

## **PART 1: COMPARING PASSAGES OF THE PROMISES**

Isa 33:20-24 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken: But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby: For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us: Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey: And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

### **COMPARE WITH**

Isa 65:17-25 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

## **PART 2: ANOTHER SEEMING EVERLASTING COVENANT/PROMISE**

Jer 33:20-26 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season: Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers: As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me: Moreover the word of the LORD came to Jeremiah, saying: Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them: Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth: Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

## **PART 3: ANSWERING PART 1 AND 2**

The above passages in Isa 33:20-24 and Isa 65:17-25 speaks about the restoration of Literal Israel from their captivity into the little land of Palestine. The promises were based on conditions if only they could be faithful. Most of the precise particulars were not fulfilled and because of their unbelief they were rejected as a nation in AD 34 upon the end of Dan 9 prophecy. What God had promised them now is redefined to Spiritual Israel and Christ being the antitype of types, most of those particulars are not spiritual. One has just to ask, is the literal Jerusalem a quiet habitation, do 100 years to a person still considered infancy, is 100 years the least a sinner lives, and will sinners die in new earth and heaven? ALL EMPHATIC NO. Concerning the passage in Jeremiah, does day and night come at their appointed times? YES. Does the Levitical priesthood still in place? NO. So how comes that the Lord has broken His covenant with the Levites yet day and night comes at their appointed times? God being a relational Being reacts according to the response of His children and His promises are conditional. God chose to keep the covenant with David and end the covenant with Levi. According to Jer 33:26, He would restore the fortunes of David and have mercy on him.

## **PART 4: THE NEW PRIESTHOOD AND SAME BETTER COVENANT (EVERLASTING RATIFIED)**

Jesus had to be both a priest and king. But the law forbids a priest from the tribe of Levi or a king from the tribe of Judah to hold any other office. Therefore, to keep this law Jesus became a king from the line of Judah, but He became an eternal priest from the line of Melchisadek

**David.** Because it is still day and night time and there are no other kings of God on earth, He became king from this tribe. Therefore, He was born from Judah so that He could inherit the throne.

**Melchisadek.** Since He was from Judah, he could not be from Levi because He could not legally hold both offices during day and night time. But on earth there was an eternal line of priests of God. He could claim this line.

**Levi.** Therefore there is no need for the priesthood of Levi to continue. It can pass away even though day and night still comes at their appointed times.

God gave the Ancient Israel His law, but they would not obey it. He then gave the ceremonies and ordinances, that, in the performance of these, God might be kept in remembrance. They were so prone to forget Him and His claims upon them that it was necessary to keep their minds stirred up to realize their obligations to obey and honor their Creator. Had they been obedient and loved to keep God's commandments, the multitude of ceremonies and ordinances would not have been required. Sinai was not a must but for the necessity of the people, the prevailing condition, God in His mercy gave it. Now God is doing the final work of embedding the law in our hearts as it were in Eden, folks would want God to rather leave us in Sinatic state.

## **PART 5: CONCLUSION**

Without a literal Jerusalem, there can never be literal sacrifices hence the feasts become antitypical and spiritual. Without the sacrifices, there is no appointed times cause the appointed times were made for sacrifices, they were intrinsically tied. It's the blood of these sacrifices that made the appointed times a shadowy reality cause they pointed forth to Calvary. If the people of God had obeyed the principles of the ten commandments, there would have been no need of the specific directions given to Moses, which he wrote in a book, relative to their duty to God and to one another. The everlasting covenant was enough for God's people and it was without the typical service. But if anyone among you want to go to the letter of the law, I don't have a problem but don't urge it to those who are holding onto the faith and spirit of the law. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. We draw lessons from the typical service that's how eternal it becomes but we don't need the economy itself because it is a shadow and if we have the reality, the shadow ceases. Last not least #Ben, the Bible has 66 Books not 1 Book and 1 Chapter, the covenants runs in parallels, but it depends on which one you will want to be obedient to, the canal or the spiritual.

### **Concerning Daniel 7:25. I want you to see how Daniel 7:25 has nothing to do with changing the feasts.**

Allow me to gently correct you on your understanding of the "times" in Daniel 7:25. Let me assure you that these have nothing to do with the feasts. As much as feast-keepers would like.

The Hebrew word "zeman" is far removed from the word "festivals". Feast promoters say that this word "zeman" is the equivalent of "moedim". Aside from the fact that the soundest scholarship has already established that the word "moedim" itself just means appointed times (referring to years and months, etc.), the word "zeman" in the Aramaic was not a word picked by Daniel to replace "moed". Even the birds migrate in their appointed "moed". The word "moed" is used at times in CONNECTION with the festival gatherings, as the festival gatherings were determined BY the "moed", but they were not the festivals themselves. That has been proven in great length. In fact, the word "mo'ed" is used less than 27% of the time in the Bible in connection with the Jewish festivals. Every festival is a moed, but not every moed is a festival.

It's been proven that the word "moed" just means appointed times (referring to years and months, etc.) Even the birds migrate in their appointed "moed". Has nothing to do with actual festival keeping. When we say "seasons", we think of Spring, Summer, Fall, Winter and times to plant, times to grow, and times to harvest. This is how the Hebrew word "moed" or "moedim" was utilized.

But concerning the word Aramaic word "zeman" in Daniel 7:25, it is never once used in the Old Testament to refer to an annual set season. Zeman is simply used to designate "a fixed time" (Dan 7:12, 22), an extension of time to accomplish something (2:16), a moment (3:8), simultaneity of an action ("at the same time;" Dan 4:33; Ezra 5:3), "as soon as" (Dan 3:7), and "time" in general (Dan 6:10, 14; Neh 9:18). The term is found in ancient inscriptions but it never designates a religious festival. It simply means "time, moment in time." (J. Hoftijzer and K. Jongeling, Dictionary of the North-West Semetic Inscriptions, 2 vols. (Leiden: E. J. Brill, 1995), 1:332).

Continuing...although there is some semantic overlapping, the Aramaic noun "zeman" is not the equivalent of the Hebrew "mo'adim." In fact the Hebrew language employs the same Aramaic root as a verb and as a noun. The Hebrew verb "zaman" means "to appoint a time" for a particular activity (Ezra 10:14; Neh 10:35; 13:31). The Hebrew noun "zeman" means "appointed time, hour" in the sense of establishing a time when something is to be done (Neh 2:6). There are two passages in which it is used to designate the time when the Purim was to be celebrated (Ester 9:27, 31). That usage is the closest the Hebrew noun is associated with a feast, a non-mosaic feast. This suggests that we should avoid assigning the meaning "appointed festival" to the Aramaic noun in Dan 7:25.

Next, we should allow Daniel himself to inform us concerning the way he used the term "zeman". It is consistently employed by him to designate "time" (e.g., Dan 2:16, 21; 3:7, 8; 6:11, 14). It is important to see how it is particularly used in Dan 7. The first usage of the term is found in 7:12: "The other beasts had been stripped of their authority, but were allowed to live for a PERIOD OF TIME." The passive form of the verb suggests that it is God who is in control extending the life of the beasts for a period of time. This usage has nothing to do with festivals, but has much to do with God as the one who controls the moment, the specific time, when historical events take place. This is reinforced in 7:22: "The Ancient of Days came and pronounced judgment in favor of the saints of the Most High, and the TIME came when they possessed the kingdom." The noun "zeman" refers to the moment when specific aspects of God's plan occur. In this particular case it designates the time when the kingdom of God is given to God's people. This usage of the term helps us understand Dan 7:25: "He will speak against the Most High and oppress his saints and try to change the set times and the laws [Aramaic "dath, 'law,' singular]." "Dath" emphasizes the royal nature of God's law. This power is attempting to gain control over that which is under the exclusive control of God, namely the law of God and His plan within TIME. God is the One who "changes times and seasons;" that is to say "who sets up kings and deposes them" (2:21). He is the only One who determines when His kingdom will be established. In trying to gain control over the "times" the little horn uses persecution to change the flow of history and to claim that it has the power to establish in its opinion the equivalent of the kingdom of God on earth. There may be other ways of interpreting Dan 7:25, but based on the use of the terminology in Daniel, it is clear that the text is not dealing at all with the "appointed feasts" of the OT.

Some of these other ways may include the change from Saturday to Sunday. But since the Sabbath is in no way "connected" with the "mo'ed", or "seasons", and since it is "fixed" on the weekly cycle, and not the moon, out of holy days, only the Sabbath could be remotely connected to "zeman". However, as Stephen Bohr points out in his "Futurism's Incredible Journey" book, the intent in Daniel 7:25 concerning the Little Horn's attempt to "change times" is most likely more in connection to their attempt to change the prophetic time periods. Aka, Futurism and Preterism. The Papacy did everything in their power to destroy the Protestant hermeneutic of Historicism, to mask the identity of Antichrist, and remove the possibility of the 1260 year prophecy from 538 to 1798, and placing the "time of the Antichrist" into the "future", or into the "past"--both outside the Papacy's Dark Age dominion.