

**Scriptures and Doctrine :: Good Friday, or Good Thursday?****Good Friday, or Good Thursday?, on: 2005/6/11 17:41**

I am in the process of working on a Bible Study on the feasts of the Lord in Leviticus 23. What is interesting about the feasts is that they offer a picture/stick diagram of Christs Crucifixion & Resurrection.

After coming out of Egypt, God told Moses to change the 7th month (Abib, and then later changed to Nisan while they were in Babylon)) to the First month.

Exodus 12:1-2 states "1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you." The first month had been Tishrei, but since they came out of the Egypt by the mighty hand of God, with signs and wonders, during the 7th month, God wanted them to make this 7th

month Abib the First month. Passover was now to be celebrated forever on the 14th day of the month (Abib).Also, the next day was the beginning of the week of Unleavened Bread, starting on the 15th and going through the 21st. The 15th and the 21st were also to be "Holy Convocations" or "High Sabbath" days. Additionally the 17th was to be the celebration of the "Firstfruits".

The Jews celebrated more than 59 Sabbaths a year (52 Sabaths & 7 "High Sabbaths" or "High Holy Days". This was due to the feasts, in which they celebrated extra Sabbaths on other days of the week, other than Saturday's, called "Holy Convocations" or "High Sabbaths".

Abib (7th month, which is now the first month on the Jewish Religious Calendar)

14th  
Thursday  
Passover

15th  
Friday  
High Sabbath  
First Day of the Feast of Unleavened Bread

16th  
Saturday  
Sabbath

17th  
Sunday  
Firstfruits

18th  
Monday

19th  
Tuesday

20th  
Wednesday

21st  
Thursday  
High Sabbath

Last day of the feast of Unleavened Bread

By looking at this picture of the Lords feasts we can see that Christ had to die on the 14th (Passover) and be raised on the 17th Firstfruits). Christ is referred to as our Passover in 1 Cor. 15:20-23 and referred as our Firstfruits in 1Cor. 5:7 and Heb 11:28 .

To put this into perspective, Christ actually died on the cross on the 14th of Abib and resurrected on the 17th of Abib. The 14th was a Thursday (not a Friday), and the 17th was a Sunday. We know that He Resurrected on Sunday because the Bible tells us that he arose on the first day of the week (Sunday) .

The confusion of the day of Christ's death (Good Friday) comes from the misunderstanding in regards to the Holy Convocations or "High Sabbaths" or "High Days" that were celebrated the same as Sabbaths, only mostly occurring on different days of the week. In Luke 24:54 when they refer to the Sabbath, they are actually referring to the "High Sabbath" on the 15th, the first day of the Feast of Unleavened Bread. To check this out go to John 19:31 where it is explained in detail that this Sabbath was a "High Day".

Also, to add to the confusion, Jewish time always starts at 6:00 P.M. and extends to the next day at 6:00 P.M. The Jews also have two evenings. One at 3:00 P.M. (the time of the "evening sacrifice") and then at 6:00 P.M (the beginning of the next day, that starts at evening). Every day at 3:00 P.M. came the evening sacrifice (Their first sacrifice was at 9:00 A.m., the 3rd hour). The Gospels of Matthew, Mark and Luke use JEWISH TIME, while the Gospel of John uses Roman time (like ours, where the day starts at 12 midnight). Christ was crucified on the cross at 9:00 A.M. (look at John 19:14 and it indicates that at the 6th hour that Jesus was standing before Pilate to be crucified. Then look at Mark 15:25 and you will see that he was crucified at the 3rd hour (9:00 A.M. Jewish time) and died on the cross for us at 3:00 P.M. (the ninth hour- see Matthew 27:46 & Mark 15:33 & Luke 23:44). This all happened on the day of Passover, just like all of the other Passover sacrifices taking place at 3:00 P.M. for one thousand five hundred years (after the original Passover sacrifice in Egypt)-only this was the final Passover sacrifice-one and for all! And they always sacrificed a male lamb, without blemish or spot at the 9th hour.

Christ was our Lamb of God, without sin (blemish or spot) who was the final sacrifice for us, who gave up the ghost at the 9th hour. What a picture all of the sacrifices were before, in anticipation of the final sacrifice!

Also, the day of Pentecost occurred 50 days after the 17th of Abib, 50 days after the resurrection (not the crucifixion). Please refer to Leviticus 23:9-11. "9 And the LORD spake unto Moses, saying, 10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: 11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it."

The above passage starts off, just after the description of the Feast of Unleavened Bread. The Feast of Firstfruits is to start one day after the Sabbath (actually their normal Sabbath day, Saturday).

Interesting?

God bless,

Stever

**Re: Good Friday, or Good Thursday? - posted by ReceivedText, on: 2005/6/12 1:47**

What about Good Wednesday???

It should be obvious to all that Good Friday doesn't fit three days and three nights in the heart of the earth.

RT

**Re: - posted by philologos (), on: 2005/6/12 4:10**

Many of the saints in past years held this view. It was prevalent among the Brethren and was also held by Graham Scroggie and EW Bullinger.

**Re: - posted by ReceivedText, on: 2005/6/12 4:48**

Quote:  
-----Many of the saints in past years held this view. It was prevalent among the Brethren and was also held by Graham Scroggie and EW Bullinger.  
-----

Not to mention John Wesley.

RT

**Re: Good Friday, or Good Thursday? - posted by crsschk (), on: 2005/6/12 7:47**

Quote:  
-----Interesting?  
-----

Very much so, thanks Stever. A nice bit of work brother. Something of an aside that jumped out immediately was at the first here;

Quote:  
-----After coming out of Egypt, God told Moses to change the 7th month (Abib, and then later changed to Nisan while they were in Babylon) to the First month.  
-----

Quote:  
-----Exodus 12:1-2 states "1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: **it shall be the first month of the year to you.**" The first month had been Tishrei, but since they came out of the Egypt by the mighty hand of God, with signs and wonders, during the 7th month, God wanted them to make this 7th  
-----

Without overstating it, a curiosity if there is any parallel to the saints 'changing' of the Sabbath to the Lords Day (Sunday) . Also of interest is just the bringing forth the remembrance of the "High Sabbath", 'extra', the telling there being that the word does not always necessitate "Saturday", of course I haven't studied this through but it seems to fall along the lines of "tithing", in that there is often a fuller and broader meaning that is not always taken into consideration. Good work brother.

**Re:, on: 2005/6/12 10:40**

RT said:

by ReceivedText on 2005/6/12 1:47:28

What about Good Wednesday???

It should be obvious to all that Good Friday doesn't fit three days and three nights in the heart of the earth.

-----

Stever's response:

My thoughts exactly. However the Jews have a different way of reckoning time than we do, even to this very day.

Any part of a day to the Jews was considered to be the entire day. If a Jew received a guest at the 9th hour, and they went home at the 10th hour, they considered that to be the entire day. For more understanding of the Jewish reckoning of days, go to Acts 10:8-33. This is a detailed read, but very fruitful. In Acts 10:30 Cornelius explains that 4 DAYS AGO he had been fasting.

Lets say that this was a Thursday (just to clarify the example for counting days) and Cornelius gets an answer to prayer at the 9th hour (3:00 P.M.). He is visited by an Angel who instructs him what to do. He immediately sends three men to Joptha to bring Peter back. The men left immediately at this time (about 3:00 P.M. or shortly after).

They rested that night, which was the first half of Friday (Jewish time-day starts at 6:00 P.M.). Friday A.M. they continue on their journey and arrive about noon, and spend the rest of the day with Peter.

Friday night, which is the beginning of Saturday to the Jews (6 P.M. Friday to us) they spent the night with Peter at Joptha. Saturday A.M. leave for Caesarea.

Saturday night, which is the beginning of Sunday (6:00 P.M. Saturday night) to the Jews they spent the night on the road .-----  
Sunday A.M. they arrive in Caesarea.

CORNELIUS COUNTS THIS ENTIRE TIME AS FOUR (4) DAYS. However, with our western minds, with our own concept of time, we see this as only being 3 1/2 days or maybe a little less, depending upon which hour they actually arrived at Caesarea. In any event, the time to the Hebrew was considered 4 days.

Today, we (you or I) could go to Israel. If we were to visit a Jewish friend and arrive at his house at 4:00 P.M. and leave at 5:00 P.M. he would consider that we had spent the entire day with him.

God bless,

Stever

**Re:, on: 2005/6/12 18:57**

RT said:

"What about Good Wednesday???"

It should be obvious to all that Good Friday doesn't fit three days and three nights in the heart of the earth."  
-----

Stever's response:

The way the Jews reckoned time in Christ's time, as well as today:

Christ gave up the Ghost at the ninth hour (3:00 P.M.). His soul immediately went to Abraham's bosom. From 3:00 P.M. to 6:00 P.M. is one day- Thursday. He spent the night in Abraham's bosom from 6:00 P.M. to 6:00 A.M.- One night- Friday night. Another day was spent there, Friday day from 6:00 A.M. to 6:00 P.M. Then, he spent Saturday night from 6:00 P.M. to 6:00 A.M. in the belly of the earth. Then, He spent Saturday DAY there, from 6:00 A.M. to 6:00 P.M. (so far we have 2 days and 2 nights-by Jewish time). Then Sunday night he is still in the belly of the earth from 6:00 P.M. to 6:00 A.M.- ONE NIGHT. And finally Sunday A.M.- all he has to do is stay there for one minute, and it is accounted as ENTIRE DAY. At 6:01 A.M. he is out of there and immediately at the tomb, in His new resurrected, supernatural body.

Total Jewish time is 3 days and 3 nights, in the belly of the earth.

Also, Passover is God's plan. Why in the World would God blow it and have Him crucified on Wednesday, which was not even Passover? Christ is our Passover! Christ is our Passover!

1 Cor 5:7-8 not only tells us that Christ is our Passover, it also describes the feast of Unleavened Bread that followed the day after Passover:

7. 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:

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.

God bless,

Stever

**Re: - posted by philologos (), on: 2005/6/13 5:39**

Here is (<http://www.therain.org/appendixes/app156.html>) E W Bullinger's explanation of the timings. in which he makes his case for Wednesday, Nisan 14th as the Day of the Crucifixion.

**Re: Stever, on: 2005/6/13 6:53**

Nobody knows what time Jesus arose from the dead. All we know is that when they went there, He was not there.

Crsschk,

That's quite a stretch to try to link the changing of months by God to the changing of the Sabbath Day by religious zealots, don't you think?

**Re: Good Wednesday? re Lahry, on: 2005/6/13 9:43**

Quote:  
-----That's quite a stretch to try to link the changing of months by God to the changing of the Sabbath Day by religious zealots, don't you think?  
-----

Well if it is, the same thought had crossed my mind, independently.

Isn't it more to do with the new beginning and fresh start which God had given Israel at the Passover, which, when considering Christ as *our* Passover, is an entirely consistent justification for making Sunday the first day of the week (if I've followed this discussion with understanding)?

There is also the point from Exodus, of showing that God Himself is not stuck in His ways. *He* told them to change Abib from the 7th to the 1st. It wasn't their idea, initially. Probably, humans are more likely to cling to old ideas, than God, who is always ready to do a new thing.

I am touched by the insight that Jesus knew He had to give up the ghost at a certain time, to confirm and compound our understanding of Him as the Lamb. It also compounds the clarity of the 'sentence of death' which when applied by legal judiciaries, also has a 'time' attached. There is an end. This helps me to identify the end of sin even more clearly with His death, the finality of sin's end being so precious to us, and His resurrection becoming an occasion of unspeakable joy.

Oh! I think we are slow of understanding. How desperately the Lord must have hoped for Israel to whom He was sent, to 'see' these connections.

Stever, you have inspired me. I will look more into these matters.

**Re: Observations - posted by crsschk (), on: 2005/6/13 10:18**

Quote:  
-----That's quite a stretch to try to link the changing of months by God to the changing of the Sabbath Day by religious zealots, don't you think?  
-----

Hi Lahry,

Yes certainly, it was just a musing out loud, a curiosity. Recall the reasoning behind the 'changing' of the Sabbath and certainly we have had some prior discussions on all this. It was just one of those 'Hmmm's...'. Think in part it was the bringing to remembrance of the "High Sabbaths" and much like the issue of tithing in our day, much is either negated or just not taken into consideration. But as far as making a distinct link in this regards, likely quite a reach indeed.

**Re: three days in the tomb - posted by geddingsm (), on: 2005/6/13 11:28**

According to William Lane Craig, PH.D,D.TH. author of at least 7 books on apologetics and creation says that, "Most scholars recognize that according to early Jewish time-reckoning, any part of a day counted as a full day. Jesus was in the tomb Friday afternoon, all day Saturday, and on Sunday morning-under the way the Jews conceptualized time back then, this would have counted as three days."

Sometimes we forget about times changing and customs being different.

In Him,  
geddingsm

**Re: Dorcas and Crsschk, on: 2005/6/13 16:41**

The big difference in my mind is that God changed the 7th month to the first. I cannot find anyone to give me any documentation where God ever told anyone to change His 7th day to the 1st day. That was man's doing as best I understand it. We need to remember that what seems good to man is not always obedience to God.

**Re:, on: 2005/6/13 18:04**

Quote:  
-----

Lahry wrote:  
Nobody knows what time Jesus arose from the dead. All we know is that when they went there, He was not there.  
-----

Stever's response:  
I agree, we really are not certain of the exact time that Jesus resurrected from the dead. But, if He was crucified on Passover, the 14th of Abib, and rose from the dead on the first day of the week, it had to be sometime during the first day (Sunday). Since none of the women saw him in His new resurrected body at the sepulcher, he had to resurrect after 6:00 A.M to qualify to have arisen on Sunday, the first day of the week (Jewish days start the evening before- Sunday night started at 6:00 P.M. and the night time was broken up into nighttime watches. The daytime started at 6:00 A.M., the first hour). That time had to be shortly after 6:00 A.M. because the women were there at sunrise, that very day and He was already gone. It had to be at least one minute into that day (Sunday) to qualify for any part of that day.(Part of the day, any part of that day qualified it for the full day because of the way that the Jews reckon time).

Luke 24:17

1.Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. 2And they found the stone rolled away from the sepulchre. 3And they entered in, and found not the body of the Lord Jesus. 4And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the THIRD DAY RISE AGAIN.  
-----

God bless,

Stever

**Re: Wednesday? - posted by ReceivedText, on: 2005/6/13 19:27**

Quote:  
-----Here is E W Bullinger's explanation of the timings. in which he makes his case for Wednesday, Nisan 14th as the Day of the Crucifixion.  
-----

This is from philologos' link of Bullinger's explanation:

- "THE FIRST DAY OF THE FEAST" - "THE HIGH DAY" (Yom tov) - THE 15TH DAY OF NISAN.  
(Our Wednesday sunset to Thursday sunset.)

- THE FIRST NIGHT AND FIRST DAY IN THE TOMB.  
THE SECOND DAY OF THE FEAST - THE 16TH DAY OF NISAN.  
(Our Thursday sunset to Friday sunset.)

- THE SECOND NIGHT AND SECOND DAY IN THE TOMB.  
THE THIRD DAY OF THE FEAST - "THE (WEEKLY) SABBATH" - THE 17TH DAY OF NISAN.  
(Our Friday sunset to Saturday sunset.)

- THE THIRD NIGHT AND THIRD DAY IN THE TOMB.  
"THE FIRST DAY OF THE WEEK" - THE 18TH DAY OF NISAN.  
(Our Saturday sunset: "the third day" of Matthew 16:21, etc.;  
not the third day of the Feast.)

RT

**Re:, on: 2005/6/13 20:37**

What Bullinger is missing is an understanding of Leviticus 23:10-11 where it tells us that the Feast of Firstfruits follows the Sabbath, not the High Sabbath or Holy Convocation.

Leviticus 23:4-

14th day of the week was Passover ( Lev 23:5)

15th day was the first day of the week of the feast of unleavened bread- a High Sabbath, Holy Convocation day. (Lev 23:6-7)

16 Sabbath day (Saturday)

17 Feast of Firstfruits (Sunday) Lev 23: 10-11- telling us it OCCURS after the Sabbath, not the High Sabbath

18th

19th

20th

21st

22nd- The last day of the week of unleavened bread- A High Sabbath, Holy Convocation day.

The Jews also counted the days of the week different that we do. They started numbering the second day as one, instead of starting with the first day as we do today in America.. The Feast of the week of unleavened bread starts on Friday, the 15th and goes through the 22nd- really 8 days to us and 7 days to them. The first day is not counted.

**Scriptures and Doctrine :: Good Friday, or Good Thursday?**

Seven (7) Sabbaths after the Firstfruits (the Resurrection) are waved (the 17th), or 50 days later we have Pentecost (Lev 23:15-16) (7 Sabbaths would be 49 days plus an extra day= 50 days)---ANOTHER EXAMPLE OF HOW THEY RECKONED TIME.

The Passover has to be on a Thursday, because the feast of Firstfruits is on a Sunday. Most people get confused because they don't read Leviticus 23:11 clearly where it specifically states that Firstfruits follows the Sabbath day, not the High Sabbath or Holy Convocation day.

God bless,

Stever

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

Quote:

-----  
Received Text wrote:

Quote:

-----Here is E W Bullinger's explanation of the timings. in which he makes his case for Wednesday, Nisan 14th as the Day of the Crucifixion.

-----  
This is from philologos' link of Bullinger's explanation:

- "THE FIRST DAY OF THE FEAST" - "THE HIGH DAY" (Yom tov) - THE 15TH DAY OF NISAN.  
(Our Wednesday sunset to Thursday sunset.)

- THE FIRST NIGHT AND FIRST DAY IN THE TOMB.  
THE SECOND DAY OF THE FEAST - THE 16TH DAY OF NISAN.  
(Our Thursday sunset to Friday sunset.)

- THE SECOND NIGHT AND SECOND DAY IN THE TOMB.  
THE THIRD DAY OF THE FEAST - "THE (WEEKLY) SABBATH" - THE 17TH DAY OF NISAN.  
(Our Friday sunset to Saturday sunset.)

- THE THIRD NIGHT AND THIRD DAY IN THE TOMB.  
"THE FIRST DAY OF THE WEEK" - THE 18TH DAY OF NISAN.  
(Our Saturday sunset: "the third day" of Matthew 16:21, etc.;  
not the third day of the Feast.)

RT

**Re: Stever, how do you get....., on: 2005/6/14 7:56**

...that Jesus had to have risen after 6 AM when the "first day of the week starts Saturday at Sunset? Why could Jesus not have risen at 6:01 PM Saturday, or anytime between then and sunrise?

**Re: - posted by crsschk (), on: 2005/6/14 9:58**

Quote:

-----The big difference in my mind is that God changed the 7th month to the first. I cannot find anyone to give me any documentation where God ever told anyone to change His 7th day to the 1st day. That was man's doing as best I understand it. We need to remember that what seems good to man is not always obedience to God.

-----  
Hi Lahry dear friend.

Perhaps what I was musing was if this may have been somehow intertwined in *their* reasoning, not as a justification. Besides, to be honest I don't recall any of this even unrelated to my mere comment, that of God changing the month. It just g



**Scriptures and Doctrine :: Good Friday, or Good Thursday?**

oes to prove how much can be missed in reading that never sinks in or goes past us. As far as the whole Sabbath day is sue in regards to 'our' day in the Lord now, think it would fall on completely different lines, this would be the last thing I w ould bring into the mix. Sorry for the confusion.

Edit: P.S. see there is another thread that may well begin to explore this...Boy, the trouble I get myself in to :-P

**Re:, on: 2005/6/14 11:44**

quote]

Lahry wrote:

...that Jesus had to have risen after 6 AM when the "first day of the week starts Saturday at Sunset? Why could Jesus not have risen at 6:01 PM Saturday, or anytime between then and sunrise?

-----  
xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx

Stever's response:

The evening and the morning were the first day (Genesis 1:5)--- the Jews reckoned time exactly like God reckoned time in Genesis, at the beginning. The evening (night) is always followed by the morning, and the morning is the entire day un til 6:00 P.M. The evening time (night time) consists of watches, and the day time consists of hours- ie the first hour, etc.e tc. etc. throughout the day. The daily sacrifices at the Temple always took place, every day of the week at the 3rd hour ( 9:00 A.M.- the same time that Christ was crucified) and at the 9th hour-at 3:00 P.M.(the same time that Christ gave up th e Ghost).

Also, in answer to your question, for Christ to qualify for being in the belly of the earth for 3 nights and 3 days, he had to arise from the dead sometime during the first hour of the Firstfruits, Sunday, to make it into the 3rd "day".

Remember, any part of a day is considered to be the entire day to the Jew-the Jew 2,000 years ago, as well as today. Hope this is clear.

God bless,

Stever

**Re:, on: 2005/6/14 15:21**

This is an oblique comment about changing the day of worship to Sunday. (I note a Sabbath can be any day of the wee k.) Rather than it being a change from the 7th to the 1st, I have heard there is some significance in the number 8. Imme diately, it brings to mind circumcision on the 8th day. Recall how the disciples did not believe the report of the women, t hat Jesus had risen from the dead and when He got to them, He chided them for? Their unbelief. The very thing of whi ch circumcision of the heart is significant? - FAITH So, it may not just be whether Jesus had risen from the dead by a c ertain time, but something to do with their response to that truth.

**Re: Crsschk, on: 2005/6/14 20:21**

Believe me, I understand. Is it any wonder we have all these denominations and so on. Whew. You have to take notes t o keep up these days, at least I do. You know I love you dear brother. God bless you real good.

**Re: The Feasts of the Lord, on: 2005/6/15 23:18**

I have been continuing my Bible Study in Leviticus 23 in regards to the Feasts of the Lord.

There are other feasts that have not yet taken place in another month- the month of Tishri (it used to be the first month, but now it is the 7th month on the Jewish Religious Calendar) WE SEE A PICTURE/PROPHECY OF CHRIST'S SECOND COMING, RIGHT TO THE VERY MONTH & DAY- THE 10TH OF TISHRE ALL WILL SEE HIM. ON THE 15TH OF TISHRE HIS FEET WILL TOUCH THE MOUNT OF OLIVES AND HE WILL END THE TRIBULATION THEN & THERE!

During Tishri we have the feast of Trumpets on the 1st day (in Rabbinical writings, this was referred to as the memorial for the 1st day of creation!), then we have the Day of Atonement on the 10th (a Memorial, a "Holy Convocation" or High Sabbath), and then we have the feast of Tabernacles, starting on the 15th (another Holy Convocation), and going through the 22nd of the month- the "8th day"- which was another Holy Convocation or High Sabbath (the #8 is a number that represents "New Beginnings", which is a reference to the 1,000 year reign of Christ on this earth).

I would like to focus on the Day of Atonement, the 10th day of the month. It describes Jesus Christ's second coming to His people, the Jews, who have come to belief in Him during the Tribulation. In Zech 12:9-14 we have an excellent description of this wonderful day as follows: "9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have PIERCED, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. 11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. 12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; 13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; 14 All the families that remain, every family apart, and their wives apart."

It also continues as follows in Chapter 13:1-6 of Zech as follows: "1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. 2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. 3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth. 4 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: 5 But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. 6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

I truly think that the Jews that come to believe in Christ, as well as others who also come to believe in Christ and that are still alive on the earth at the end of the 7 years of Tribulation will see Christ, who the Jews have pierced, on the 10th day of Tishri (the day of Atonement). On the 15th day his feet will touch the mount of Olives and He will end it all then and the celebration will start. On the 22nd second day of the month (the 8th day), a day of Holy Convocation or High Sabbath, A day of "New Beginnings", the 1,000 year reign of Christ will start on earth.

Lev 23:39-41 (KJV) sums it up:

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a Sabbath, and on the EIGHTH DAY shall be a Sabbath. 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. 41 And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month (Tishri).

Fascinating? You bet it is. The problem is that in this modern age we have very little, if any understanding of the feasts of the Jews, as ordered by God in the Book of Leviticus. In the Hebrew Bible, it is not called Leviticus. It is named "And H

**Scriptures and Doctrine :: Good Friday, or Good Thursday?**

E called", meaning God called. These are not the feasts of Moses or anyone else. These are the feasts of the Lord that the Jews were commanded to keep forever, as a memorial. They also offer us a picture, a prophecy, of the 2nd coming of Christ and the start of the thousand year reign of Jesus Christ on this earth.

God bless,

Steve Goltra