" or "portion." So let us read the verse anew with this understanding, "Let no man condemn you in meat, or in drink, or the part, or portion, or manner of observance, of a holy day, the new moon, or the sabbath days." This should make the meaning clearer, but let us go on to the next verse "which are a shadow of things to come; but the body is of Christ." Which are" is present tense, and we note that this was spoken by Paul over 30 years after the cross. This being present tense would also denote something reaching into the future. Christ is the head. The true Church is the body. A shadow is a shadow until it meets its object. The things that pointed forward to the cross were a shadow until they met the cross. What were the things that met the cross? It was fore ordained that Jesus was to become the sacrifice to end all carnal sacrifices. What were the shadows of this and where did they end? Let us turn to Hebrews chapter 10, and

begin to read with the first verse. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered up year by year continually make the comers thereunto perfect." "What was the shadow contained in the law? "Those sacrifices", and further, "For it is not possible that the blood of bulls and goats should take away sins."

Then Paul tells us what that body was, of which these sacrifices and offerings were but shadows. He says, "Wherefore when he cometh into the world, he saith, sacrifices and offering thou wouldst not, but a body thou hast prepared me." It was when Jesus came to do the will of His Father, to become the "Lamb of God" that taketh away the sin of the world to become the sacrificed bullock, the goat, the dove, yea, all the "portions" that were offered up day by day, and upon the "holy days," the "new moons" and the "sabbath days" that He completed that of which these sacrifices were but a shadow. "He taketh away the first, that He may establish the second." Heb. 10:9.

Yes, a body God had prepared, and that body was the Messiah's. It took the place of all the bullocks and goats, and every sacrifice, meat offering and drink offering which had been offered up for the sins of the people. These things were the parts, or portions, of the holy days, and they were a shadow of that body which was to come, and which was fulfilled in that supreme sacrifice of Jesus the Saviour.

Did the sacrifice of Jesus do away with the holy days, the new moon, or the Sabbath day? Or was it not, rather that part, or portion,

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which was offered up in those days? The answer is clear. The "body" prepared was Jesus'. Heb. 10:5; Col. 2:17. Let no man condemn us concerning our portion, the body of Jesus, on the "moed" appointed times.

The handwriting, therefore, which was blotted out was not that which pertained to the "moed" (set times) of Lev. 23rd chapter, but rather to those sacrifices and offerings, Heb. 10:1, which made no one perfect, but were a shadow of the "body" to come, even Jesus. Therefore, that which was nailed to the cross was not the holy days of God, the new moon, not even one of His sabbaths, but the offerings of bulls and lambs and goats, which met fulfillment in the body of the "Lamb of God," on Calvary. Because He paid the price, there remains for the believer no more sacrifice for sins. Heb. 10:26. So, beloved, we see that Paul was teaching the all sufficiency of the sacrifice of Jesus, once and for all, and was in no way abolishing the "moed" (set times) of God, which were to continue for ever, even to all generations.

OBSERVER OF DAYS

One final objection we will now consider; Paul's text in Gal. 4:10, 11, which is put forth by those who wish to do away with Sabbath sacredness, and by those who wish to abolish for the Messianic believer the holy days of God. The text reads: "Ye observe days and months, and times and years. I am afraid of you. lest I have bestowed upon you labour in vain. Brethren, I beseech you, be as I am."

Paul was writing to the Galatians (1:2), who had been heathen, worshippers of pagan dieties

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before their conversion to Jesus the Messiah under Paul's ministry. He said of them, "Howbeit then, when you knew not God, ye did service unto them which by nature are no gods (dieties); but now, after ye have known God, or are known of God, how turn ye again to the weak and beggarly elements, where unto ye desire again to be in bondage?" Gal. 4:8,9. The Galatians had not been worshippers of God the Most High. They had not been keepers of the commandments of God, nor had they been obeying God in relation to His "moed" (set days, times, and seasons); but they had been worshipping "them that are no gods," as Paul says. And he asks, Now that you know the true one who is the Most High, why do you want to "turn again" and be in subjection to them; why do you want to "again be in bondage" to them? Therefore, the Galatians were not erring by observing God's Sabbath day, nor other of His sacred days, but going wrong by returning to where they were before their conversion, and becoming slaves to that where-in they were in bondage before, and that manifestly were observing the days, months, seasons and years, which were ordained of them which were no dieties at all. These days were, manifestly the holy days and seasons of heathendom. In modern times these days are Sunday, Easter, Lent, Christmas, Good Friday, and other days, called holy by the "mother church" of modern Babylon. This text in no way nullifies the fourth commandment of the decalogue nor the obligation of believers to keep as sacred the (set days) of Lev. 23rd chapter. Paul still says, "I must by all means keep this feast (moed) which cometh in Jerusalem." (But not

the holy day; (so called) which cometh from Rome.

Jesus kept the Feasts. - Luke 2:41,42; 22:7,8; Matt. 26:17; John 2:23; 7:2,10.

Jesus' followers kept the Feasts, after His crucifixion. - Mark 16:1; Acts 2:1; 20:6.

Paul kept the Feasts, after the crucifixion of Jesus. - Acts 18:21; 20:6, 16; 21:24; 1 Cor. 16:8. Paul also said for us to "-----keep the ordinances, as I delivered them to you." 1 Cor. 11:2.

Paul said for us to keep a feast. - 1 Cor. 5:8.

Feasts are to be kept in the Millennium. - Zech. 14:16,18; Ezek. 45:21; Isa. 66:21.

It is a historical fact that the early Disciples did follow the Hebrew way in their worship of God in the faith of Jesus until the dark ages of Paganism. The Saviour was called a Nazarene from Nazareth, His childhood home. Matt. 2:23. The disciples were called Nazarenes. Acts 24:5. Of these followers historians have this to say, - "The Nazarenes (were) an obscure Jewish-Christian sect, existing at the time of Epiphanius (A.D. 371)... They recognized the new covenant as well as the old, and believed in the resurrection of Jesus. They were the Jewish Christian who settled in Pella before the siege of Jerusalem A.D. 70..... They adhered as far as possible to the economy of Moses as regarding Sabbaths, (weekly and annual) foods and the like, they did not refuse to recognize the apostolicality of Paul." Encyclopedia Britannica, vol. 19.

Dr. Hugh Smith says, concerning the Nazarenes, "despised by the Christians for their prejudice in favor of the Mosaic law (with its

The Ten Commandments



- I. Thou shalt have no other gods before Me.
- II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love me and keep my commandments
- III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.
- IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it
- V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
- VI. Thou shalt not kill.
- VII. Thou shalt not commit adultery.
- VIII. Thou shalt not steal.
- IX. Thou shalt not bear false witness against thy neighbor.
- X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

SABBATH LESSON QUARTERLY



THE SEVENTH DAY CHURCH OF GOD
P. O. Box 804
CALDWELL, IDAHO

JANUARY 1, 1972

FIRST TITHE HOLY UNTO THE LORD

SCRIPTURE READING: 2 Chron. 31:1-21.
MEMORY VERSE: Mal. 3:10.

1. What does God say Israel is to Him? Jer. 2:3.
2. Do we have an early account of tithing? Gen. 14:20.
3. How much was holy unto the Lord? Lev. 27:30.
4. How about the tithe of the herd? Verse 32.
5. Were the Ministers (Levites) to tithe also? Num. 18:26-28.
6. From where were the Levites (Ministers) to receive that which they were to tithe? Numbers 18:24.
7. When God made a covenant with Israel, Ex. 34:10-28, did He command the first fruits of the land to be brought in? Ex. 34:26, last part of verse.
8. What was brought into the house of God in Nehemiah's time? Nehemiah 10:35-39.
9. What happened to the work of God when this was not done? Nehemiah 13:10-12.
10. Is it possible to rob God? Malachi 3:7-9.
11. What are we to do with the tithe? Malachi 3:10-12.
12. What blessings are promised if we give the first fruits to God? Prov. 3:9, 10.
13. What is said about tithing in the New Testament? Heb. 7:4-9.
14. How much of the tithe (tenth) is for the Ministers? Num. 18:21-24.
15. How are the Ministers to live according to the New Testament? 1 Cor. 9:7-14.
16. Did Jesus tell the Scribes and Pharisees that they should pay tithes? Matt. 23:23; Luke 11:41, 42.

JANUARY 22, 1972

COMFORT

SCRIPTURE READING: Psa. 26.
MEMORY VERSE: Psa. 50:15.

1. Who is the author of our comfort? 2 Cor. 1:3-7.
2. What did David pray concerning his hope and comfort? Psa. 119:49-52; 76, 77.
3. Whom did David declare was his comforter? Psa. 71:18-24.
4. What did Paul say was the comfort of the teacher? Philipians 2:1, 2; Heb. 3:1-7.
5. What is the purpose of spiritual gatherings? 1 Cor. 14:31-33.
6. How are the true children of God comforted when they review God's doings? Isa. 51:7, 8; Ezek. 14:14-23.
7. What is the greatest comfort we can draw on in the hour we are separated by death from our loved ones? 1 Thess. 4:13-18.
8. To whom did the Apostle commend the believer for comfort? 2 Thess. 2:16, 17.
9. Who did Isaiah say would comfort Zion? Isa. 51:1-3.
10. Will those that mourn be comforted? Isa. 61:1-3.
11. Does Isaiah say that the Gentiles will be comforted? Isa. 66:10-14.
12. How does Jeremiah say Jacob will be comforted? Jeremiah 31:11-14.
13. When the churches in Judea were at rest, what were they walking in? Acts 9:31.
14. What kind of a comforter did Jesus promise to give? John 14:16, 26; 15:26; 16:7.
15. Is the Heavenly Father willing to give us this comforter? Luke 11:13.

JANUARY 29, 1972

PEACE

SCRIPTURE READING: Psa. 22:1-9.
MEMORY VERSE: Psa. 131:1.

1. What are we told to have in order to have peace one with another? Mark 9:50.
2. What does Peter say we should seek? 1 Peter 3:11.
3. What does David say we should seek? Psa. 34:14.
4. What promise is given to those who please God? Prov. 12:20; Pro. 16:7.
5. What exhortation does Paul make? Rom. 12:18; Rom. 14:19.
6. Who did Paul say was the author of peace? 1 Cor. 14:33.
7. How did Paul say we should live? 2 Cor. 13:11.
8. What are we to endeavour to keep? Eph. 4:3.
9. How should we be among ourselves? 1 Thess. 5:11-13.
10. What are we to follow? 2 Tim. 2:22.
11. What does chastening yield? Heb. 12:11.
12. What is necessary in order to see the Lord? Heb. 12:14.
13. What confidence must we have in order to secure good rest? Psa. 4:8; Psa. 25:12-14.
14. What characteristics have the children of the kingdom? Romans 14:17.
15. Are the saints easily offended? Psa. 125:1-5; Psa. 119:165.

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FEBRUARY 5, 1972

SABBATH HOLY UNTO GOD

SCRIPTURE READING: Ex. 34:10-28.

MEMORY VERSE: Lev. 23:3.

1. From the earliest record in Scripture, which day did God sanctify (set aside)? Gen. 2:2,3.
2. What else did God do to the seventh day? Ex. 20:11.
3. For whom did Jesus say the Sabbath was made? Mark 2:27.
4. Who is required to keep the Sabbath? Ex. 20:9,10; Isa. 56:1-8.
5. How are we to remember the Sabbath day? Ex. 20:8.
6. Is it proper that we should use the Sabbath for our own pleasure? Isa. 58:13,14.
7. What steps did Nehemiah take in order that the Sabbath be not profaned? Nehemiah 13:15-21.
8. How serious was God in requiring obedience to the sabbath in Moses' time? Ex. 16:21-30.
9. John was in the Spirit on the Lord's day. What day is the Lord's day? Rev. 1:10; Mark 2:28.
10. What does God say is a sign between Him and His people forever? Ex. 31:15-17.
11. Would it be right to gather in the harvest on the sabbath if we are behind? Ex. 34:21.
12. What did the Lord say about bearing a burden on the Sabbath day? Jer. 17:21,22.
13. Did the Lord say my Sabbaths (plural) are a sign between me and you? Ezek. 20:19,20; Ex. 31:13.
14. What was the custom of Jesus on the Sabbath? Luke 4:16.
15. What was the manner of Paul on the Sabbath? Acts 17:2; Acts 16:13; Acts 18:4,18; Acts 13:14.

FEBRUARY 12, 1972

THE CHANGE OF THE SABBATH

SCRIPTURE READING: Psalms 89:1-52.
MEMORY VERSE: Psalms 89:34.

1. What was Christ's attitude toward the law? Isa. 42:21.
2. Did Christ say one least part of the law would be done away? Matt. 5:18.
3. As pictured by Daniel, the prophet, in connection with the four universal empires of the world, what power would arise? Daniel 7:8.
4. What would this power think to do? Verse 25.
5. What would be one part of the work of this power? Dan. 7:21.
6. What power claims to have changed the law of God? Answer - the Papacy.
7. What part of the law of God has the Papacy thought to change? Answer - The fourth or Sabbath commandment.
8. By whom, and in what year, do we find the first Sunday law of History? Ans. By Constantine in the year 321 A.D. See Encyclopedia Britannica.
9. How long were the laws of God to remain? Deut. 7:9; Neh. 1:5; Dan. 9:4; Deut. 5:29; Psa. 105:7-10; Matt. 5:18.
10. Approximately 60 years after the cross, on what day was John in the Spirit? Rev. 9:10.
11. What day is the Lord's day? Mark 2:28.
12. Did Jesus give another day since He Himself said that one jot or tittle of the law would not pass away in Matt. 5:18? Heb. 4:4, 8.
13. Will there be a time when all will be observing the Sabbath? Isa. 66:22, 23. What else will they be doing at this time? Zech. 14:16-19. What is the requirement to enter the city? Rev. 22:14.

FEBRUARY 19, 1972

RICHES

SCRIPTURE READING: 1 Timothy 6:1-21.
MEMORY VERSE: 1 Timothy 6:8.

1. From what source comes the power to get wealth? Deut. 8:18.
2. How may we honor God? Prov. 3: 9, 10.
3. What are we cautioned concerning riches? Psa. 62:10, last part of verse.
4. Can riches be retained to our own hurt? Eccl. 5:13. What are some examples? Matt. 19:21, 22; Mark 10:21, 22.
5. What makes one rich without adding sorrow? Prov. 10:22.
6. Is it easy for the rich to enter the kingdom of God? Mark 10:23.
7. How are true riches obtained? Prov. 22:4.
8. Does one's life depend on earthly possessions? Luke 12:15.
9. Will our money be able to deliver us in the day of the Lord's wrath? Zeph. 1:18.
10. How did Moses esteem the reproach of Christ? Heb. 11:26.
11. Are there two classes of rich men? Prov. 13:7.
12. What is an example of the first class? Luke 12:16-20.
13. What lesson may we learn from this parable? Luke 12:21.
14. What fearful words are addressed to the rich oppressor? James 5:2, 3.
15. How may the poor of this world be rich, and can we estimate its worth? James 2:5; Isa. 54:4; 1 Cor. 2:9.

MARCH 4, 1972

MARCH 11, 1972

THE INTERMEDIATE STATE

IMPORTANCE OF CONVERSION

SCRIPTURE READING: 1 Thess. 4:1-18.
MEMORY VERSE: Rev. 14:13.

1. What did Jesus say was necessary in order to enter into the kingdom of heaven? Matt. 18:3.
2. What is changed at conversion? Romans 8:6,7.
3. What is said about repentance? Acts 3:19.
4. What is sin, and what is perfect converting the soul? 1 John 3:4; Psa. 19:7.
5. What does true repentance involve? Ezek. 18:30, 31. 2 Cor. 7:10.
6. What does repentance further require? Isa. 55:6, 7; Matt. 3:8.
7. What besides repentance is required in conversion? Acts 20:21.
8. Why is it necessary to believe on Christ? John 3:16.
9. What has Christ done for us that we should be saved through Him? 1 Cor. 15:3.
10. In order to be cleansed from sin what is required? 1 John 1:7-9.
11. After one is converted, should he continue in sin? Romans 6:1,2.
12. How does one become dead to sin? Rom. 6:6.
13. What is done with the "old man" after he dies? Rom. 6:4.
14. When truly converted what does every one receive? Acts 2:28; Rom. 8:9,14,16.
15. What is the converted person to put off? Col. 3:8,9. What will the new man put on? Col. 3:12-14.

1. By what figure does the Bible represent death? 1 Thess. 4:13,14.
2. Where do the dead sleep? Dan. 12:2.
3. For how long do they sleep in the dust of the ground? Job 14:12.
4. For what does Job say he will wait? Verse 14.
5. Where will he wait for his change? Job 17:13.
6. While in this condition will one know of those left behind? Job 14:21.
7. In what condition are the thoughts of the dead? Psa. 146:4.
8. Do the dead know anything? Eccl. 9:5.
9. Do they have any love, hatred, or envy? Eccl. 9:6.
10. Are the dead able to praise the Lord? Psa. 115:17.
11. Is there any remembrance of God while in the hands of the enemy death? Psa. 6:5.
12. Did David ascend into the heavens? Acts 2:34.
13. With what will David be satisfied? Psa. 17:15.
14. If the dead were never raised what would be the result? 1 Cor. 15:16-18.
15. Is there a promise of the resurrection? Isa. 26:19; 1 Cor. 15:52; 1 Thess. 4:16.

MARCH 11, 1972

IMPORTANCE OF CONVERSION

SCRIPTURE READING: Acts 2:36-47.
MEMORY VERSE: Romans 8:4.

1. What did Jesus say was necessary in order to enter into the kingdom of heaven? Matt. 18:3.
2. What is changed at conversion? Romans 8:6,7.
3. What is said about repentance? Acts 3:19.
4. What is sin, and what is perfect converting the soul? 1 John 3:4; Psa. 19:7.
5. What does true repentance involve? Ezek. 18:30, 31. 2 Cor. 7:10.
6. What does repentance further require? Isa. 55:6, 7; Matt. 3:8.
7. What besides repentance is required in conversion? Acts 20:21.
8. Why is it necessary to believe on Christ? John 3:16.
9. What has Christ done for us that we should be saved through Him? 1 Cor. 15:3.
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