

**SHOULD WE KEEP THE
FEAST DAYS?**

SHOULD WE KEEP THE FEAST DAYS?

NYRON O. MEDINA

INTRODUCTION

Dear Reader, this booklet is given to help explain a strange phenomenon that is sweeping the Christian world. It is about the Hebrew Roots Movement which encourages us to search for and copy the so-called Jewishness of the Bible. But the particular aspect of this phenomenon that we deal with is the claim that the ceremonial lunar feast days or sabbaths are to be kept now and forever by the Christian.

The peculiar way this claim is dealt with by one author within the periphery of Adventism is what is examined in this booklet. The author's claim is dealt with by the positive exegetical reading of what the Bible says about the feast days.

Another study is also presented in this booklet explaining that the Hebrew Roots Movement is rooted in occultism or spiritualism. The feast days came to the church, not from God or the Bible, because they explicitly say they were part of all the shadows that were abolished at the death of Christ on the cross. The feasts came to the church from the Hebrew Roots Movement that can be traced to spiritualism, thus, they are contaminated with spiritualism in the churches today. This booklet explains all this with a view to deliver people from this horrible deception to real obedience to God. May all be blessed in Jesus' holy name, Amen.

SHOULD WE KEEP THE FEAST DAYS?

1. We are today facing dangerous doctrines that are coming into Adventism. 1 Timothy 4:1.
2. One of the false doctrines is the Judaization of Adventism like the early church faced from a heresy. Acts 15:1,5.
3. This teaching eventually became known as Ebionitism, of it we are told:

“EBIONITE. The name is derived from the Hebrew...The sect was a logical development from the Judiazers of Paul’s day. It kept the entire Mosaic law with special attention to circumcision and Sabbath, and revered Jerusalem as if it were the abode of God...Only the Gospel of Matthew was used, and Paul was rejected as an apostate from the law.” **Wycliffe Dictionary of Theology**, p. 176.

“Others whom the wicked demon could not shake from God’s plan in Christ he made his own through a different trap. These the first Christians named Ebionites—appropriately; in view of their poor and mean opinions about Christ...They observed every detail of the Law and did not think that they would be saved by faith in Christ alone and a corresponding life...Other...did not deny the Lord was born of a virgin and the Holy Spirit but nevertheless shared their failure to confess his preexistence as God the Word and Wisdom. Thus equally impious, they too were zealous in observing the Law literally and though that the letters of the apostle [Paul] ought to be rejected totally, calling him an apostate from the Law...they observed the Sabbath and the whole Jewish ceremonial, but on the Lord’s days they celebrated rites like ours in commemoration of the Saviour’s resurrection. Because of these practices, then, they have been dubbed Ebionites, a name indicating the poverty of their intelligence, since the term means “poor” in Hebrew.” **Eusebius The Church History**, pp. 116–117.

4. Concerning this same group of people as they existed in the time of the first Jerusalem council, Mrs. White tells us:

“...certain Jewish believers from Judea “of the sect of the Pharisees” succeeded in introducing a question that soon led to wide-spread controversy in the church and brought consternation to the believing Gentiles. With great assurance these Judaizing teachers asserted that in order to be saved, one must be circumcised and must keep the entire ceremonial law...They insisted that the Jewish laws and ceremonies should be incorporated into the rites of the Christian religion. They were slow to discern that all the sacrificial offerings had but prefigured the death of the Son of God, in which type met antitype, and after which the rites and ceremonies of the Mosaic dispensation were no longer binding.” Ellen G. White, **The Acts of the Apostles**, pp. 188–189.

“...certain converted Pharisees had gone to Antioch declaring that, in order to be saved, the Gentile converts must be circumcised and keep the law of Moses.” **Ibid.**, p. 191.

5. Now today, the same teaching has arisen in a modern form in Seventh-day Adventism. One of its chief proponents is an Elder John L. VanDenburgh who in his book tells us the following:

“God’s Church the Bride, fulfils the moral law statutes that are in the feminine tense and are binding forever. God’s Holy Days are part of the statutes that are in the feminine tense and are thus part of the moral law, which is binding forever.” John L. VanDenburgh, **An Innovative Approach to Holy History**, p. 16.

“Since Ellen White tells us that Paul did not observe the ceremonial law and did not teach his converts to do so, but yet he did observe the feasts with his converts. Evidently Paul also thought the feasts were moral.” **Ibid.**, p. 77.

“So, are the feasts part of the moral law or the ceremonial law? The answer is obvious. The feasts are part of the moral law. This would of necessity include the seventh-day Sabbath...Since they are all a part of the moral law this means that the feasts will be observed forever.” **Ibid.**, pp. 78–79.

6. A summary of the teaching we have read tells us the following:

- i. God’s Holy Days are part of the Moral Law.
- ii. The feasts are not the ceremonial laws they are moral.
- iii. Since the feasts [Holy Days] are part of the moral Law, they are to be kept now and forever.

7. Many implicative questions will have to be asked because of these most outrageous claims by the “feast days” proponents. For example, these are the “Feast days”.

- i. The Passover/Feasts of Unleavened Bread. Numbers 28:16–18,25.
- ii. Pentecost. Leviticus 23:15,16,21.
- iii. Feast of Trumpets. Numbers 29:1; Leviticus 23:24,25.
- iv. Day of Atonement. Numbers 29:7.
- v. Feast of Tabernacles/Booths. Numbers 29:12,35.

8. Here are the legitimate questions we ask:

- a. Which clause of the moral Law of the Ten Commandments contain these feast days?
- b. Is sin therefore breaking these feast days existing before sin?
- c. Where in the Bible are these feast days existing before sin?
- d. Why should we keep them now to recognize a literal Christ-history that is past?
- e. What do they, or rather, can they mean for the future?

9. Again, we are told by Mr. VanDenburgh:

"The former festival pointed like a shadow forward toward the cross. The latter festival points like a shadow back to the cross...Jesus referred to them both as "Passover." Ibid., p. 37.

"So, what about Sabbaths and shadows? It is true that the Spirit of Prophecy writes of "Shadows" that are now passed away, but does she mean all shadows? No. In Hebrews chapter 4, the Seventh-Day Sabbath points forward to the final rest in Heaven, and no doubt to the Sabbaths we will enjoy in the new earth. Then again, the Christian home is to be a shadow of what it will be like in heaven. Paul speaks of the new moons as shadows of things to come. There are many shadows that remain." Ibid., p. 66.

10. A summary of the twisted teachings we have been told is as follows:

- i. Some shadows are passed away, but not all.
- ii. The Seventh-Day Sabbath is like a shadow pointing to the future rest.
- iii. The ceremonial "feast days" shadow remain.

11. Thus, the author tells us the following:

"...the festivals, new moons, or the holy Sabbaths were not nailed to the cross..." Ibid., p. 61.

12. Concerning the Dictionary meaning of "ceremonial" we are told:

"ceremony...a rite; a formal act; the outward form, religious or other...ceremonial...a system of ceremonies..." The Wordsworth Concise English Dictionary, pp. 157-158.

13. Here is Mrs. White speaking about just two types of religious laws given to Israel. She says:

*"After the completion of the tabernacle he [God] communicated with Moses from the cloud of glory above the mercy seat, and gave him full directions concerning the system of offerings and the forms of worship to be maintained in the sanctuary. The ceremonial law was thus given to Moses, and by him written in a book. But the law of Ten Commandments spoken from Sinai had been written by God himself on the tables of stone, and was sacredly preserved in the ark. There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ, to his sacrifice and his priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ "took...out of the way, nailing it to his cross." Colossians 2:14. But concerning the law of Ten Commandments the psalmist declares, "Forever, O Lord, Thy word is settled in heaven." Psalm 119:89...While the Saviour's death brought to an end the law of types and shadows, it did not in the least detract from the obligation of the moral law." Ellen G. White, **Patriarchs and Prophets**, pp. 364-365.*

"The ceremonial law was given by Christ. Even after it was no longer to be observed, Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law glorious, worthy of its divine Originator." Ibid., p. 367.

14. We can see many important points in a point by point summary of what Mrs. White said:

- a. The moral Law of Ten Commandments are not to be blended in with the Ceremonial law.
- b. The moral law was written by God and the ceremonial law by Moses.
- c. The moral law is eternal and cannot be abolished, but the ceremonial law was abolished by the death of Christ.
- d. The ceremonial law is called the following things by Mrs. White:
 - i. Symbols
 - ii. Ritualistic law
 - iii. Law of types and shadows

15. Mrs. White refers to the text that some quote to claim that the moral law of Ten Commandments was abolished, but she said it is the ceremonial law that the text shows was abolished. Colossians 2:14,16,17.

16. From the above quotation and Colossians 2:14,16,17, we can clearly see that the Ceremonial law is made up of the following types:

- a. Laws about sacrifices. Leviticus 6:8–13; Leviticus 4:27–35.
 - b. Laws about the priesthood. Leviticus 10:12–15; Leviticus 16:1–4.
 - c. Laws about lunar holy days/feasts. Numbers 28:11,26; Leviticus 23:24–32.
 - d. Temple laws. Exodus 40:1–10,20–26.
 - e. General laws about rituals and or symbols (like circumcision, for example). Leviticus 12:3.
17. Those who want to keep the feast days must keep them according to the Biblical way pointed out, or else they are not really keeping them. The “feast day” was so associated with ceremonials and rituals, so as to be identified with them. The particular ceremonies for that particular feast day made it what it was. Here is the PASSOVER. Leviticus 23:5.
- a. One must keep it on the 14th of the first month. Exodus 12:6.
 - b. To keep it, one must sacrifice a lamb in the evening. Exodus 12:6.
 - c. One must take its blood and strike it on the two side posts and the upper post of his door. Exodus 12:7.
 - d. One must eat the flesh of that lamb roasted with bitter herbs. Exodus 12:8,9.
 - e. One must eat it with his clothes on ready to leave and with his shoes on. It must be eaten standing. Exodus 12:11.
18. The next feast day associated with the Passover is the feast of unleavened bread. Leviticus 23:6.
- a. The first day and seventh day of those feast days is a ceremonial Sabbath. Leviticus 23:6–8.
 - b. One MUST eat unleavened bread to make these seven days feast what it is. Leviticus 23:6.
 - c. One must also bring a wave sheaf of his harvest to wave before God on the sixteenth day of the month. Leviticus 23:10,11.
19. The next feast is called PENTECOST. It is fifty days after the 16th of the first month. Leviticus 23:15,16.
- a. One must offer a new meat offering before the Lord. Leviticus 23:16.
 - b. One must wave two loaves baked with leaven before God as the firstfruits. Leviticus 23:17.
 - c. Seven lambs were to be offered with the bread with various specifications. Leviticus 23:18–20.
 - d. That day is also a ceremonial sabbath. Leviticus 23:21.
20. The next feast is called the FEAST OF TRUMPETS. It is on the first day of the seventh month. Leviticus 23:24.
- a. It is a day of blowing trumpets. Leviticus 23:24.
 - b. This day was also a ceremonial sabbath. Leviticus 23:25.
21. The next feast is called the DAY OF ATONEMENT; it is on the tenth day of the seventh month. Leviticus 23:27.
- a. This day was also a ceremonial sabbath. Leviticus 23:28.
 - b. One was to afflict his soul from the ninth day in preparation for the tenth. Leviticus 23:29–32.
22. The next feast is called the FEAST OF TABERNACLES; it starts on the fifteenth day of the seventh month. Leviticus 23:34.
- a. This feast lasts seven days. Leviticus 23:34.
 - b. The first day is a ceremonial sabbath. Leviticus 23:35.
 - c. The eighth day after the seven days of this feast is also a ceremonial sabbath. Leviticus 23:36.
 - d. For that seven days one was to keep a harvest feast. Leviticus 23:39.
 - e. One was also to rejoice with cut branches of certain trees for those feast days. Leviticus 23:40,41.
 - f. Also one was to leave his house and dwell in booths for those days. Leviticus 23:42,43.
23. Thus, to remove the rites and ceremonies associated with these feast days is to destroy the constituents of these feast days and to find oneself keeping something else and not those feast days. Leviticus 23:44.
24. There were also certain sacrifices and meat and drink offerings associated with the seventh-day Sabbath. Numbers 28:9,10.
25. But these never made the Sabbath what it was, nor are these things required to keep the Sabbath according to the moral Law of God. Exodus 20:8–11.
26. God rested before sin and the ceremonial sacrifices existed. Genesis 2:1–3.
27. We are commanded to keep the day just as God rested from His creating-works. Hebrews 4:9–11.
28. Concerning the Ceremonial law, all the various types were abolished at the death of Jesus Christ. Colossians 2:14.
- a. Laws about sacrifices were abolished. (John 1:29; Hebrews 10:1–10).
 - b. Laws about ceremonial holidays and sabbaths were abolished. Colossians 2:14,16,17.
 - c. The law of the priesthood was abolished also. Hebrews 7:11–24,28.

d. The temple laws were abolished and ceased to exist at the destruction of the temple. Hebrews 8:1-7,13.

e. General laws about rituals like circumcision was also abolished. Romans 2:26-29.

29. If one says, like Mr. VanDenburgh that we are to keep the Feast of Tabernacles in heaven, then we are also to practice sacrifices, etc. Zechariah 14:4,16-21.
30. Christ established the neo Pasak or New Passover. 1 Corinthians 11:23-28.
31. It is this Passover we are to keep with unleavened bread of sincerity and truth. 1 Corinthians 5:7,8.
32. Paul did not, contrary to Mr. VanDenburgh keep the feasts according to this text; had he done so, he would have to do animal sacrifices. He merely lived as did the Jews to gain some Jews into conversion. (Acts 18:21; Acts 20:16); 1 Corinthians 9:19,20.

THE HEBREW ROOTS MOVEMENT ROOTED IN SPIRITUALISM

1. Christ told the Jews that they were worshipping Him in vain by teaching commandments of men. Matthew 15:1-3,7-9.
2. Judaism or the Jews religion follow merely the tradition of the fathers. Galatians 1:13-14.
3. Judaism however is not the religion of God, since the kingdom of God has been taken from the Jews and given to the Church. Matthew 21:43.
4. Being a Jew and being circumcised are entirely spiritual things. Romans 2:26-29.
5. And the feast days or lunar sabbaths have all been abolished. Colossians 2:14-17.
6. Yet there are today people who are proclaiming to keep the feast days.

"In the above text the festivals, new moons, or the holy Sabbaths were not nailed to the cross..." Elder John L. VanDenburgh, **An Innovative Approach to Holy History**, p. 61.

"The feasts are part of the moral law." **Ibid.**, p. 78.

"Since they are all part of the moral law this means that the feasts will be observed forever." **Ibid.**, p. 79.

7. This movement to keep the Hebrew feast days originated in dangerous sources, although it has now taken on many forms and have entered into many so-called Christian denominations including Seventh-day Adventism. We are told:

"There is, at present, a worldwide movement with many points of entry (Lubavitcher Movement, Nazarene Movement, Hebraic Roots/Messianic Movement, Latter Rain/Roman Catholic Year of Jubilee) to bring all of mankind under the Old Testament Law. These trendy movements to adopt the customs and feasts of the Mosaic Covenant are effectively laying the groundwork to mobilize the Church..." **The Hebrews Roots Movement**, p. 25.

8. The movement in many churches are called the Hebrew Roots Movement. Many concepts are involved in this movement. Of them we are told:

"The Hebraic Roots or Jewish Roots movement can be described as a movement or organizations, often closely networked, that hold in common an emphasis on recovering the "original" Jewishness of Christianity through any or all of the following: studying the Bible in its Jewish context; observing the Torah; keeping the Sabbath and festivals; avoiding the "paganism" of Christianity; affirming the existence of original Hebrew language gospels and denigrating of Greek text. Usually this is all grouped under the rubric of "studying the Hebraic roots of Christianity" or something similar..." Quoted in, **The Spreading Hebrew Roots**, p. 5.

9. Thus, we are further told:

"There is a growing movement within Christianity which contends that Christians need "to return to their Hebrew Roots." The leaders of this movement purport to be teaching believers the "Hebrew Roots of Christianity" through the study of the Jewish foundational teachings." **To Embrace Hebrew Roots: Part 1**, p. 1.

10. Where is this whole Hebrew Roots movement heading? We are told:

"...this movement, which otherwise will eventually deliver them into the Luciferic initiation, the dreadful bondage of the Noahide Laws and the global Kabbalist/Freemasonic New World Order." **The Hebrews Roots Movement**, p. 1.

"This massive movement also seems to be leading toward the global establishment of the Noahide Laws (already U.S. law), for which disobedience the penalty is beheading." **Ibid.**, p. 27.

11. But is it a small wonder? The Hebrew Roots Movement can be traced to occultic spiritualism. We are thus told:

"This report was written to demonstrate that the sources used by the Hebraic Roots Movement (Talmud, Mishnah, Midrash, Halakah and Haggada) evolved into and purvey the same occult teachings as the Kabbalah/Zohar, the preeminent compendium of Jewish mysticism." **Ibid.**, p. 1.

“That these sources are stepping stones to the occult is a fact of which every student of the Hebraic Roots view of Christianity should be apprised, but all seem to be totally unaware.” Ibid., p. 1.

“Likewise, the “root” of the Hebraic Roots Movement is not the written Torah given to Moses, but rather the occult traditions adopted from the mystery religions of ancient Babylon.” Ibid., p. 27.

12. In summary we have so far seen the following points:

- i. The idea of the Christian church keeping the Jewish feast days came from the Hebrew Roots Movement.
- ii. The real original sources of the HRM is occultism.
- iii. Various beliefs and practices are involved in following the movement.
- iv. The aim of the movement is to lead all Christians into the New World Order and Noahide Laws.

13. In the Bible the keeping of the feast days were associated with demons eventually, thus when Jesus abolished them with His death on the cross, He triumphed over these evil spirits. Colossians 2:14–17.

14. It must be perfectly understood, that even though those who keep the feasts claim to learn this from the Bible, the feast days came to them through the influence of the Hebrew Roots Movement, and so the feasts are contaminated with the occultism and spiritualism through which it was siphoned out on the churches. Thus, we are told:

“The Kabbalist attitude towards most rituals is governed by four fundamental principles, which are applied with many variants. Gershom Scholem states these principles to be:

- “1. Harmony between the rigid powers of judgment and the flowing powers of mercy.*
- 2. The sacred marriage, or conjunctio of the masculine and feminine.*
- 3. Redemption of the Shekhinah from its entanglement in the ‘other side.’*
- 4. Defense against, or mastery over, the powers of the ‘other side’.*

“The blowing of the shofar on New Year’s Day, for example, is explicitly associated with the first and fourth purposes. The rituals of the great festivals and particularly the Sabbath are related to the sacred marriage. Often a single ritual represents the whole sefirotic world in all its aspects.”

“Scholem states that Kabbalists went to great extremes to anchor all their actions and expression into a sacred ritual. From the “Shema Yisrael” to the sabbath and feasts, “the Kabbalists strove from the very first to anchor the ritual of Rabbinical Judaism in myth by means of a mystical practice.”

“The mainstreaming of many of these rituals is reflected in the “revival” that is sweeping worldwide. It is becoming a matter of course for many groups, from Messianic and HR [Hebrew Roots], to the Pope’s mass, for example, to blow a shofar. Some use it to proclaim victory over the enemy, or as in the case of Promise Keepers at Stand in the Gap, to bring in the “Spirit of God” as announced in the PK promotional for the 1997 Sacred Assembly in Washington, DC.”
To Embrace Hebrew Roots: Part IX Talismans and Masters of the Name, pp. 4–5.

15. Thus, we see that the feast days of Israel, with their rituals have come to the churches transformed to the spiritualism they came through; this is why we are told:

“The blowing of the Shofar signifies “the Divine speaking from within him” and is the “catalyst which frees his soul from its bonds.” Ibid., p. 6.

16. Even the seventh-day Sabbath, coming to a church through the influence of the HRM, is grossly polluted in spiritualism. We are told:

*“And when he wisheth to introduce the Sabbath, then did He create the spirits, and the malignant demons, and the authors of disturbance...” S. L. MacGregor Mathers, **The Kabbalah Unveiled**, p. 240.*

17. Again we are told:

“(Rabbi Schimeon) said unto him: “Are therefore the just united by the Union of the Diadems more on the days of the New Moon, of the feasts, and of the Sabbaths, than on any other days?” He answered unto him: “Most certainly; also all those who are without.” Ibid., p. 257.

“And therefore is the Sabbath found without judgment, as well that which is above as that which is below; also the fire of Gehenna is restrained in its place, and the transgressors are at rest.” Ibid., p. 269.

18. We are also told that all the rituals and ceremonies which would include the feast days were imposed upon the Israelites only until the time of the reformation and that was until the death of Christ. Hebrews 9:9–12.

19. One cannot remain a Christian if he keeps the feast days of Israel; for he denies Jesus.

“As stated above, “No one who is Jewish, no born Jew and no one who converts to Judaism, can believe in Jesus as the literal son of God or as the messiah.” Jewish convictions proclaim a Christian cannot be considered Jewish or adopt the Jewish beliefs, rituals and ceremonies, and still remain a Christian. It would be like becoming a Christian Muslim or a Christian Mormon -- an impossibility.” **To Embrace Hebrew Roots: Part III The Talmud and Jesus Christ**, p. 22.

20. Observe what Mrs. White says:

“There are two distinct laws brought to view. One is the law of types and shadows, which reached to the time of Christ, and ceased when type met antitype in his death. The other is the law of Jehovah, and is as abiding and changeless as his eternal throne. After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of his death. It was saying to the world that they looked for a Redeemer to come, and had no faith in Him who had given his life for the sins of the world. Hence the ceremonial law ceased to be of force at the death of Christ.” Ellen G. White, **Signs of the Times, July 29, 1886**.

“Since the whole ritual economy was symbolical of Christ, it had no value apart from Him. When the Jews sealed their rejection of Christ by delivering Him to death, they rejected all that gave significance to the temple and its services. Its sacredness had departed...From that day sacrificial offerings and the service connected with them were meaningless.” Ellen G. White, **The Desire of Ages**, p. 165.

21. This brief chart gives a brief account of the various movements through which the Jewish feast days passed down to the Christian churches today.



SHOULD CHRISTIANS KEEP THE CEREMONIAL SABBATHS?

1. There are some modern Christian sects that teach that the ceremonial feast days of Israel MUST be kept by God's Church of today. Among those teaching this revival of ancient Ebionite heresy are the Assemblies of Yahweh and the House of Yahweh.
 - a. The Bible teaches about the Seventh-day Sabbath. Exodus 31:13-17.
 - b. The Bible also teaches about ceremonial Sabbaths. Leviticus 23:1,2,4-8,15,16,24,27,34.
 - c. These Sabbaths are "lunar Sabbaths" since they came according to the dating of the new moon. Colossians 2:16; Isaiah 1:13,14.
2. To show the folly of those claiming that these Sabbaths are to be kept today by the Church of God, we need to consider that each of these holy days or ceremonial Sabbaths are only truly kept if they are associated with various animal and other sacrifices; and these sacrifices are only legitimate if they are done by the priests of the Levitical order, and this means that there MUST be a sanctuary on earth to legitimately carry out these sacrifices thus feast days. Hebrews 9:1-7.
3. The Passover was the first feast. Leviticus 23:5.
 - a. It was only kept with the slaying of a lamb for each family with others rites. Exodus 12:1-11.
 - b. There is now a neo-Passover given by Christ to the Church to keep. 1 Corinthians 11:23-29.
4. The Passover was associated with the seven days Feast of Unleavened bread. Leviticus 23:6; Numbers 28:16,17.
 - a. In this feast two ceremonial Sabbaths were to be kept. There were certain sacrifices to make it legitimate, thus there had to be priests, and a temple to fulfill it. Leviticus 23:7,8,10-12; Numbers 28:18-25.
5. The next feast was called Pentecost. Leviticus 23:15,16; Numbers 28:26.
 - a. This feast too was associated with various sacrifices to make it truly the feast day that it was, and the sacrifices needed priests of the Levitical order and the sanctuary so that the feast would be legitimate. Thus, it cannot be kept without a priest or the sanctuary to perform its various sacrifices. Leviticus 23:17-21; Numbers 28:27-31.
6. The next feast was called the Feast of Trumpets. Leviticus 23:24.; Numbers 29:1.
 - a. This feast was also associated with sacrifices, thus to keep it (the feast) Levitical priests and the sanctuary were absolutely necessary. Leviticus 23:25; Numbers 29:2-6.
7. The next feast was called the Day of Atonement. Leviticus 23:27; Numbers 29:7.
 - a. This day too was associated with animal sacrifices and meal offerings that could only be done by the priests of the Levitical order, and the sanctuary which was absolutely necessary. Leviticus 23:27; Numbers 29:8-11.
 - b. The Day of Atonement had a peculiar service that was done by the High Priest alone. He went into the second apartment before the mercy seat with the blood of the sacrifice. Leviticus 16:2,3.
 - c. Two goats were necessary for this service, one for YHWH and the other for Azazel. Leviticus 16:5,7,8.
 - d. YHWH's goat was slain and his blood taken into the second apartment by the High Priest and sprinkled upon and before the mercy seat, then it was sprinkled in other places. Leviticus 16:9,15-19.
 - e. But the other goat, Azazel or the scapegoat was led out into the wilderness to wander and die after all sins were confessed upon him. Leviticus 16:10,20-22.
 - f. This particular service of the two goats and entrance into the second apartment of the sanctuary by the High Priest alone is what made this Day of Atonement the feast that it was. To remove the Levitical priesthood and the sacrifices, to have no sanctuary is to be totally unable to keep this feast, no matter how hard one may try to keep it. Leviticus 16:29-34; Hebrews 9:6,7.
8. The final feast was the eight-days Feast of Tabernacles. Leviticus 23:33-36,39-43; Numbers 29:12.
 - a. This feast also needs its sacrifices, priests and sanctuary to make it what it is, or else it cannot be kept. Leviticus 23:36.
 - b. In this eight-days feast the offerings for each day was outlined by God, thus it needed priests of the Levitical order, and a sanctuary if it were to be truly kept. Numbers 29:12-38.
9. Thus, to keep all these feasts, certainly also meant the need for their particular sacrifices, Levitical priesthood and thus the sanctuary to keep them all legitimately. Leviticus 23:37,38; Numbers 29:39.
10. To show why these feasts CANNOT be kept today after Christ's ascension into heaven we need to consider certain points. First of all, the priesthood was given strictly to the tribe of Levi; they only were anointed

together with the sanctuary in its inauguration. Leviticus 8:1-15.

11. The priesthood was only for the Levites, only they could legitimately offer sacrifices to God. No other tribe had that authority. Hebrews 7:5,14.
12. The Levites alone offered the sacrifices. Hebrews 7:27; Hebrews 9:6; Hebrews 10:11.
13. The Levitical priesthood system, however, was annulled, thus the law of the priesthood and its sacrifices were all abolished, thus the feasts also. Hebrews 7:12,18,19,28; Hebrews 10:1-9.
14. There was instituted a new priesthood system with Jesus Christ as the High Priest. Hebrews 7:11,13-15,21,22,24-28; Hebrews 8:1,2.
15. There was also a heavenly Sanctuary over which Jesus Christ presides. Hebrews 8:1-6.
16. Christ also had His own sacrifices to offer. Hebrews 9:10-14,23-26; Hebrews 10:12,14,19-21.
17. The whole First Witness (N.T.) sacrificial services came to an end at the death of Christ when the veil of the temple was rent in two. Matthew 27:50,51; Mark 15:37,38; Luke 23:44,45.
18. Then the whole system was to decay and vanish away. Hebrews 8:13.
19. The ceremonial Sabbaths were a part of the commandments contained in dogmas that was abolished. (Ephesians 2:15; Deuteronomy 31:9,24-26).
20. These sacrifices and holy days which were all symbolical of Jesus Christ were the enmity, or the carnal mind of the Jews, and were all abolished. (Ephesians 2:15; Romans 8:6-8; Isaiah 1:10-15; Romans 2:27).
21. We are therefore not to keep the ceremonial Sabbaths or holy days which all came after the new moon, the beginning of the month. (Colossians 2:16; Psalm 81:3; Numbers 10:10; Numbers 28:11; Isaiah 1:13,14; Hosea 2:11).
22. We are to notice that it was the handwriting of ordinances that was nailed to the cross, not the Law written with the finger of God. Colossians 2:14.
23. The Greek word translated "ordinances" is "dogma". Of this in Colossians 2:14, we are told:

"The word referred to a legal obligation, a binding law or edict placed in a public place for all to see...a document containing or consisting of degrees." Cleon Rogers JR. and Cleon Rogers 111, **The New Linguistic Key to the Greek New Testament**, p. 465.
24. This is really the book of the law placed in the side of the ark as a witness for the priests. Deuteronomy 31:9,24-26.
25. This is not the Ten Commandments; they were written with the finger of God and placed in the ark, covered down hidden with the mercy seat. Deuteronomy 9:10; Deuteronomy 10:1-5.
26. We are told that these holydays were a "shadow". The Greek word is "skia" and shows that they have no substance, but are faint outlines of the person and work of Jesus Christ. Colossians 2:16,17.

"...shadow. The word refers either to a shadow which in itself has no substance but indicates the existence of a body which casts the shadow, or it indicates a dim outline, a sketch of an object in contrast with the object itself. This would mean that the O.T. ritual observances were dim outlines of the N.T. redemptive truths..." Ibid., p. 465.
27. The Ten Commandments or Seventh-day Sabbath are not shadows of anything, they are NOT symbols, but MUST be kept. James 2:8-12; Hebrews 4:9,10.
28. The phrase "things to come" are those parts of the feasts days that were not yet and are not yet fulfilled concerning the work of God from Paul's time, and even from this day. Colossians 2:16,17.
 - a. The Passover was fulfilled in Christ's death. 1 Corinthians 5:7.
 - b. The Unleavened Bread is Jesus Christ. 1 Corinthians 5:8.
 - c. The Pentecost of the wave sheaf was fulfilled in the Pentecost outpouring of the Holy Spirit. Acts 2:1-4.
29. The things that were not yet fulfilled in Paul's time was the Feast of Trumpets. This has since been fulfilled in the great Advent awakening of 1833. (Isaiah 58:1; Revelation 14:6,7).
30. The Day of Atonement began in 1844 when the heavenly judgment started. (Revelation 11:18,19; Daniel 8:14).
31. The Feast of Tabernacles is yet to be fulfilled in the future when all the harvested saints of the earth will be gathered into the kingdom. (Revelation 14:15,16; Matthew 24:31,32).
32. Even though there were animal sacrifices made on the Sabbath day, these were no part of the Law as commanded by God, or of how they were to be kept in the Ten Commandments; God added no more to the central Law. (Exodus 20:8-11; Deuteronomy 5:22).
33. The feast we must keep is not the ceremonial feast days, with the old Passover and feast of unleavened bread which were both tied together in Paul's time, but the neo-pasak or Passover, this feast was not observing the day or time, it was observing the experience of a clean heart religion. 1 Corinthians 5:7,8.
34. The neo-Passover given to the Church by Christ had no relationship, tie up or dependence on the Levitical priesthood and the temple. Had He meant for the Church to keep the other feast days He would have made a distinction as to what to keep and what not to. 1 Corinthians 11:23-29.

35. The Judaism that survived after the fall of Jerusalem and the destruction of the sanctuary by the Romans in 70 A.C.B. was an apostate religion that denied Jesus was the Christ.

“It is related that in the midst of the internecine strife within the walls in which the Jews were destroying themselves while the Romans looked on, Rabban ben Zakkai made his escape from the city to the Roman camp, and (in one form of the story) obtained from the commander permission to settle in Jamnia and established a school there. Thus, even before the final catastrophe, the study of the Law had found refuge in the new seat from which the restoration was to proceed. What is certain is that at Jamnia (Jabneh), under the lead of Johanan ben Zakkai in the years immediately following the destruction of Jerusalem, the work of conservation and adaptation was accomplished...” George Foot Moore, **Judaism Vol. 1**, pp. 83–84.

“The re-opening of the schools was not, however, the only contribution of Johanan to the restoration of Judaism. There was urgent need of a body competent to determine matters of the utmost importance to all Jews, foremost among which was the fixing of the calendar with the correct dates of all the festivals and feasts, for which the law prescribed days certain as of the essence of the observance. Innumerable questions arose also from the cessation of the temple worship, for which there was no rule or precedent, and about which an authoritative decision was necessary if there was not to be endless perplexity of conscience and confusion of practice. The doctors of the Law in Jamnia and its vicinity, under the lead of Johanan ben Zakkai, accordingly formed themselves into a council, which assumed such of the functions of the Sanhedrin as did not inevitably lapse with the loss of its political character.” **Ibid.**, pp. 84–85.