

## Key Questions for All Christians

Please carefully consider each question in order (step by step) and incorporate your findings into the evaluation of the next:

1. If Scripture teaches that JESUS is the eternally existing divine Word (*John 1:1*) who became flesh (*John 1:14*), declared Himself our one Teacher (*Matthew 23:8*), and His Apostles instructed us to abide in His doctrine (*1 Timothy 6:3*, *2 John 1:9*), should not JESUS CHRIST be the authoritative standard for Biblical interpretation, Christian thought, and Christian practice? If He employed a literal interpretation method (e.g., citing Scripture directly in *Matthew 4:4*, *7*, *10*), quoted from the Septuagint (e.g., *Luke 4:18-19* from *Isaiah 61:1-2*), kept the feasts and sabbaths (e.g., *Luke 2:41*, *John 7:2-10*, *Luke 4:16*), and taught 'if you keep my commandments you will abide in my love' (*John 15:10*), should not Christians consider these practices normative unless explicitly altered by Him or His authorized representatives?
2. If JESUS personally selected His Apostles (*Matthew 4:19*, *10:2-4*, *Mark 1:17*, *John 1:43*, *John 15:16*), trained them throughout His ministry (*Acts 1:22*), gave them specific signs and wonders to perform as He prophesied (*Mark 16:17*, *2 Corinthians 12:12*), inscribed their names on the foundations of the New Jerusalem (*Revelation 21:14*), and used them and their closest companions to deliver the final 27 books of the Bible that Christians are to study diligently (*Acts 2:42*), should we not also consider them authorities regarding the perspective of JESUS? Should not their statements, such as "He who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him" (*1 John 2:4*) and "Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of GOD is what matters" (*1 Corinthians 7:19*), anchor Christian interpretation in favor of continuity when clarity is lacking?
3. If JESUS relied on the first 39 books of the Bible to resist Satan (*Luke 2:23*, *Matthew 4:7*, *10*), correct the religious leaders of His day (*Matthew 21:13*, *Luke 4:4*, *Matthew 22:29*), establish doctrine, and His Apostles and disciples followed this pattern (*1 Corinthians 9:9*, *Acts 1:20*, *15:15*, *Romans 3:4*, *10*, *8:36*, *12:19*, *15:21*, *John 6:45*, *1 Peter 1:16*), and if Scripture claims to "thoroughly equip" the follower of JESUS for every good work (*2 Timothy 3:17*), stating that "all Scripture" is "profitable for doctrine, reproof, correction, and instruction in righteousness" (*2 Timothy 3:16*),

and we are instructed not to go beyond what is written (*1 Corinthians 4:6*), and warned not to add to or take away from GOD's Word (*Proverbs 30:6, Deuteronomy 4:2, 12:32, Revelation 22:18*), shouldn't Christians hold to the principle of "all of the Bible and the Bible alone" when shaping Christian thought and practice?

4. If Scripture early on establishes precise frameworks such as the Creation week (*Hebrews 4:4, 9-10*), the Exodus journey to the Promised Land (*1 Corinthians 10, Jude 1:5*), the Feasts that marked the highlights of that journey (*Mark 14:1, 12, Hebrews 11:28, John 13:1, 19:4, 1 Corinthians 5:7-8, Acts 2:1-4*), the Tabernacle (*Hebrews 9-10, Revelation 21:3*), and the Priesthood (*Hebrews 5-9*), and these frameworks are repeated and cited as "written for our admonition" (*1 Corinthians 10:11*), wouldn't abandoning these divinely instituted motifs, which JESUS and the Apostles embraced, lead to theological disintegration?
5. If Scripture takes care to use precise terms, and JESUS hinged entire arguments on such words, like "only" (μόνῳ (*monō*), *Luke 4:8*), shouldn't we take careful note of every word that proceeds from the mouth of GOD (*Matthew 4:4*)? If Paul used the word "meros" in his letter to the Colossians, writing "let no one judge you in food or in drink or in part (ἐν μέρει) of a feast, new moon, or sabbath" (*Colossians 2:16*), shouldn't we translate that word consistently and allow it to impact the verse as Paul intended? Can someone be judged for a "part" of what they do not practice? If the word Paul included is properly translated, does this verse indicate liberty in details but continuity of observance?
6. If Scripture refers to items like the earthly tabernacle, the earthly priesthood, and the earthly sacrifices as "shadows" (*Hebrews 10:1, Hebrews 8:5, Colossians 2:17*), but also explains how those shadows pointed to identical, literal, perpetual realities by speaking of a "heavenly tabernacle" (*Hebrews 8:2, Revelation 15:5, Hebrews 9:11, Revelation 13:6*), a heavenly Priest (*Hebrews 4:14-15, Hebrews 5:9-10, Hebrews 6:20, Hebrews 7:17-28, Hebrews 8:4*), and His eternal sacrifice (*Hebrews 8:1-3, Hebrews 7:27-28*), then why should we conclude that "shadow" indicates discontinuance?
7. If Paul stated that the feasts, new moons, and sabbaths are "shadows of things to come" (μελλόντων) (*Colossians 2:17*), and we expect JESUS to return

at the sound of a trumpet (*1 Corinthians 15:52, Matthew 24:31, Revelation 11:15, 1 Thessalonians 4:16*), cleanse the Earth to be at one with His church (*Revelation 19:7, Matthew 25:10, Matthew 22:2, 2 Corinthians 11:2, Zephaniah 1, Matthew 13:37-50*), and tabernacle with her forever (*Revelation 21:3*), does not this point to the continuation of the feasts that JESUS and His Apostles kept faithfully and continuously within recorded Biblical history (*1 Corinthians 5:7-8, 1 Peter 1:19, Acts 2:1, Acts 20:16*)? Would “shadow” not be Paul’s way of explaining that each feast has a deeper meaning in the New Covenant that points to JESUS, meanings that enrich rather than abolish?

8. If specific Greek words are used in Colossians to clearly and unambiguously refer to feasts, new moons, and sabbaths (εορτής, νομηνίας, σαββάτων), and such words were used in the Septuagint the Apostles trusted (*Leviticus 23*) to explicitly refer to perpetually celebrated items (*Isaiah 66:22-23, Zechariah 14:16-19, Ezekiel 46:1-11*), why assume Paul is speaking of these same perpetual items in passages like Galatians 4:8-11 and Romans 14 when the same clear, time-honored words were not included? Shouldn’t clarity outweigh ambiguity? If Paul mentions to the Galatian Christians that they were “turning again” to serve those “which by nature are not gods” when they observed “days, months, seasons, and years” (*Galatians 4:8-12*), is it not a return to pagan idolatrous observations that Paul explicitly lamented, especially since he says, “I am afraid for you lest I have labored for you in vain,” while to the Colossian church he wrote “let no one judge you” (*Colossians 2:16*), and to the Corinthian church he plainly said “Let us keep the feast” in the context of Passover/Unleavened Bread (*1 Corinthians 5:7-8*)?
9. If the header in Romans chapter 14 states: “Receive one who is weak in the faith, but not to disputes over doubtful things,” and Paul used no precise words to refer to feasts, new moons, or sabbaths, is it not more likely the topic is doubtful or debatable topics, not the perpetual ordinances GOD established (*Exodus 12:14, Leviticus 23:14, Leviticus 23:21, Leviticus 23:30-31, Leviticus 23:41*)—ordained feasts, sabbaths, and new moons the prophets state will be kept by all nations when JESUS returns (*Ezekiel 46:3, Ezekiel 46:1, Isaiah 66:23, Zechariah 14:16-19*)? Does not an explicit instruction to “keep the feast” in the context of Passover and Unleavened Bread (*1 Corinthians 5:7-8*) outweigh a supposed implication that Romans 14 is a feast or sabbath reference?

10. If Romans 14 states, “He who observes the day, observes it to the LORD; and he who does not observe the day, to the LORD he does not observe it. He who eats, eats to the LORD, for he gives GOD thanks; and he who does not eat, to the LORD he does not eat, and gives GOD thanks,” is this not most likely referring to debatable and extra-Biblical practices common in the first century, such as fasting on certain days as JESUS pointed out in Luke 18:12? Are GOD’s commandments debatable? Is practicing what JESUS and the Apostles are recorded to have practiced—resting on the sabbath according to the commandment (*Luke 23:56*), attending synagogue each sabbath (*Luke 4:15-16, Mark 1:21, Acts 17:2, Acts 18:4, Acts 15:21, Acts 22:19, Acts 26:11, James 2:2*), personally keeping the feasts (*Luke 2:41, Luke 22:1, John 7:10, John 12:20, Acts 18:21, Acts 2:1, Acts 20:16*), and instructing Christians to do the same (*1 Corinthians 5:8*)—debatable? Did they not set a clear example?
11. If the Gospels and Acts use the feasts and sabbaths as a chronological framework (*Luke 22:7, Acts 2:1, Acts 20:16*), and Paul continues to use it as such in 1 Corinthians 16:8, does it suggest a continuity or discontinuity of such observances? If he set an example of “hurrying to be at Jerusalem, if possible, on the Day of Pentecost” (*Acts 20:16*), and told the Galatian Church “become like me” (*Galatians 4:12*) in the context of lamenting their turning again to bondage to those who are not by nature gods, does this not echo his instructions to the Corinthian Church to “keep the feast” (*1 Corinthians 5:8*)?
12. If Luke informs us JESUS sent the disciples to prepare the Passover so they could eat by saying “Then came the Day of Unleavened Bread, when the Passover must be killed” (*Luke 22:7*), while Scripture aligns this day with Abib 14 (*Exodus 12:6*), and John recorded “Now it was the Preparation Day of the Passover” (*John 19:14*), is it not only by noting Biblical days begin at sunset (*Leviticus 23:32*), that we can harmonize the Gospels and see JESUS was crucified on the same Biblical day He ate the Passover meal with His disciples, and the High Sabbath (*John 19:31*) that followed was the 15th of Abib, an annual day of rest that commences the Feast of Unleavened Bread (*Leviticus 23:6-7*)?
13. If JESUS was crucified on Passover Preparation Day (Abib 14), buried before the Feast of Unleavened Bread began (Abib 15), and Pentecost (which means fiftieth) occurred 50 days after the resurrection (*Acts 1:3-4, 2:1*),

what day from Leviticus 23 perfectly fits this pattern as the day of the resurrection (*Leviticus 23:9-16*), the day after the Sabbath during Unleavened Bread?

14. If Firstfruits would literally be day number “one” (μία) in the count to 50/Pentecost, if it must always follow a weekly sabbath so that seven sabbaths result in the day after the seventh sabbath being the 50th, and if JESUS undoubtedly and indisputably rose on the day after the sabbath that followed the first day of Unleavened Bread (which is by definition one in the count to fifty/Pentecost), were the Gospels not pointing to this count by using the ordinal number “one” (μία)?
15. If the word “first” in Greek (πρῶτος) is not included in passages translated “the first day of the week,” but “one” (μία) is used in all but a single case, if the word “day” (ἡμέρα) is not included in any of those passages, and if the word for “week” (εβδομάδα) was not used in any of these passages, instead the word for “sabbaths” (σαββάτων) was used, and each time the words associated with this phrase “mian ton sabbaton” (commonly translated “first day of the week”) are always used in the Gospels in a context that fits with one in the count to Pentecost (i.e., Firstfruits), and in Acts 20 a similar feast context is seen, as well as in the full context of 1 Corinthians, then is it not more likely and harmonious to see the phrase as referring to a specific annual Leviticus 23 day, such as all of the chronological references surrounding the phrase?
16. If the Bible repeatedly tells us to “flee from idolatry” (*1 Corinthians 10:14, 1 John 5:21*) and it is specifically forbidden to say “‘How did these nations serve their gods? I also will do likewise,’ but instead: ‘You shall not worship the LORD your GOD in that way...’” (*Deuteronomy 12:30-31*), plus individuals such as Jeroboam, Nadab, and Abihu were judged for not following GOD’s instructions for worship, how dangerous is it to depart from His instructions and replace them with syncretistic tradition? Was the HOLY SPIRIT sent at Pentecost to write GOD’S law on our hearts in the New Covenant (*Jeremiah 31:31-34, Hebrews 8:7-12, Hebrews 10:16*)?
17. Are we free to do what is right in our own eyes (*Deuteronomy 12:8, Judges 17:6, Judges 21:25, Proverbs 12:15*)? Did not JESUS warn about worshiping GOD in

vain by replacing the commandments of GOD with the traditions of men (*Mark 7:6-13*)? Does Scripture warn that demons are behind syncretistic pagan practices (*1 Corinthians 10:20-21, Revelation 9:20, Deuteronomy 32:17*), and they (*Leviticus 17:7, 2 Chronicles 11:15*), along with Satan (*2 Corinthians 11:14*), seek to lead the whole world astray from the path of righteousness (*1 Peter 5:8, 2 Peter 2:21*)?

18. If JESUS told John the Baptist "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness" (*Matthew 3:15*), yet Christians are still instructed and expected to be baptized (*Acts 2:38*), is "fulfilling" the same as abolishing? If, immediately after saying He came to 'fulfill' the Law (*Matthew 5:17*), JESUS intensifies the standards for sins like murder and adultery (*Matthew 5:21-28*), should we interpret 'fulfill' as 'abolish' or as 'fill to the full'? If "plēroō" from *Matthew 5:17* (πληρῶω - to fill to the full by adding content) is a very different word than "ginomai" from *Matthew 5:18* (γίνομαι - to come to pass by completing), why do some translate and interpret these words as synonymous? When JESUS says "Do this in remembrance of me" (*Luke 22:19*) and the Gospels plainly tell us the context is the Passover meal (*Luke 22:15*), how do we obey this command if we don't observe the annual commemoration of His crucifixion at Passover?

19. If circumcision and broad food regulations are explicitly discontinued items of the first covenant, as seen in *Galatians 5:2, 1 Corinthians 7:19, Philippians 3:3, Acts 10:9-15, Acts 11:3, Acts 15, Hebrews 9:10, Romans 14:14, 20, 1 Corinthians 8:8, Colossians 2:16, etc.*, why would we ever extrapolate beyond what is written and assume discontinuance of items not explicitly discontinued? If *Acts 15* does not mention murder, blasphemy, bearing false witness, coveting, and much more that is plainly still forbidden by scores of passages of the final 27 books of the Bible (*James 2:11, Revelation 9:21, Galatians 5:21, 1 Corinthians 6:9, Revelation 21:8, etc.*), is it not sound to conclude that *Acts 15* was a targeted list dealing only with defilement (*2 Corinthians 7:1*) by sexual immorality (*1 Corinthians 6:18*), idolatry (*1 Corinthians 10:14-22*), or blood consumption (*Genesis 9:3-4*), while items like "foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation" (*Hebrews 9:10*) were taken out of the way so Jew and Gentile could be one?

20. If GOD gave the sun and moon "for signs, and for appointed times, and for days and years" (*Genesis 1:14*), did He give all His Creation the same timepieces to keep time by? If we use them as the Bible instructs (*Exodus 12:2, Leviticus 23, Psalm 81:3, Isaiah 66:23, Ezekiel 45:17*), while not judging others over details (*Colossians 2:16*) (like sliver vs conjunction, sighted vs calculated, barley vs Metonic cycle), do we end up synchronizing our lives to the lives of Moses through John, and especially JESUS (*Hebrews 11:28, Mark 14:12, Luke 22:8, Luke 22:15*)? Will this not enrich our understanding of Scripture, providing experiential connections (*1 Corinthians 5:7, 1 Peter 1:19, John 1:29, Revelation 5:12*), no longer as aliens or strangers but fellow citizens with the saints and members of the household of GOD (*Ephesians 2:11-22, Romans 11:11-24*)?
21. If Scripture warns in Leviticus that syncretistic worship provokes a progressive chastisement of sword, famine, and pestilence, culminating in conquest by enemies (*Leviticus 26*), and if Jeremiah and Ezekiel record this pattern unfolding against Israel and Judah with sword, famine, and pestilence ("Thus says the Lord GOD: 'Pound your fists and stamp your feet, and say, "Alas, for all the evil abominations of the house of Israel! For they shall fall by the sword, by famine, and by pestilence.'" Ezekiel 6:11) (*Jeremiah 14:12, 21:7-10, 27:8-13, 29:17-18, 32:24-36, 34:17, 42:17-22, 44:13, Ezekiel 5:12-17, 7:15, 12:16, 14:21*) followed by captivity to their enemies (*Jeremiah 50:17, Ezekiel 23:9-10, Daniel 1:1-2, Nehemiah 13:17-18*), and if Matthew 24 and Revelation echo this sequence with wars, famines, and pestilences followed by tribulation with the Beast overcoming the saints (*Matthew 24:6-22, Revelation 6:4-8, 13:7*), and the judgments are once again tied to false worship (*Revelation 2:14-16, 2:20-23*) ("They did not repent of worshiping demons" Revelation 9:20), how likely is it that syncretism—blending GOD's worship with pagan practices—serves as a key factor driving this fourfold judgment in Revelation and Matthew 24?

*Have questions? We would love to help you answer those.  
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