

The Image of Christ – Part 12
Last Day of Unleavened Bread
By Boyd Yahn

Hello everyone, it is April the 16th of 2025, and I'm recording this study for the last day of Unleavened Bread on April the 20th of 2025. Before we get into this study main body, I'd like to mention something that I find of some interest personally. Over the last few years its gradually come into focus that there are three resurrections to spirit mentioned in the scriptures, each with their own signature and characteristics.

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In the past, all three of these were blurred into one, remaining undifferentiated largely because of this doctrine or that. The events themselves were fitted into a doctrinal framework rather than seeing what the Bible actually says about each one. This is how they were hidden from our eyes.

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There is a resurrection to spirit before the tribulation and the end of the age. There is a resurrection to spirit after the tribulation, and that is not the end of the age either. And there is a resurrection to spirit at the end of the age, which has been traditionally called the millennium in Church of God circles.

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The first one, the resurrection to spirit is mentioned in Luke 17, verses 22 – 37. We are just going to walk through that quickly here, it's been material that's been covered before. The Protestants call this passage, when we get into it here, the rapture. And rapture simply means, the transporting of someone, of a person from one place to another, especially to heaven by supernatural means.

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And it is directly linked to I Thess 4:17. And it occurs in a time of normalcy as the world views normal. So, let's see where it's mentioned here. Luke 17, and we'll start in verse 22.

²²Then He said to the disciples, "The days will come when you will desire to see one of the days of the Son of Man,

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So, there are going to be more than one day of the Son of Man.

and you will not see it. ²³And they will say to you, 'Look here!' or 'Look there!' Do not go after them or follow them. ²⁴For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also the Son of Man will be in His day.

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That's one of those days.

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²⁵But first (Before that happens) He must suffer many things and be rejected by this generation.

The generation that He came to was evil, and they rejected Him. We'll get into more of that in a bit. And, in addition to that.

²⁶as it was in the days of Noah,

They were just going about their business.

so it will be also in the days of the Son of Man:

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So, there's another time of the Son of Man where it's a bit different.

²⁷they ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

²⁸Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; ²⁹but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. ³⁰Even so will it be in the day when the Son of Man is revealed.

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So, there is going to be a time similar to the time of the flood and the time of Lot where the Son of Man simply shows up.

³¹"In that day, he who is on the housetop, and his goods are in the house, let him not come down to take them away. And likewise, the one who is in the field, let him not turn back. ³²Remember Lot's wife. ³³Whoever seeks to save his life will lose it, and whoever loses his life will preserve it. ³⁴I tell you, in that night there will be two men in one bed: the one will be taken and the other will be left. ³⁵Two women will be grinding together: the one will be taken and the other left. ³⁶Two men will be in the field: the one will be taken and the other left." ³⁷And they answered and said to Him, "Where, Lord?" So, He said to them, "Wherever the body (That's the body of Christ) is, there the eagles will be gathered together."

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In the COG culture, the term *rapture* is toxic, largely because there is no place for it in their theology, and that's always a problem. An out is used there that the Bible doesn't use the term, so it can't be a thing? At the exact same time, the term, *the millennium*, which is also not in the Bible (It does talk about a thousand-year period) from where the term is derived actually, where the term is bandied about, but the word *millennium* is never used, but it is bandied about continually, because it is part of the doctrine.

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If any took the time to look up the word *hypocrisy*, in the Thesaurus.com., that we touched on last time, you will understand the disconnect here, quite well.

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The second harvest of mankind to spirit is clearly pointed out at a time after the tribulation, after the occurring in a time of normalcy, and we read of that, and we are all familiar with it, but haven't stopped to consider when is that? It is very plainly stated for us in Matthew 24, verses 29 – 31.

²⁹"Immediately after the tribulation of those days

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The other one was before, in a period of normalcy.

the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. ³⁰Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.

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So, it will be a different time than the first one we looked at.

³¹And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

And I don't think there is any confusion here as to the when. Notice, that in either the first or the second resurrection to spirit, there is no accompanying lake of fire, second death, incident. It is simply not there.

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These two groups specifically, the first and the second, are portrayed in Revelation 14, verses 1 – 5, and in Revelation 15:2. And they are pictured in heaven, but in different locations and had different experiences of life to actually get there. Both of these groups are in heaven when you get to the time of the bowl plagues occurring, as laid out in the latter part of Revelation 15, and throughout Revelation 16 more specifically.

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The current age of Satan does not finish until Satan is chained and put away, and the third harvest to spirit occurs. That starts the thousand-year period where there are no more resurrections until those years are complete. We read of that specifically in Revelation 20, and we'll read verses 1 – 5 and try and take note of the timing sequence here.

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Satan is still around before the tribulation; he is still around after the tribulation, so this is much further down the timeline, but there is going to come a time when he is actually removed.

¹ Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand.² He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; ³ and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things

After that thousand years.

he must be released for a little while.

0:08:58

So, there is going to come a time when this age of Satan is terminated, is finished, and Satan's broadcasts will stop, and we'll have a different situation on the earth.

⁴ And I saw thrones, and they sat on them,

So, there were people ruling on thrones.

and judgment was (past tense) committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God,

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This is the third harvest to spirit.

who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived

This additional group who had faced the beast.

they lived and reigned with Christ for a thousand years.

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But you notice, they did not go to heaven. The first two did and are portrayed in scripture about that. So, we have the three-time frames, they are quite different. We do have in Matthew 13, references to a time of resurrection that also includes the second death and the lake of fire incident, and it says so specifically, whereas we looked at those passages in the first two, and it's simply not there.

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So, let's go to Matthew 13 and we'll read verses 36 – 43.

³⁶Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field."

They didn't get it.

³⁷He answered and said to them: "He who sows the good seed is the Son of Man.

³⁸The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one.

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There is a wicked one.

³⁹The enemy who sowed them is the devil,

So, we find out who the wicked one is.

the harvest is the end of the age, and the reapers are the angels.

So, there is no mistaking it, there is actually the end of the age. Again, before the tribulation is not the end of the age, after the tribulation is not the end of the age. This is the end of the age.

⁴⁰Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age.

0:11:36

There is an extinction level event at this time, and this is the end of the age.

⁴¹The Son of Man will send out His angels, and they will gather out of His kingdom

So, you know Christ already has a kingdom.

all things that offend, and those who practice lawlessness, ⁴²and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.

At the same time:

⁴³Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!

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So, it's very clear here, I believe, that we're seeing a time of salvation, but also coupled with the time of extinction. We see the same thing repeated by Christ in Matthew 13, same passage, only verses 47 – 50. So, let's read that.

⁴⁷“Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, ⁴⁸which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. ⁴⁹So it will be at the end of the age.

0:12:48

So, there is no doubt as to when this is. The end of the age does not occur until Satan is put away.

they sat down and gathered the good into vessels, but threw the bad away. ⁴⁹So it will be at the end of the age. The angels will come forth, separate the wicked from among the just,

You know, just a repeat of what we just read in verses 36 – 43.

⁵⁰and cast them into the furnace of fire. There will be wailing and gnashing of teeth.”

0:13:20

We also see exactly the same thing. And you know, doctrine didn't allow this to be differentiated before, and when you begin to plot this out on a time scale it becomes obvious, and you begin to look at the different time slots that these things have to fit. We are going to skip over a bit of it here. Matthew 25, verses 31 – 46.

³¹“When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. ³²All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. ³³And He will set the sheep on His right hand, but the goats on the left.

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So, it is a time of sorting.

³⁴Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

What kingdom is that? Well, it's the kingdom of God, a time of spirit life. And it goes through a bit of an explanation, but then in verse 41 He says:

⁴¹“Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

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So, we can see here, notice here, that unlike the first two resurrections to spirit, there is indeed a lake of fire, second death event, associated with this time, and it is the end of the age. That is helpful in distinguishing it from the others. These three harvests of mankind appear to have been pointed towards in the Old Testament. And we read of that in Deuteronomy 16:16; let's go to Deuteronomy 16:16. It says:

¹⁶“Three times a year all your males shall appear before Yehovah your God (That's the Father) in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles;

0:15:38

They are all harvest festivals.

and they shall not appear before the Lord empty-handed.

This is also repeated, for emphasis I think, in Exodus 23, verses 14 – 17. So, let's have a look at that. Exodus 23, verses 14 – 17.

¹⁴“Three times you shall keep a feast (A harvest) to Me (That is God the Father) in the year:¹⁵You shall keep the Feast of Unleavened Bread

0:16:12

That's what we are doing now.

(you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty); ¹⁶and the Feast of Harvest

We would know that as Firstfruits or Pentecost as well.

the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering

A different type of harvest.

at the end of the year, when you have gathered in the fruit of your labors from the field. ¹⁷“Three times in the year all your males shall appear before the LORD God.

That is God the Father. And those speak to that directly.

0:16:55

The word feast here is the Hebrew word H2287, and also H2282, I'm not going to attempt to speak to them in the way that they should be pronounced, I'll let you do that for yourself, but these are harvest festivals. We are told directly that Pentecost is the

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festival of the harvest of the wheat. And we read of that in Exodus 34:22, so, let's just see what is revealed to us. Exodus 34:22

²²“And you shall observe the Feast of Weeks,

0:17:42

And we'll start counting for that on April the 21st this year.

of the first fruits of wheat harvest,

So, it's very specific.

and the Feast of Ingathering at the year's end.

0:17:57

So, it makes it very plain. If we actually go back, (To verse 18) we can see a bit of a descriptor here of where we are in now.

¹⁸“The Feast (The harvest) of Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, in the appointed time of the month of Abib; for in the month of Abib you came out from Egypt. ¹⁹“All that open the womb are Mine, and every male firstborn among your livestock, whether ox or sheep. ²⁰But the firstborn of a donkey you shall redeem with a lamb. And if you will not redeem him, then you shall break his neck. All the firstborn of your sons you shall redeem. “And none shall appear before Me empty-handed.

0:18:41

So, we get descriptors of these various feasts. Since this is quite specific here, if we are to compare the physical harvests to the spiritual harvests of Yehovah, from mankind, I have to wonder, does the last Day of Unleavened Bread, which we are observing, ever get referenced in scripture as a harvest?

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That would seem a logical question, if the Feast of Ingathering is a harvest, and the Feast of Pentecost is a harvest, is the Feast of Unleavened Bread, and we do know that Christ was harvested from His physical existence on the wave sheaf day in the middle of that, what about the last day of Unleavened Bread? Is that ever referred to in scripture as a festival, or feast, or a harvest? And the answer is, yes indeed it is.

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In Exodus 13, verse 6, we read:

⁶Seven days you shall eat unleavened bread, and on the seventh day there shall be a (hag, a harvest) feast to Yehovah

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Not to Christ, to Yehovah. Again, if Christ Himself was harvested on wave sheaf Sunday during the Days of Unleavened Bread, is it possible at least, that the I Thessalonians 4, verse 17 event will occur, or could occur, on the last day of Unleavened Bread, the barley harvest, not the wheat harvest, and the first resurrection to spirit? Is it possible? Not saying it is. Is it possible, knowing that there are three resurrections to spirit born of this age, is a helpful tool in gaining some more understanding of what Yehovah is up to?

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As Jim Rudd's friend Russell opines, "If you can't be right, at least be consistent." If Pentecost is the wheat, and Tabernacles is the end of the age harvest, then what might be the last day of Unleavened Bread, since it to is a harvest festival, and Christ has gone on before as the wave sheaf?

0:21:17

Not all of God's moedim are harvest festivals, and knowing that is helpful. Trumpets, known as Yom Teruah to some, The Day of Shouting to others, is not a harvest festival, but it is still being referred to as a Feast of Trumpets, something the Bible does not refer to it as, and something I found I had to correct personally. It is not a feast, it is not referred to as one.

0:21:42

There are three of them, and they occur at very specific times. It is something to think about in the days ahead. Getting back to the theme of the first day of Unleavened Bread, when we began looking anew, at least to me, in a different way, it became obvious the ekklesia would be all over the map in their understanding of what constitutes evil.

0:22:07

This is an area one would naturally think would have been covered extensively for years in the various churches, must certainly in the Church of God. But the opposite would be true. It's not something I have done personally, and talking to others with many decades in the faith, the connection of such things as malice and envy to evil was just largely not made.

0:22:39

As we saw, the ekklesia are admonished to discern good and evil, like Christ did, so one would have to think that knowing what evil is as defined by God and not ourselves, might be a good place to start. What was Christ seeing that we don't see? Christ, not having a defiled spirit or reprobate mind or an evil heart, would have been all too aware of what He was walking around in, and we would expect to see, or think that He might have commented on what was around Him back in the day.

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Well, turns out, that is indeed the case. Let's start with Matthew 7:11. What is Christ's perspective, as a pure Being, what did He see and what did He comment.

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Let's read Matthew 7, and verse 11.

¹¹If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

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Well, who was He talking to? It might be a good idea to know that. Who was He saying that to? He didn't say it in a condescending way, He just said, kind of matter of fact, evil. Your evil! And so, if we go back to Matthew 4, and verse 25, you know, Christ was out amongst the multitudes. And it says:

²⁵Great multitudes followed Him—from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan.

0:24:41

There was a lot of folks there.

¹And seeing the multitudes,

There was a throng that were following Him

*He went up on a mountain, and when He was seated His disciples came to Him.
²Then He opened His mouth and taught them,*

So, He taught the multitudes, and He taught His disciples. And while He was giving that address, as we looked in Matthew 7:11

0:25:06

¹¹If you then,

And He's talking to the disciples and to the multitudes.

being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

And here in Matthew 7:11 is general, and He's pointing people, the multitudes, to ask their Father for good things, and He recognized that these people were evil. He just simply pointed out who they were.

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And it's as important to notice His tone here of pointing that out, is the fact that He actually said those words. But that is very important, and if we go to the end of Matthew 7, and read verse 28.

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²⁸And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, ²⁹for He taught them as one having authority, and not as the scribes,

0:26:20

So, when He told them that they were evil, and that there was a way to get good things, they were shocked that He would point them out as such, and at the things such that you needed to do. And this is the disciples of course, who later became apostles.

0:26:40

Well, that's, I think, an interesting observation to say the least. Let's go to Luke 11, and we are going to read verses 1 – 13.

¹ Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples." ²So He said to them, "When you pray,

0:27:02

They didn't know how to pray, these were His disciples. And He went on after, we all know that passage. We are to pray that we are delivered from this evil one. (Verse 5)

⁵And He said to them, "Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves; ⁶for a friend of mine has come to me on his journey, and I have nothing to set before him'; ⁷and he will answer from within and say, 'Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you'? ⁸I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs.

0:27:48

He's pointing out here, persistence here, on the part of people who want to know about the good things from the Father. It's an important thing, so He goes on to say:

⁹"So, I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

0:28:10

He's talking to His disciples here, not the multitudes.

¹⁰For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

0:28:21

So, we have an iron clad promise there from Christ, who does not lie and is not defiled. And if we go, to God and ask Him for the good things, God will supply that need.

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¹¹If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? ¹²Or if he asks for an egg, will he offer him a scorpion? ¹³If you then,

He's talking to His disciples.

being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!"

0:29:00

Verse 13 describes their actual condition, and Christ knew this, and He pointed the way to fix that if they indeed wanted it to be fixed. The Father is the source of good gifts. And He pointed His disciples to them, but He also told them that they were evil. We were all raised in this world, we have to start out someplace, and how could we be anything else but evil? We begin our journey, and Christ came to tell us how to fix that.

0:29:46

So, did He mention the same kind of a situation elsewhere. Well, let's look at Matthew 12, and we'll read verses 22 – 25. Matthew 12, and verses 22 – 25.

²²Then one was brought to Him

Brought to Christ.

who was demon-possessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw. ²³And all the multitudes were amazed and said, "Could this be the Son of David?" ²⁴Now when the Pharisees heard it, they said, "This fellow does not cast out demons except by Beelzebub, the ruler of the demons." ²⁵But Yeshua knew their thoughts, and said to them: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.

0:30:41

So, He's pointing out some things, and you notice He's talking to some Pharisees here very specifically. And what did He say about them? What was Christ's perception of them? We see that in verse 33.

³³"Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by its fruit.

0:31:16

So, He's addressing the Pharisees of the day, the religious leaders of the day. This is coming from a man with a pure heart, a pure spirit and a non-reprobate mind, and He tells them specifically:

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³⁴Brood of vipers! How can you, being evil,...

Do you suppose, as the religious leaders of the day that they thought that in any way they were evil? Yet, here you have the Son of Man addressing them as exactly that. And He gives us a clue here to how to see some of this stuff

For out of the abundance of the heart the mouth speaks.

0:31:59

He knew what they were saying.

³⁵A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things.

Do you think it would be helpful to know what evil actually is?

³⁶But I say to you that for every idle word men may speak, they will give account of it in the Day of Judgment. ³⁷For by your words you will be justified, and by your words you will be condemned."

0:32:25

He was speaking to the religious leaders of the day. Was Christ, not being evil in any way, able to recognize those for what they were? Did He articulate that such as there was no ambiguity? Was the Son of Man lying about their true spiritual condition? Likely not. Let's go on to Matthew 12, and verse 38.

³⁸Then some of the scribes and Pharisees answered,

0:33:04

So, they were listening to this. They had been pegged as being evil by Christ, and Christ certainly didn't mince any words as we saw.

saying, "Teacher, we want to see a sign from You." ³⁹But He answered and said to them, "An evil and adulterous generation seeks after a sign,

0:33:31

So, again Christ identifies the generation and the type of people who were in it at the time He was physical, and He simply identified them as evil and adulterous.

and no sign will be given to it except the sign of the prophet Jonah. ⁴⁰For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. ⁴¹The men of Nineveh will rise up in the judgment with this generation

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0:34:10

The Gentiles will be raised at the same time as that generation.

and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here. ⁴²The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here.

0:34:30

⁴³*“When an unclean spirit goes out of a man,*

It’s interesting that He would go down that road.

he goes through dry places, seeking rest, and finds none. ⁴⁴Then he says, ‘I will return to my house from which I came.’ And when he comes, he finds it empty, swept, and put in order. ⁴⁵Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. So shall it also be with this wicked generation.”

0:35:00

Showing that they are bad now, and they are going to get worse. Well, I thought, that’s kind of interesting. What is the word for *wicked* then in verse 45? And it’s the Greek word, G4190, and it’s poneros, and it means evil, wicked, bad, malicious, slothful. Let’s look in John, the book of John, let’s look in chapter 3, verses 19 – 21, and see again, what Christ is talking about, what did He see? What is it that maybe we don’t see?

0:35:51

John 3, verses 19 – 21.

¹⁹*And this is the condemnation, that the light (Referring to Himself) has come into the world, and men loved darkness rather than light, because their deeds were evil.*

Entirely consistent with the generation Christ spoke about. The continuity of the record is that Christ was living in and among an evil generation.

²⁰*For everyone practicing evil*

0:36:24

So, we get a little bit of a descriptor here.

hates the light

Did they love Christ, or did they hate Him? Well, they hated Him, and it’s no different today.

and does not come to the light, lest his deeds should be exposed.

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They don't want to know what the definition of evil is, that's not in their interest because if they found out their evil would be exposed and we don't want that.

²¹But he who does the truth

So, there is a different group of people.

comes to the light,

They see the true Christ and they are drawn to Him rather than running away from Him.

that his deeds

The one who's seeking to become righteous from his or her state of being evil.

may be clearly seen, that they have been done in God."

0:37:21

Christ represented good and men couldn't stand Him, or the good that He represented. They loved the evil much more than they loved good. They loved their father much more than the true Father, and it is no different today. As the references that we looked at in the previous message to the days of Noah show that.

0:37:55

It would only be natural to ask, what was Christ's definition of evil, so that He could look and say and act and do what He did, and why hasn't that been at the forefront of ekklesia's focus and attention? Wouldn't you and I think that that would be a normal thing? The answer is as simple as it is profound.

0:38:24

Would Satan seek to hide what evil actually is? Now, I asked a few people, have you ever heard a study or a sermon specifically addressing evil? And we all kind of looked at each other and thought well, no. And what's wrong with that picture?

0:38:55

Let's go to II Corinthians 11 and we'll look at verses 12 – 15.

¹²But what I do, I will also continue to do, that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast.

So, there was competition out there, and Paul referred to them as:

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¹³For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. ¹⁴And no wonder! For Satan himself transforms himself into an angel of light.

0:39:42

Well, if everyone knew what evil actually was, do you think the going might be a little tough in that area?

¹⁵Therefore it is no great thing if his ministers

Yes, he has ministers.

also transform themselves into ministers of righteousness, whose end will be according to their works.

0:40:03

If we knew the definition of evil, and we knew that Christ followed that and pointed that out, because He knew what evil was, would we not be in a similar position, as being formed into the image of Christ, we would become more Christ like? You think maybe we should come to understand what evil actually is, and make it a point of showing that to folks?

0:40:39

It would seem that definition of evil has to be hidden, so that Satan can operate. That way, people don't know the difference. When the separation happened in the mid-90s and people returned to Sunday, Christmas and Easter, I don't think that they had any concept at all that that was evil. It had never been taught, and that doesn't change today.

0:41:04

And another thing to ask yourself, has Yehovah allowed this to occur? The answer would have to be yes, or it wouldn't be a thing. We have the answer to that actually, of what evil is the very, very first time the word *evil* is used in the Bible, and that seems, at least it made sense. I'd never looked at it before, I'm ashamed, but that's the facts, and you can see that in Genesis 2:9.

⁹And out of the ground Yehovah God (That's the Father) made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and

There it is:

evil.

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0:42:08

The Hebrew word here for evil is ra', and the number is H7451, it's actually "wara", if I went into Bible Hub and looked, and I encourage you to do the same. It's, and I can't pronounce it, it's "wara" and it's used seven times in the Bible.

0:42:33

It's used, as we saw in Genesis 2:9, it's also there, the same word exactly, in Genesis 2, verse 17.

¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

It's used in Genesis 3, verse 5, verse 20. It's used in Genesis 44:34, Deuteronomy 1:39 and Psalm 10, verse 15. In each case it references the tree in the garden or the result of choosing that.

0:43:18

So, I thought it might be useful here to read what it says in Bible Hub, that might not be your "go to" place to get information. Please take the time, there are literally hundreds, five or six columns of the word evil in the scriptures that I'm embarrassed to say I've never even took the time to look at, and I thought, "What's wrong with that?"

0:43:45

So, here's what I came up with out of Bible Hub for the word ra'. Evil, bad, wicked, harmful or unpleasant. So, it's the tree of the knowledge of good, and bad, wicked, harmful and unpleasant. It's largely used as bad or evil, and it's derived from the root word ra'a, meaning to be bad or be evil. The corresponding Greek words are (kakos) G2556: And it's often translated as "evil" or "bad" in the New Testament, and you can see those references that Christ used. (ponēros) Greek word G4190: the Greek term for "evil," often used to describe moral wickedness.

0:44:50

But listen to this very closely as we wind down. The word "ra" is a versatile term used throughout the Old Testament to describe anything that is morally, ethically, or physically negative. It can refer to actions, thoughts, intentions, or conditions that are contrary to God's nature and commandments.

0:45:30

Do you suppose maybe that Christ knew what God's nature and commandments were, so that He recognized evil instantly? Going on, it says: As an adjective, it describes something as evil or wicked, while as a noun, it can denote wickedness or evil itself. Under the cultural and historical background we read: In the ancient Near Eastern context, the concept of "ra" was understood in relation to the covenantal relationship between God and His people.

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0:46:10

Now it's starting to get up close and personal. Anything that deviated from God's laws and commands was considered "ra'." The Israelites were called to be a holy people. What are the ekklesia called to become? Set apart from the surrounding nations, and thus were to avoid "ra'" in all its forms.

0:46:43

The rest of the world was under the worship of Satan and Israel was called to be a holy people and were to avoid "ra" as it says here, in all its forms. The term also reflects the broader ancient worldview where moral and physical evils were often intertwined. Well, isn't that interesting?

0:47:12

If you take the time to look up the name of the Egyptian sun god, and remember that Israel was in captivity for four-hundred and some years in Egypt, the name of the Egyptian sun god was "Ra". What a surprise. And they labored as slaves in a nation whose god was Satan. Of course that's just a coincidence, I'm sure. It's quite amazing when we begin to look at this, and there is much more to come.

0:48:02

Might Yehovah use the criteria of those who remove more evil to determine which resurrection to spirit they would be in? Would He be a rewarder of those who diligently seek Him? If someone was actively laying aside malice, envy and hypocrisy and evil speaking in their lives, would God be drawn to supply more of His Holy Spirit so that can be accomplished?

0:48:34

Would He look upon that with some kind of favor? When you look across the spectrum of those whom God has called, would you think that there would be a spectrum of accomplishment there with some who don't do it at all, and some who are very diligent at it, and some who, "Well, okay, I'll do some of that"?

0:49:04

And if you look at the spirit of the Laodiceans, they are rich and increased with goods, but you don't know that you are naked, "ra", retched miserable, poor and blind. Is it because they didn't know what evil was? They, somehow, thought they were okay.

0:49:24

And yet, there is a group of people, and this is just throwing it out for consideration, who are different. I'm going to read that in Revelation 3, verses 7 – 12.

⁷"And to the angel of the church in Philadelphia write, 'These things says He who is holy, He who is true, 'He who has the key of David, He who opens and no one shuts, and shuts and no one opens': ⁸"I know your works. See, I have set before

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you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name.

0:50:05

Notice, they kept His word.

⁹Indeed I will make those of the synagogue of Satan, who say they are Jews and are not, but lie—

They are actually evil, because they lie.

indeed, I will make them come and worship before your feet, and to know that I have loved you. ¹⁰Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.

0:50:41

Will they choose good or will they choose evil? Will they see it God's way, or will they not see it God's way?

¹¹Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. ¹²He who overcomes,

Overcomes what? How about evil.

I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name. ¹³"He who has an ear, let him hear what the Spirit says to the ekklesia."

0:51:26

Is it possible that the people that He is referring to here could possibly be resurrected on a last Day of Unleavened Bread as part of the barley harvest? Something to think about.