

FUNDAMENTALS OF THE FAITH PART 3

1-Copying and Dissemination of the Scriptures

2-The Duties of Hearers of the Word of God

3-Things that are Impossible for God to do

4-The Thief on the Cross

5-The First Day of the Week

Note: These notes are incomplete (more lessons will be added later).

COPYING AND DISSEMINATION OF THE SCRIPTURES

Introduction: A knowledge of the manner of the early copying and dissemination of the Scriptures will help to build the faith of the Christian.

I Copying of the Scriptures in the Old and New Testaments.

A Old Testament scribes.

1-Definition: ספר “*enumerator, muster-officer ... secretary ... professional class of learned men, ‘scribes,’* able to read and write” [BDBG, page 708]

2-Scribes are mentioned about 54 times in the Old Testament (with the Hebrew word being found over 150 times).

a-Baruch was an inspired scribe for Jeremiah (Jer. 36:1-4).

b-When Jehoiakim burned the book which Baruch had written, Baruch made another copy (exactly like the first with additional information –Jer. 36:32).

3-Scribes were used to make copies of all sorts of documents.

a-They wrote secular letters and documents (Ezra 4:8).

b-They kept records of money and dispersed payments to workers (2 Kgs. 12:10-12).

B The Old Testament prophets had scribes who made copies of the books they wrote.

1-Baruch was a scribe for Jeremiah (Jer. 36:26-32).

a-He wrote the copy of Jeremiah that we have today and if it is inspired of God (and it is), then Baruch must have been inspired so that he did not make errors.

b-It is evident that under some conditions inspired scribes made copies of the Scriptures.

2-Inspired scribes would make perfect (without error) copies of the Scriptures when they copied them.

a-It is likely that Ezra was just such a scribe.

b-Whatever the case, God provided an accurate copy of the Scriptures for His people (cf. Isa. 40:6-8).

C New Testament scribes.

1-Definitions:

a-γραμματεὺς “*a clerk, scribe, esp. a public scribe, secretary, recorder, whose office and influence differed in different states.*” [Thayer, page 121].

b-γραμματεὺς “**1.** *secretary, clerk ... 2.* Among the Jews of the NT era, a term for *experts in the law, scholars versed in the law, scribes*” [BAG, page 164]

2-The Jewish scribes were frequently against the Lord (Mt. 20:18-19).

a-Some of them were dishonest (Mt. 12:38-39).

b-They did not teach with authority as Jesus did (Mt. 7:29 and Mk. 1:22).

3-Some scribes became members of the Lord’s church (Mt. 13:52).

a-It is likely that their skills were used to make copies of the Scriptures.

b-Jesus sent forth Scribes (Mt. 23:34).

D The churches made copies of the books of the New Testament.

1-The church copied portions of the Scriptures (Acts 15:23 and 30).

2-The church at Colossae made a copy for the church at Laodicea (Col. 4:16).

3-It was common practice for the church to exchange their epistles (Col. 4:16, 2 Thess. 2:15, and 3:14).

E The New Testament writers had scribes to make copies for them.

1-Silas served as the scribe for Peter (1 Pet. 5:12).

a-Silas was a prophet (Acts 15:32).

b-Silvanus is the longer name of Silas (Thayer, page 575).

c-Since Silas was a prophet, he was miraculously endowed.

2-Tertius served as the scribe for Paul (Rom. 16:22).

a-It is ridiculous to think that Tertius would take dictation (write for Paul) by his human powers alone.

b-If Tertius were not miraculously endowed, how can we know that the first copy of Paul's writing of Romans was without error?

3-If Jesus sent them as scribes, they must have done the work of a scribe (Mt. 23:34).

a-The office of a prophet was certainly a miraculous office.

b-Wisdom was a miraculous gift (1 Cor. 12:8).

c-It is certainly possible that being a scribe was also a miraculous gift.

II Arguments supporting the view that the early church had large numbers of exact copies of the New Testament documents.

A The *a fortiori* principle supports the contention that large numbers of exact copies were made in the first century.

1-If God provided food for the birds (Mt. 6:25-34) then He will provide spiritual food for people (1 Pet. 2:1-3).

2-Surely John provided copies of the Book of Revelation to each of the seven churches of Asia (Rev. 1:4).

3-Surely Paul provided copies of the book of Galatians to each of the churches in Galatia (Gal. 1:2).

4-If the written word of God is superior to the spoken word of God and God provided miraculous confirmation of the spoken word (1 Jn. 4:1 etc.), then God provided miraculous confirmation of the written word.

B The existence of miraculously guided men/women in the first century supports the contention that large numbers of exact copies existed in the first century.

1-The church had miraculously guided teachers (1 Cor. 12:28).

a-The work of a teacher is to expound the Scriptures to those being taught.

b-Miraculously guided teachers would expound the Scriptures infallibly.

2-Miraculously guided teachers used inerrant copies of the Scriptures.

a-If the work of a teacher was to miraculously expound the Scriptures, the teacher would not teach error from a copy with textual errors in it.

b-It was necessary for miraculously guided teachers to be able to discern (acknowledge) whether or not a document was accurate (1 Cor. 14:37).

c-Since the whole is greater than the part, if the whole was not allowed to be used, as Scripture by spiritual men, then the part was not allowed to be used as Scripture by spiritual men (1 Cor. 14:37). (This follows from the *a fortiori* principle.)

d-For a more thorough discussion of this topic refer to: Fox, *The work of the Holy Spirit, Vol. 2, Appendix B.*

Conclusion: God provided copies of the Scriptures by means of inspired scribes who made copies without any textual variants during the age of miracles.

DUTIES OF HEARERS OF THE WORD OF GOD

Introduction: What is our duty when it comes to hearing the word of God?

Text: Acts 28:25-28 and Gal. 6:6

I The importance of the word of God.

A It is the power of God for salvation (Rom. 1:16-17).

1-The gospel has the power to save all of mankind.

a-Both Jews

b-and Greeks (Gentiles).

2-We should have the attitude toward the word of God that Paul had.

B The word is that which cleanses man of sin (Jn. 15:1-3).

1-While it is true that we are cleansed by the blood of Christ; this is accomplished by obedience to the word of God.

2-The word also has a pruning effect upon the hearer (it separates those who obey from those who disobey).

C The word will judge us (Jn. 12:48).

1-The standard of judgment is the word that Jesus spoke.

2-On the judgment day the word will be used as the standard (Rev. 20:11-15).

a-The works of man will be measured by the standard of the word of God.

b-In order to have one's name in the book of life, one must be obedient.

3-We must be doers of the word of God (Mt. 7:21).

4-Doing the word of men will not avail us anything (Mt. 15:9).

II The duty of an evangelist is to preach the word of God (2 Tim. 4:1-4).

A The Lord never commanded man to preach/teach anything else.

1-In this passage they are condemned for turning aside after fables.

2-In this passage they are condemned for turning aside from sound doctrine.

B The Scriptures furnish us unto every good work (2 Tim. 3:16-17).

1-Not only do the Scriptures reveal what good and evil are, but they equip the Christian to do what God wants him to do.

2-The Scriptures answer every question that is relevant to our salvation.

III The duties of hearers of the word of God. All hearers must have the proper attitude (1 Sam. 3:10, Jas. 1:22-25, etc.).

A The duties of a Christian.

1-Christians must desire the word (1 Pet. 2:2).

2-Christians must read the word of God (Col. 4:16).

3-Christians must teach the word to others (Heb. 5:12, 2 Tim. 2:24-26, etc.).

4-Support those who preach and teach the word of God (Gal. 6:6, 1 Tim. 5:17-18, etc.).

B The duties of erring members of the church.

1-Erring members of the church must hear the word (Rev. 3:22).

2-Erring members of the church must repent (Acts 8:22).

3-Erring members of the church must confess their sins (1 Jn. 1:9).

4-Erring members of the church must pray for forgiveness (Acts 8:22).

C The duties of alien sinners.

1-They must receive the word with meekness (Jas. 1:21).

2-They must receive the word with gladness (Acts 2:41).

3-They must receive the word with readiness (Acts 17:11).

4-They must not put off obeying the word (Acts 24:25).

THINGS THAT ARE IMPOSSIBLE FOR GOD TO DO

Introduction: While we believe that God is omnipotent, we recognize that the omnipotent nature of God must be understood. If it is not understood, we may draw conclusions that are unsound.

I God is omnipotent (all powerful etc.).

A Old Testament passages that speak of God having this nature.

1-God spoke of Himself as being “God almighty” (Gen. 17:1 [*El Shaddai* – Heb.]).

a-God is called “Almighty” in a number of Old Testament passages.

b-We must remember that all biblical words are defined by the Bible itself. (No Bible word shall be interpreted to contradict with any portion of Scripture.)

2-Job recognized that God has this nature (Job 42:1-2).

a-The expression “all things” is limited by the context of the remainder of the Scriptures.

b-God has just enumerated a list of things that Job did not understand.

c-It is true that no one is powerful enough to defeat God (verse 2).

d-No one can restrain God when it is the purpose (will) of God to do something.

3-Jeremiah stated that there is nothing too hard for God (Jer. 32:17).

a-The immediate context relates to the restoration of Israel (Jer. 32:15).

b-This passage must not be interpreted in a manner that is contradictory to the other Scriptures.

B New Testament passages that speak of God having this nature.

1-Jesus stated that all things are possible with God (Mk. 14:36).

a-As with all other passages, this passage must be interpreted in light of the remainder of the Scriptures.

b-Jesus is discussing God’s ability to save Him from death, in the immediate context. Note how the things that God will do are in accordance with His will.

2-God is spoken of as the “Lord Almighty” (2 Cor. 6:17-18).

a-As with all other passages, this passage must be interpreted in light of the remainder of the Scriptures.

b-The correct explanation of this passage is found in the context of the Scriptures.

II Things the Scriptures say are impossible with God.

A Things explicitly taught, by the Scriptures, that God cannot do.

1-It is impossible for God to lie (Tit. 1:2 and Heb. 6:17-18).

a-The word translated “lie” in Tit. 1:2 is an adjective, not a verb. This is actually saying that God is totally without any deceit.

b-Heb. 6:18 states that “it is impossible for God to lie.” This is probably true because of the nature of Deity.

2-Things regarding temptation.

a-God cannot be tempted (Jas. 1:13-14).

b-God cannot tempt man (Jas. 1:13).

c-These things follow because of the nature of Deity.

3-God does not change (Mal. 3:6 and Heb. 13:8).

a-From these passages it is determined that the nature of Deity is unchanging.

b-Any change in perfection creates imperfection.

B Things (implicitly taught by the Scriptures) that God cannot do.

1-It is impossible for God to save one without faith (Heb. 11:6).

a-Of course, faith comes from the Scriptures (Rom. 10:17).

b-We must properly evaluate the evidence in order to have faith (Heb. 11:1-2).

2-It is impossible for God to save one without the blood of Jesus (Heb. 10:4).

a-There is no remission without the shedding of blood (Heb. 9:22).

b-The blood of Jesus was shed to bring us remission of sins (Mt. 26:27-28).

c-Animal blood cannot bless us with remission because blessings flow from the greater to the lesser (Heb. 7:7).

3-Others that God cannot save:

a-God cannot save the disobedient (2 Thess. 1:8-9).

b-God cannot save those who do not love both God and their neighbor (Mt. 22:36-40).

c-God cannot save those who do not repent (Lk. 13:3, Acts 17:30, etc.).

4-Reasons these conclusions are true:

a-God cannot lie,

b-God is immutable,

c-and God has explicitly stated the things (above).

C Things implicitly taught, by reasoning, that God cannot do.

1-God cannot make a square circle.

2-God cannot make a rock so big that He cannot lift it.

D But, one might reply, does not the Bible say that all things are possible with God (Mk. 10:24-27)?

1-We must keep this passage in its context (it relates to the salvation of a person who loves his riches).

a-God can save this person, but he must believe, repent, and obey God (cf. the passages above).

b-Neither covetousness nor being a lover of money is the unpardonable sin.

2-A man is able to cease to trust in his riches and trust in God, but he must be converted by the gospel.

THE THIEF ON THE CROSS

Introduction: One of the favorite passages that denominational people use to prove that baptism is not necessary for salvation is Lk. 23:43.

I Does Jesus implicitly teach that the thief (malefactor – ASV) was saved?

A What does it mean when Jesus said: “To day shalt thou be with me in paradise.”?

1-According to Ps. 16:10 (quoted in Acts 2:31), Jesus went to Sheol (Hebrew) or Hades (Greek cf. ASV).

a-At His death, Jesus went to Sheol (Hebrew -) or Hades (Greek - ᾍδης), but we learn from Lk. 23:43 that Jesus went to Paradise.

b-The evil rich man (Lk. 16:23) went to Hades and was in torment, therefore part of Hades is not Paradise.

c-Conclusion: Paradise is either the same as Hades, it contains Hades, or Hades contains Paradise. (Further study reveals that Hades [the abode of the dead] has two parts: torment [also called Tartarus – 2 Pet. 2:4] and paradise.)

2-An admission that the thief was saved does not prove that baptism is not essential for salvation (after the cross).

a-It cannot be proven that the thief was not baptized (of John’s baptism) prior to the events of Lk. 23:43).

α-Many Jews were baptized of John’s baptism (Mt. 3:5-6).

β-John baptized multitudes (Lk. 3:7).

γ-All the people (a hyperbole) were baptized by John (Lk. 7:29).

b-The words (of Lk. 23:43) were spoken before Jesus died (before The Great Commission was given to the apostles) and before The Great Commission baptism went into effect (Mt. 28:18-20, Mk. 16:15-16, etc.).

3-When did the Law of Moses end and the New Covenant begin?

a-Jesus took it away by His blood (Col. 2:13-14).

b-However, did the New Covenant begin the moment that Jesus died, or did it begin when the New Covenant was revealed (Acts 2)?

α-How could people be responsible to a law that had not yet been revealed?

β-It seems that the New Testament went into effect with the preaching of the apostles (under The Great Commission [Isa. 2:2-4]).

c-If the New Covenant went into effect in Acts 2, then the thief died under the Law of Moses. (If the thief died under the Law of Moses, then his salvation is not a pattern for us today.)

d-If we claim that we can be saved by the means that the thief was saved, we must:

α-Express words of comfort to Jesus while He is upon the cross (not possible today).

β-Hear the words from the mouth of Jesus (not possible today).

γ-Be under the Law of Moses (no one has been under the Law of Moses since Acts 2).

δ-In short, we cannot duplicate the conditions under which the thief was forgiven.

B Hermeneutical principles involved in answering these questions.

1-We must always ask: "Who is being spoken to?"

a-Clearly Jesus is only making this promise to the thief.

b-No passage can be found that makes these same conditions universally binding conditions for salvation.

c-The wording of Lk. 23:43 does not make this promise universal.

2-We must always ask: "What dispensation was the one being spoken to living under?" (Obviously he was under the Law of Moses, not the New Testament.)

C God is no respecter of persons (Acts 10:34).

1-If God saved people by different means; He would be a respecter of persons.

a-Having respect of persons is not good (Prov. 24:23).

b-There is no respect of persons with God (Rom. 2:11).

c-It is a sin to have respect of persons (Jas. 2:9).

2-Even God cannot disannul His promises and laws (Gal. 3:15-17).

a-If God cannot disannul His covenant, then even God cannot change his conditions of salvation for the Children of Israel until they were given a New Covenant.

b-The Law of Moses brought remission of sins (Lev. 4:20, 26, etc. - we recognize that it was still contingent upon the blood of Christ).

c-God keeps His covenants (Ps. 89:34, 1 Kgs. 8:23, and Neh. 9:32).

3-What about passages that people use to claim that Jesus had the power to arbitrarily forgive sins? (cf. Mk. 2:10, Lk. 7:48, 19:9, etc.)

a-If Jesus gave forgiveness in ways different than the Law of Moses (while the Law was in effect), He would be a respecter of persons.

b-If Jesus gave forgiveness in ways different than the Law of Moses (while the Law was in effect), he would be violating the Law of God. (Remember no true prophet taught anything contrary to the Scriptures that the people possessed [Deut. 13:5]).

c-Jesus came to reveal the will of God (Jn. 6:38).

4-Reply to the claim that God may arbitrarily change His Law.

a-From the principles of *a fortiori* and logical transposition (contraposition) we see that God cannot arbitrarily change His Law.

b-Logical argument:

First Premise: If God is not required to follow His Law, then man is not required to follow His Law.

Second Premise: God is not required to follow His Law (implication of claim that God may arbitrarily change His Law).

Conclusion: Man is not required to follow His Law.

c-This implies that God is unrighteous, but God is absolutely righteous. Therefore, the claim that God may arbitrarily change His Law is false doctrine.

II The baptism of John (preached by both John, Jesus, and the apostles – before the cross).

A What was the purpose of John's baptism?

1-John's baptism was for remission of sins (Mk. 1:4 and Lk. 3:3).

a-The Holy Spirit used the same words: “εἰς ἄφεσιν ἁμαρτιῶν” (unto remission of sins – ASV or for remission of sins - KJV) in Mk. 1:4, Lk. 3:3, Mt. 26:28, and Acts 2:38.

b-We cannot reject the fact that John's baptism promised remission of sins in Mk. 1:4 and Lk. 3:3 without rejecting the same point in Mt. 26:28 (the blood was shed for remission of sins) and Acts 2:38 (the Great Commission baptism was for remission of sins).

2-John's preaching (and therefore his baptism) was designed to prepare the way of the Lord (the way of Jesus – Mk. 1:3 and Lk. 3:4).

3-John's baptism had other requirements for the remission of sins.

a-John required that they repent (both before being baptized and after being baptized – in the event that they sinned after they were baptized [Mk. 1:4 and Lk. 3:3]).

b-John's baptism also required that they believe on the Messiah (the Christ) after they were baptized (Acts 19:4).

α-We know that no one actually received remission of sins until the blood of Jesus was shed (Mt. 26:28).

β-This passage reveals that they had to accept Jesus as the Messiah to have remission of sins.

γ-This explains the words of Mk. 1:14-15 (believe in the gospel).

B Things implicitly taught regarding the thief on the cross and some others in the books of Matthew, Mark, Luke, and John.

1-No person could be saved who rejected the counsel of God (Lk. 7:30).

a-Had the thief or those of Mk. 2:10, Lk. 7:48, 19:9, etc. rejected the counsel of God?

b-Clearly if they had not rejected the counsel of God, they must have been baptized of John's baptism.

c-If they rejected the counsel of God, and Jesus saved them, then He was a respecter of persons not to save the others also without John's baptism. (If this were true, then rejecting the counsel of God is not such a bad thing.)

2-The thief had obviously heard the preaching of either: John, Jesus, or Jesus' disciples.

a-The thief knew that Jesus was sinless (Lk. 23:41).

b-The thief knew of the kingdom of God (Lk. 23:42)

c-The thief called Jesus "Lord" (Lk. 23:42).

d-The thief both repented (Lk. 23:41) and demonstrated that he believed Jesus to be the Christ. Therefore he fulfilled one of the requirements of Mk. 1:4 and Lk. 3:3 and the requirement of Acts 19:4. If he had been baptized, then he had fulfilled all of John's requirements for remission of sins.

C Logical arguments that demonstrate (by implication) that the thief and those of Mk. 2:10, Lk. 7:48, 19:9, etc. were baptized of John's baptism.

1-Some questions that clarify my arguments:

a-Did Jesus sin? Answer: No (1 Pet. 2:22).

b-Did Jesus violate the Law of Moses? Answer: No (1 Pet. 2:22).

c-Did the Law of Moses provide for remission of sins? Answer: Yes (Lev. 4:20, 26, etc.).

d-Did John the baptist promise remission of sins? Answer: Yes (Mk. 1:4 and Lk. 3:30).

e-Was there any actual remission of sins before the cross? Answer: No (Heb. 10:4 and 11).

f-Was there actual remission of sins by means of John's baptism before the cross? Answer: No (Heb. 10:4, 11, and Acts 19:4).

2-Syllogistic arguments that prove that those of Mk. 2:10, Lk. 7:48, 19:9, etc. were baptized.

a-First argument based upon the righteous nature of God.

If God is righteous, then God will judge all by the same standard.

God is righteous.

God will judge all by the same standard.

If God will judge all by the same standard, then those of (Mk. 2:10, Lk. 7:48, 19:9, 23:43, etc.) will be judged by the same standard as other Jews.

God will judge all by the same standard.

Those of (Mk. 2:10, Lk. 7:48, 19:9, 23:43, etc.) will be judged by the same standard as other Jews.

b-Second argument based upon the conclusion of this first argument.

If Jesus forgave the sins of those of Mk. 2:10, Lk. 7:48, 19:9, 23:43, etc. by another standard other than he forgave other Jews, then Jesus will not judge those of Mk. 2:10, Lk. 7:48, 19:9, 23:43, etc. by the same standard as other Jews.

Jesus will judge those of Mk. 2:10, Lk. 7:48, 19:9, 23:43, etc. by the same standard as other Jews.

Jesus did not forgive sins of those of Mk. 2:10, Lk. 7:48, 19:9, 23:43, etc. by another standard than he forgave other Jews

c-Additional notes that help to clarify this argument: (1) All Jews before the cross were under the Law of Moses and (2) The baptism of John (including the baptism administered by Jesus before the cross) was only in effect after the cross.

3-The argument (in logical form) of Calvinists.

a-Their main argument is:

If God is righteous and he saved by faith without baptism in Mk. 2:10, Lk. 7:48, 19:9, 23:43, etc., then God will save others by faith without baptism.

God is righteous and he saved by faith without baptism in Mk. 2:10, Lk. 7:48, 19:9, 23:43, etc.

God will save others by faith without baptism.

b-When we apply transposition (contraposition) to their first premise we obtain the following premise:

If God will not save others by faith without baptism, then either God is not righteous or God will not save by faith without baptism.

God is righteous. (Axiomatic)

God will not save others by faith without baptism. (This means that those of Mk. 2:10, Lk. 7:48, 19:9, 23:43, etc. were not saved without the baptism of John.)

c-Clearly, the Scriptures implicitly teach that those of Mk. 2:10, Lk. 7:48, 19:9, 23:43, etc. were baptized of John's baptism.

THE FIRST DAY OF THE WEEK

Introduction: The Children of Israel observed the Sabbath day, but we observe the first day of the week (called The Lord's Day). Why do we observe the first day of the week? This lesson is the antithesis of the lesson on Sabbath keeping.

I The first day of the week was prophesied to be the Lord's day (Ps. 118:22-26).

A Note the usage of the words "this" in verses 23 and 24.

1-The word "this" in verse 23 refers to the stone being made the head of the corner.

a-This passage is quoted several times in the New Testament and applied to Jesus (Mt. 21:42-43 [Mk. 12:10-11 & Lk. 20:17]).

b-Jesus, the corner stone, brought salvation (Acts 4:10-12).

α -Note that the Lord being made the chief cornerstone occurred after His resurrection (Acts 4:11).

β -The salvation could only occur after He ascended to heaven. Therefore the day of importance was His resurrection day.

c-It was the blood of Christ that brought Jews and Gentiles together (Eph. 2:13 & 20).

2-The word "this" in Ps. 118:24 also refers to the stone being made the head of the corner.

a-Note that this occurred on "the day which Jehovah hath made."

α -We rejoice in His resurrection because it proves He is Deity (Rom. 1:4).

β -We celebrate His resurrection on His resurrection day (the first day of the week).

b-Peter links this passage with Isa. 28:16 and Isa. 8:14 (1 Pet. 2:6-8).

c-Isa. 28:16 is quoted in Rom. 9:32-33 and 10:11.

B Jesus was perfected on the third day (Lk. 13:31-35).

1-Note that Jesus quotes Ps. 118:26 in verse 35.

a-Jesus did not save mankind until He was made perfect (Heb. 5:8-9).

b-Since His perfection occurred on the day of His resurrection, it must be the day of Ps. 118:24.

2-Ps. 118:26 is also quoted in Mt. 21:9, 23:39, Mk. 11:9, Lk. 19:38, and Jn. 12:13.

II The church assembled on the first day of the week.

A The church at Corinth was commanded to give of their means on the first day of every week (1 Cor. 16:1-2).

1-They were to lay by in store (in a treasury) upon the first day of every week (the Greek has the word *κατά* meaning “every” in verse 2).

2-The Apostle Paul taught the same thing in every church (1 Cor. 4:17).

a-This means that every church had this commandment.

b-On every first day of the week we must give as we have been prospered.

B The church partook of the Lord’s Supper on the first day of the week (Acts 20:7).

1-Note that the purpose of their assembly was: “to break bread.”

a-The Lord was resurrected on the first day of the week (Mk. 16:9).

b-We celebrate His death and resurrection on the first day of the week.

2-Since the apostles taught the same thing in all churches, all churches must have partook of the Lord’s Supper on the first day of the week.

C The Lord’s church was established on the first day of the week (Acts 2:1).

1-The first day of Pentecost was on the first day of the week (Lev. 23:15-16).

a-Seven Sabbaths would be 49 days and then one more day would make 50 days.

b-The word “Pentecost” means fifty.

2-The new law was given on this day.

a-It is imperative that we honor this day by our assembling with the saints.

b-We must not forsake this day of assembly (Heb. 10:25).

Heb. 10:25 not forsaking our own assembling together, as the custom of some is, but exhorting *one another*; and so much the more, as ye see the day drawing nigh.

