

Top 15

Bible Reasons why God's Feasts Are Still Valid for Today's Christians

The Top 15 Bible Facts that can encourage Christians and Seventh-Day Adventists to return to the True Worship of God.

by Margaret Ann Muff



The First Angel of Revelation 14 announces the time of God's judgment and restores His Feasts,

*"Fear God and give glory to Him for the hour of His judgment has come. And **worship Him who made the heavens, the earth, the sea and the fountains of waters.**" (Revelation 14:7)*

In preparation for Jesus' return, this Angel is calling mankind back to the true worship of the True God. Do we hear his cry within the newly rekindled message of God's Feast Days?

The seriousness of our times should inspire us to stand in readiness for service in God's army, to witness resolutely for His Truth and to eagerly proclaim His Word to all flesh. We have been admonished by Paul to be prepared to give a reason for the hope that burns within us. Whether ministering to the needy or standing before magistrates, we need to be witnesses to the love and character of Jesus. To do this, we need to know Him as our Brother. **For this purpose**, God designed memorial celebrations for each milestone in Jesus' work of salvation.

- God's festivals outline His Plan of Salvation.
- Jesus uses the harvest season to teach us lessons about His ongoing work after the Cross as He prepares for His own harvest of souls.
- The Feasts give us guidance for the end-times and prepare us to meet our God.

- God's Feast days are His chosen form of worship, so we can honor Him by observing them.
- They form the foundation of our covenant with God while they distinguish His followers from the world around them.
- The Bible tells us that the Feasts form the Seal of God—His mark—that identifies His true worshipers.
- And they give us an assurance of salvation as they display God's power to save in a way that every generation and every age can understand.

In 1843, the Seventh-Day Adventist Pioneers were directed by God to look further into these Feasts and yet they struggled for many years merely to accept the Sabbath Commandment. Though they did finally gain a profound love for the seventh-day Sabbath, by 1888 they had become unwilling to move forward into the fullness of the knowledge of Christ. In that state of mind, the weekly Sabbath was as far as they were willing to venture into the truth of God's Sabbaths. Yet, like Jesus and the Apostles, Mrs. Ellen G. White was never led by the Holy Spirit to *speak against celebrating God's Feasts*. In fact, she repeatedly extolled the virtues of the feasts as blessings to God's people. "Well would it be for the people of God at the present time to have a Feast of Tabernacles. ..." (White, *Patriarchs and Prophets*, p. 540)¹

When looking into the future, Mrs. White saw that the time would come for God's people to be filled with the Holy Spirit and proclaim the Sabbath message more fully. At that time it will be found that the additional truth about God's Sabbath would be undeniable.

"At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches, and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us." (White, *Early Writings*, p. 33.)

The effect this would have on the Adventists reveals to us that this would not merely be a louder or wider proclamation of the same Sabbath they already accepted, but that some richer knowledge would come to test our faith. That alone should make us hesitant to resist the Feast-day message.

When is this test supposed to come? Are we there today? Let's see, all of Christianity has been stirred by this message of the Biblical Feasts. The Holy Spirit is moving on hearts all around us. Can we all agree that the world shows we are nearing the Time of Trouble? All the ingredients are present. So does it come as such a surprise to us that God is trying to restore His true worship at this time? The true worship that He asked for at Sinai and that He foretold in the First Angel's Message?

What keeps us from moving forward into this beautiful Bible truth? Celebrations are not hard or grievous, so why do we slam on the brakes like the car is going off the cliff? Is there some reason that we do not want to know any more about the Law of God? Are we afraid of the unknown and not trusting Jesus to guide us? Or have we just become immobilized by our surprise at encountering something we have never known before? With a little faith in God, maybe we can gather a few more facts on the important topic of God's Feasts.

The Number 1 reason that we should consider restoring God's true worship is because the hour of His judgment is upon us and the Master is inviting us to His Feast. But here are 14 more Bible Facts about the Feasts of the Lord that should encourage both Seventh-Day Adventists and Christians of all denominations to fully embrace the beauty and truth of God's Holy Days—His Feasts.

1. The Feast Days ARE part of the Ten Commandments, sometimes called the "moral law," and not part of the sacrificial system, called the "ceremonial law."

This is an important point in understanding the Feasts. Most of the arguments used today against the Feasts are actually arguments regarding the end of the "ceremonial law." These arguments may be true as they relate to the sanctuary services and sacrifices, because those did come to an end at the Cross. ***But these are not valid arguments against the Feasts because the Feasts are not part of the ceremonial law!***

The Bible says that ***both the weekly and yearly Sabbaths of God*** are part of God's Commandments and Covenant. At Sinai, God gave His Law, His Judgments and His Sabbaths (all of them including the yearly feasts) and then entered into a verbal covenant with the people. Afterwards He gave Moses private instructions for the sanctuary and all of its services.

Follow the progression of what happened on Sinai. God the Father appeared in the sight of the people and spoke in their hearing where He gave them His Commandments and Judgments. (Exodus 19:9, 11; Exodus 19 – 23) Within these words we find all the Feasts:

"Six days you shall work and the seventh-day you shall rest. ... You shall keep the Feast of Unleavened Bread ... and the Feast of Harvest... and the Feast of Ingathering at the end of the year."
(Exodus 23:12, 15-16)

When God the Father was finished speaking from Sinai, Deuteronomy 5:22 says, "*He added no more....*" After this, Moses spoke all the same words to the people and the people agreed to keep all these laws. (Ex. 24:3)

Then Moses wrote the same words in the "Book of the Covenant" and read them again in the hearing of the people. (Exodus 24:1-8) This Book of the Covenant contained the Feasts, the Sabbath, and the 7-year Sabbatical, since these were part of the words just spoken by God. (Exodus 23:10-19) For the second time, the people said, "*All that the Lord has said we will do and be obedient.*" (Ex. 24:7) Here is where we find the people entering into a verbal covenant with God, acknowledging the words that the Father had spoken from atop the mountain.

After this, Jehovah called Moses to come up onto the mountain where He would give Moses the Tables of Stone that God had already written and which contained these same words. God said,

“Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them.” (Exodus 24:12)

Moses went up on the mountain to get the tablets. While he was there, God privately gave him the instructions for the sanctuary while Moses remained on the mountain for 40 days. The people were not present for this part of the conversation, as the Bible said, *“Moses alone shall come near the Lord.”* (Exodus 24:2)

The context in which the Sabbath and Feasts fall **is before the people agreed to keep covenant with God**, making the Feasts included within that covenant. The sanctuary instructions are given to Moses separately and **after the people agreed to God’s covenant**. The following outline of verses can simplify the order of events for us.

- **Exodus 23:10-19:** Sabbaths and Feasts.
- **Exodus 24:3-8:** Covenant agreement.
- **Exodus 24:12-18:** Jehovah called Moses to come up the mountain to get the tablets.
- **Exodus 25 – 31:** Sanctuary instructions are given to Moses in private.

The Feast Days are found **before** the people agreed to all the Sabbaths as part of their covenant with God and **before** God gave Moses the sanctuary instructions.

And **within those sanctuary instructions, there is no mention of the Feast Days**. It is only after God completed giving Moses all the instructions for the sanctuary that He repeated the Sabbath Commandment. Even then, He only mentioned the seventh-day Sabbath and not the Feasts. This suggests that **if any of the Sabbaths** are part of the Sanctuary instructions, it would only be the seventh-day Sabbath. (Exodus 31:12-18)

So, it becomes difficult to see why so many of the leading men classify the Feasts of God as part of the sacrificial law instead of including them within the Sabbath Commandment and the terms of God’s Covenant. This may have been the view held by Protestant churches for long ages, but

God would now like to bring us a better understanding of these verses.

Remember how Daniel prophesied, *“Knowledge shall increase?”* This advanced understanding of God’s Sabbaths and His Covenant is one of those growth moments—one of the 7 Thunders of Revelation, you might say.) These Thunders are “special light, ... most wonderful and advanced truths,” given to the final generation to test our faith. (White, *SDA Bible Commentary*, Vol. 7, p. 971.)² (Daniel 12:4; Revelation 10:4)

For Adventists, it could be helpful to know that Ellen White agrees that the Feasts are part of the “moral law” and not part of the “ceremonial law.” She wrote,

*“That the obligations of the Decalogue might be more fully understood and enforced, **additional precepts were given, illustrating and applying the principles of the Ten Commandments**.... The first of these laws related to servants. ... The rights of widows and orphans were especially guarded. ... The taking of usury from the poor was forbidden. ...”*

These first laws that she mentioned are part of the Judgments that God gave from Sinai in conjunction with His Commandments. (Exodus 21 – 23) Afterwards He expanded upon the Sabbath Commandment. (Exodus 23:10-17) Mrs. White continued,

“...Again the people were reminded of the sacred obligation of the Sabbath. Yearly feasts were appointed, at which all the men of the nation were to assemble before the Lord. ...

“These laws were, ... with the ten precepts which they were given to illustrate, the condition of the fulfillment of God’s promises to Israel.” (White, *Patriarchs and Prophets*, pp. 310-311)

Again we see that the Sabbaths, including the Feast Day Sabbaths, are terms of God’s covenant with mankind. God gave a more detailed explanation of the Sabbath Commandment when He included all of His yearly Sabbaths. Another way of saying this is that we can see the Feasts of God to be “the Sabbath more fully.”

- When God spoke in the hearing of the people, He included the details of the Feasts.
- When the people agreed to the words God spoke, this also included the Feasts.
- When Moses wrote these same words down in the Book of the Covenant, and the people agreed to the covenant, the Feasts were again part of their covenant agreement.
- When God told Moses to come get the Tables of Stone, they had already been engraved with the words of the covenant, including the Feasts.
- When Moses went up on the mountain, he went alone and God spoke to him in private.
- When Moses remained on the mountain for 40 days, speaking with God, only then did God give him the instructions for the sanctuary and its services.
- The sacrificial law did not include the Feasts.
- Only after God completed all the instructions for the sanctuary did He repeat and enlarge the instructions for the seventh-day Sabbath.
- God repeated the commandment regarding the Feasts and the Sabbath when He gave Moses the new tablets.

The Feast Days are part of the Sabbath Commandment, they are written on the tables of stone and they are part of God's Covenant and the moral law of Ten Commandments!

2. The Feasts are the terms of God's Covenant written on the Tables of Stone.

God's covenant is an agreement between two parties just like any other contract. If I do this, and you do that, we will join together. *"If you obey My voice and keep My covenant, then you will be a special treasure to Me above all people..."* Then *"I will be your God and you will be My people."*

When God explains the terms of this covenant, it turns out that our contract together is founded on **true worship**. And this true

worship of God is performed by keeping the Feasts of Jehovah on His time schedule.

Exodus 34 is a clear covenant document given to the Children of Israel. After the sin of the Golden Calf, God clarified the form that His worship should take: we are not to worship false gods, and we are to keep His Feasts. In this way we acknowledge that Jehovah Elohim is our only God. Do these simple terms apply to us as well today? God hasn't changed. Let's see how the Bible tells us that the Sabbaths of God form the foundation of His covenant.

The Tables of Stone

Did you know that the Tables of Stone are also called the *"tables of the covenant?"* (Deuteronomy 9:9, 11, 15; Hebrews 9:4) When Moses came down off of the mountain to find the people worshiping the golden calf, He broke these tables of the covenant as an outward sign that the people had broken their covenant with God by worshiping a false god.

God told Moses to make two new tables of stone and come up to Him on the mountain where He would give him new tablets **with all the same words as the first tables**. (Exodus 34:1) At that time, He clearly presented the terms of His Covenant relationship with the people. We find this story in Exodus 34.

What is found in Exodus 34 is laid out just like a modern contract.

- We find God's name at the beginning of the document. *"Jehovah, Jehovah Elohim, merciful and gracious..."* (vs. 5-7)
- Then we find the title of the document and God's command to keep the words found within: *"Behold I make a covenant. Observe what I command you this day."* (v. 10)

When God began to lay out the terms of this covenant, we find that all the terms revolve around the true worship of God, beginning with God's instructions to abstain from worshiping false gods.

- Do not make a covenant with the inhabitants of the land lest they cause you to worship their gods for **"you shall worship no other god."** (vs. 12-16)
- **"You shall make no molded gods."** (v. 17)

Then God switched gears and told the people the correct way to worship Him. Here we can find Him identifying all of His Feast Days as terms of this covenant relationship. He begins with the first Feast of the year.

- ***“The Feast of Unleavened Bread you shall keep.”*** (v. 18)
- ***“The Seventh day you shall rest.”*** (v. 21)
- ***“You shall observe the Feast of Weeks of the firstfruits of the wheat harvest [Pentecost]...”*** (v. 22)
- ***... And you shall observe “the Feast of Ingathering at year’s end [Tabernacles or Sukkot.]”*** (v. 22)
- ***“Three times in the year all your men shall appear before the Lord, the Lord God of Israel.”*** (vs. 23-24) These 3 times are explained in Deuteronomy 16:16 as the times of God’s Feasts. ***“Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the LORD empty-handed.”***
- ***“You shall not offer the blood of My sacrifice with leaven, nor shall the sacrifice of the Feast of the Passover be left until morning.”*** (v. 25)
- ***“All that open the womb are mine.”*** (v. 19)
- ***“The firstfruits of your land you shall bring to the house of the Lord.”*** (v. 26)

As we continue reading this covenant document, we find God concluding with this command to Moses,

“Write these words, for according to the tenor of these words I have made a covenant with you and with Israel.”
(v. 27)

God told Moses to write a duplicate copy of these commandments so that they were written by both man and God. That made two witnesses to the words of the covenant. With a duplicate copy written in man’s own hand, it could never be said that we did not understand the terms of our Covenant with God.

God then finalized the document.

“He [God] wrote on the tables the words of the covenant, the Ten Commandments.” (v. 28)

These “words of the Covenant” contain the seventh-day Sabbath as well as the yearly Feasts. After the incident of the golden calf, the Lord placed an emphasis on worship when He repeated the Law He had originally given in Exodus 20 – 23. This was because God’s covenant revolves around His true worship.

In fact, ***the worship of God is the only thing we are specifically told are the “Ten Commandments,”*** because this is the only place in Scripture where we actually find that title.

We know that all the words that God spoke aloud from the mountaintop were written on the front and back of these tables of stone because this is what we are told in Deuteronomy 9:10 (and 5:22).

“Then the LORD delivered to me two tablets of stone written with the finger of God, and on them were all the words which the LORD had spoken to you on the mountain from the midst of the fire in the day of the assembly.” (Deuteronomy 9:10)

But what we may not realize, is that the only time we find the words, ***“The Ten Commandments,”*** it is regarding these words of the covenant here in Exodus 34. (There are two other places where that title, “Ten Commandments,” is mentioned, but these both refer back to the history of this Exodus 34 event: Deuteronomy 4:13 and 10:4)

The Bible tells us that the Feasts and Sabbaths of God are the core of His Covenant and the actual Ten Commandments!

“A Sign Between Me and You”

The Bible shows us that true worship makes the difference between the faithful wife and the “adulterous woman.” (Hosea 2:5-13) This is why the Lord can say that keeping the Feast of Unleavened Bread is a sign of belonging to Him.

“It [the Feast of Unleavened Bread] shall be as a sign to you on your hand and as a memorial between your eyes, that

the LORD's law may be in your mouth; for with a strong hand the LORD has brought you out of Egypt. You shall therefore keep this ordinance in its season from year to year. (Exodus 13:6-10)

Since true worship identifies the faithful wife, we can understand why Ezekiel 20 lists the plural Sabbaths as the sign of belonging to God.

"Hallow My Sabbaths, and they will be a sign between Me and you, that you may know that I AM the LORD your God." (Ezekiel 20:20)

In this passage, God was speaking to Israel about their covenant agreement with Him that they had so often forgotten.

He showed the contrast between His true worship and the worship of false gods when He said, *"They had not executed My judgments, but had despised My statutes, **profaned My Sabbaths, and their eyes were fixed on their fathers' idols.**"* (Ezekiel 20:24)

He concluded,

"As for you, O house of Israel,' thus says the Lord GOD: 'Go, serve every one of you his idols—and hereafter—if you will not obey Me; but profane My holy name no more with your gifts and your idols.'" (Ezekiel 20:39)

God is looking for our worship to be pure and devoted exclusively to Him. True worship forms the core of our covenant with God and this worship is what was written in the Book of the Covenant and on the Tables of the Covenant. Whatever else was written by the hand of God on both the front and back of the two stone tablets, this we know for absolutely sure:

The Feasts of Jehovah are written on the Tables of Stone, are defined by Him as the terms of His covenant and are also called "The Ten Commandments."

3. "The Book of the Law" that Moses placed beside the Ark of the Covenant is the *Torah Scroll*.

God told Moses he was going to die. (Deuteronomy 31:14) So Moses finished writing all his work in a "book" and asked the Levites to

place this book beside the Ark of the Covenant. This writing of Moses included the first five books of the Bible so it is also called the *Pentateuch*, which means "five works" or "five scrolls." These five books include: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. In Hebrew, this is the ***Sepher Torah***, the Torah Scroll. Scripture says,

*"So it was, when Moses had completed writing the words of this law in a book, when they were finished, that Moses commanded the Levites, who bore the ark of the covenant of the LORD, saying: 'Take this Book of the Law [**sepher torah**], and put it beside the ark of the covenant of the LORD your God, that it may be there as a witness against you.'" (Deuteronomy 31:24-27)*

The *Torah Scroll* is the complete writing of Moses including the entire Law of God which outlines our path to life, as Jesus said,

"If you want to enter into life, keep the commandments." (Mathew 19:17) "And I gave them My statutes and showed them My judgments, which, if a man does, he shall even live in them." (Ezekiel 20:11, 13, 21) (Also in Deuteronomy 5:33; Revelation 22:14)

The verses in Deuteronomy 31 show us the pathway to life. Yet they are often used to minimize the importance of the Feast Days by saying the Feasts are not written on the Tables of Stone but only written in some insignificant and temporary book. *Oops*. We just saw that God's Feasts are irrefutably written on the Tables of Stone! And that the copy of the *Torah*—the Book of the Law that Moses wrote—contained an exact duplicate copy that God ordered him to write. We also saw that this *Book of the Law* forms the foundation of our covenant with God!

Someone could argue that the copy written by the hand of God on the stone tables is more valuable than the papyrus copy that Moses wrote. But either way, they both say the same thing. Two copies of the same law. And yet, the only copy that remains with mankind today are handwritten transcripts because the tables of stone are long lost to us. This places both copies on equal footing as the only copy we can rely on is the copy that Moses left behind.

Most people understand that the *Torah* is God's Law—His Commandments, Statutes, Judgments and Covenant. And yet this "Book of the Law" is often misrepresented as containing only the sanctuary instructions that God gave Moses while on the mountain. Then it is further asserted that the Feast Days are part of this ceremonial law of sacrifice. And yet, once we realize that this book is actually the ***Sephir Torah—the Torah Scroll***, we get a more accurate picture of just what it was that Moses placed beside the Ark of the Covenant!

The book that Moses placed in the safest location in the world was the original copy of the first five books of the Bible which contain the complete law of God—including His Feasts. This *Torah* of God is in no way inferior to any other Biblical writings.



In other places in the Bible, this *Torah Scroll* is also called:

- **The Book of the Covenant,**
- **The Book of the Law of Jehovah,**
- **The Book of the Law of Jehovah Elohim,**
- **The Book of the Law of Jehovah given by Moses.** (2 Chronicles 34:1-4, 14-15, 21, 30; Nehemiah 8:3, 18, 9:3.)

Different names, but only one Book! ***And that book is the Torah—or Law—of Jehovah Elohim!***

Anyone who thinks that book is insignificant or temporary has yet to understand that it contained the entire writings of Moses that he completed before he died. Tossing out the *Torah* would entirely destroy the foundation of the Judeo-Christian religions.

The Book of the Law that Moses placed in the Ark was the complete Torah Scroll!

It is true that God's Law existed before Moses and was passed down through the generations before it was ever written down by God. But once the Law had been written by both Moses and God, there was no longer any reason to have an oral version of the Law.

Christians are often unaware of this Oral Law. But it was written down during the time of the Babylon Captivity. From the Captivity in about 600 BC, until about 500 AD, the Jews were compiling this "Oral Law" into writings out of fear that further dispersion and captivity would cause them to lose their oral tradition.

And by the time of Jesus, this Oral Law had become combined with all the commentaries and sage wisdom of the Rabbis from ages past. By that time it had taken on a life of its own, becoming a huge collection of rabbinic traditions that overshadowed the simplicity of God's word.

These writings are known today as the Talmud or the "Second Law." The first volume of the Talmud is the *Mishnah*, which literally translates as, "second law."

This Oral Law is also called the "tradition" of the Jews and it was often found in conflict with the *Torah*, as Jesus said, "*You make void the Law of God by your tradition.*" (Matthew 15:2-3)

Disputing the validity of this law was one of the main controversies in Judaism during the Karaite movement at the end of the 1st Century AD. The same law was also refuted by Jesus and Paul. Jesus showed an example of the Talmudic law, and how He felt about it, when He explained in Mark:

"In vain they worship Me, teaching as doctrines the commandments of men. For laying aside the commandment of God, you hold the tradition of men—the washing of pitchers and cups, and many other such things you do.' He said to them, 'All too well you reject the commandment of God, that you may keep your tradition... making the word of God of no effect through your tradition which you have handed down.'" (Mark 7:7-13)

All of these "washings" were rules the Rabbis handed down, year after year, and then added into the Talmud. These "traditions" have nothing to do with God's Feasts. In another place Jesus told us more about these burdensome traditions:

4. **The Law that was "done-away-with" at the Cross**, and was the "*yoke that neither we nor our fathers were able to bear,*" (Acts 15:10) was the "**Oral Law**" of the Jews. This is sometimes called the Law of Moses because the Jews claim it was handed down orally since Moses. Others claim it was passed down by word of mouth since Adam.

“The scribes and the Pharisees sit in Moses’ seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. For they bind heavy burdens, hard to bear, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments. They love the best places at feasts, the best seats in the synagogues, greetings in the marketplaces, and to be called by men, ‘Rabbi, Rabbi.’” (Matthew 23:2-7)

When Jesus said, *“whatever they tell you to observe, that observe and do, but do not do according to their works,”* He was bringing to light the comparison between the two laws—the **Torah of God** and the **Talmud of the Jews**.

Do what they say... Moses spoke the law of God to the people and he also sat as a judge among the people as they passed through the wilderness. The Pharisees were supposed to carry on the position of Moses, judging the people righteously and speaking God’s Law from the *Torah*. It became a tradition in Jerusalem to sit in a dedicated seat while publicly speaking the Law of God. This is the “seat of Moses” that Jesus was referring to. When they sat in Moses’ seat, they read from the *Torah*. **These words Jesus encouraged the people to obey.**



Moses’ Seat, 2nd Century AD

But not what they do. In their daily lives, the Pharisees lived according to the burdensome laws of the Talmud which they had written themselves. These laws governed such things as

the distance you could travel on the Sabbath day, the weight you could carry on the Sabbath, the length of the ritual fringe, which sandal you should put on first in the morning and other various washings and ceremonies. These laws were put in place in order to be a safety net around the Law of God that would keep people walking the right way, but it had become a burden by taking the focus away from God and placing it on externals. This law of the Talmud, passed down through generations, written by the Rabbis, and added to year after year, was the law that Jesus rejected as laborious and contrary to the life-sustaining Law of God. **Jesus wanted to put an end to the Talmud of the Jews.**

This Talmudic law, the rite of circumcision, and the sanctuary services so recently ended by the death of Jesus, were the laws that changed at the Cross. As the Jews failed to understand these changes, these laws then became the three major points of contention between the Jews and the new church. (Acts 6:13-14; Acts 15:1, 5; Galatians 3:1-2) It appears that even the Hebrews who had accepted Christ were confused, as we read,

“But some of the sect of the Pharisees who believed [in Christ] rose up, saying, ‘It is necessary to circumcise them, and to command them to keep the law of Moses.’” (Acts 15:5)

Those Pharisees were speaking about circumcision and the sanctuary services. In this case they also called the sacrificial system, *“the law of Moses,”* just like they did with the Oral Law. We can see this again in Acts 6 where they accused Stephen of trying to take away from them *“the customs which Moses delivered to us.”* (Acts 6:14) Circumcision and the ordinances of the sanctuary were 2 of the 3 “laws” that were in controversy at that time. Here is a brief overview of the problems so that we can see that these three controversial topics had nothing to do with God’s Feasts.

The “Law of Moses.” The Jews were unable to accept that their temple and sanctuary services had come to an end—a problem which is still evident today as modern Jews plan to rebuild the Jerusalem temple and reinstate their priesthood. This problem continues until the end of the earth as we see the Little Horn casting the

sanctuary to the earth as he sets up the abomination that makes desolate, deceiving the whole world with his temple doctrine. (Daniel 8:11; 12:11; Matthew 24:15; Revelation 13:6)

Circumcision. After all the years of remaining separate from the heathen people, it is understandable that the Hebrews thought the Gentiles needed to follow all the laws that made them “Jewish,” like circumcision, before coming into the synagogue. But Paul cautioned the new church to avoid the pressure placed on them by the bewildered Jews. In fact, this is the singular theme of Paul’s entire letter to the Galatians. He concludes his letter, *“For in Christ Jesus, neither circumcision nor uncircumcision avails anything, but a new creation.”* (Galatians 6:15)

Traditions of the Jews. Then we see Paul addressing the third controversial issue in Colossians 2. He was warning the new converts to Christianity to be on their guard against the “traditions” of the Jews, in other words, the Talmudic laws.

“Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.” (Colossians 2:8)

With these three controversies circulating among the Jews, the early Christians were confused about what changed at the Cross and which “laws” they were supposed to be following. Today there is no difference. Jews still follow the Talmud and believe they need to reinstate the Mosaic sanctuary rituals. And Christians have a nagging sense that “some law” ended at the Cross without really knowing what that law was. Because of this confusion, Christians have long been quarrelsome about what changed at the Cross.

What changed at the Cross. It is true that Jesus took over the work of the sanctuary services—the priestly work is done in heaven, God’s “temple” is now wherever the Holy Spirit dwells and animal sacrifices are repulsive to God. (Hebrews 9:11-12; Matthew 18:20; Isaiah 66:3)

Circumcision was replaced by baptism which became the new outward emblem of faith. (Colossians 2:11-12; Galatians 6:15)

And the New Covenant is the same as the Old Covenant, only now ratified (signed and made

valid) by the blood of the Son and signed on man’s part by our obedience. (Hebrews 9:15; 1 Corinthians 11:25) This signature of obedience was the one thing the ancient Israelites refused to render to God, as the writer of Hebrews said, *“Because they did not continue in My covenant, and I disregarded them, says the Lord.”* (Hebrews 8:8-10) It now becomes a challenge for New Covenant Christians to allow God to write His Law on their hearts so that they can be obedient to His Covenant. Since we have seen that this covenant revolves around the true worship of God, this means that faithful, new covenant Christians will be keeping God’s Feasts and rejecting any other worship practices.

But out of all these changes, Jesus showed that the “law” that was unnecessary and burdensome was the Talmud of the Jews.

The Oral Law, the Talmud, and also called “the Second Law,” is the law that Jesus refused to acknowledge.

But God’s Law is eternal and immutable, as Jesus said, “If you love Me, keep My Commandments.” (John 14:15)

5. **The “handwriting of ordinances that was against us,”** found in Colossians 2:14, has been misunderstood as the Book of the Law found in Deuteronomy 31:26. True, a copy of that law was handwritten by Moses. But we have already seen the law that Moses wrote was the *Sephir Torah* of Jehovah and it leads to life.

This is not the handwriting that Paul was talking about here in Colossians. The context of Paul’s passage tells us the words that are written against us, that are contrary to us, are the words that were handwritten on the wall in Daniel 5:5.

“In the same hour the fingers of a man’s hand appeared and wrote opposite the lampstand on the plaster of the wall of the king’s palace; and the king saw the part of the hand that wrote.” (Daniel 5:5)

The supernatural hand came out of nowhere and wrote on the plaster of the wall: *“Mene Mene Tekel Upharsin: thou art weighed in the balances and found wanting.”* (Daniel 5:5-6, 24-28) This verdict against us reveals the death sentence which is hanging over our heads. This is

the handwriting that was taken out of the way when Christ nailed His body to the cross, rescinding our death.

This whole chapter of Colossians 2 is currently misused by Christians to tear down one part or another of God's Law. And yet its true subject is how Christ's humanity and death on the Cross has saved us from death and given us a chance to be resurrected with Him and partakers of His reward.

"In Him you were also circumcised with the circumcision made without hands ... by the circumcision of Christ, buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead." (Colossians 2:11-12)

But people are often confused by the following verse which they use to deny God's Feasts, but for some reason, not His Sabbath:

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body of Christ." (Colossians 2:16-17, KJV)

Does this verse say we are not to keep Sabbaths or Feasts? Or, rather, does it say that you are not to be judged by any man, whether we keep Feasts or not? We are judged only by Jesus' humanity—His human body that He gave in order for us to have a chance at life. Salvation cannot be seen by our outward acts, no matter how good or how holy we appear. Nor can any other man save us. It is only the body of Christ that can judge us. By His sinless life, His human brotherhood, His death and His resurrection, He has given us the tools to pass from death into life everlasting.

And this epistle in Colossians 2 was written in 64 AD, more than 30 years after Christ's death, when Paul considered Feasts, Sabbaths and New Moons to be shadows of something still yet to come.

the knowledge of His Feasts at that time—more than 1800 years after Jesus left the earth? Were these Feasts an important part of preparing people for the Second Coming? Can that fact apply to the church of God today as well? As we read in that powerful message coming from the 1st Angel of Revelation 14, God's hour of judgment is tightly linked to the restoration of His worship. *"...The hour of His judgment has come, and worship Him...."*

As the followers of William Miller prepared for the Second Coming, which they thought would be in 1844, they were shown that the "cleansing of the sanctuary" was an act associated with the Day of Atonement—one of the Feast Days. They were expecting the Advent, or return of Christ, which is memorialized by the feast of the Last Great Day, representing the Second Coming and Resurrection of the saints.

And as they counted on the calendar until October of 1844, they found that a key date was the first day of the 7th month which was the Feast of Trumpets, coming 10 days before the Day of Atonement. The Millerites found that all of these Feasts still had significant meaning for the end of time.

They were also shown the importance of the Biblical Calendar and that Christ continues to work according to His calendar. They discovered that the Karaites of the Middle Ages had a more correct understanding of the starting point of the new year, placing the new year in April-May instead of March-April. This point came to light in the Karaite movement in the 9th – 10th centuries AD.

This information from the Karaites ultimately led the Pioneers to begin the year on April 19 in 1844. This was a full month later than the traditional New Year observed by the Rabbinic Jews. This New Year date led them to the Day of Atonement on October 22. They also learned from the Karaites that the Biblical way to identify the start of the new month was to literally observe the first crescent moon in the sky. (Deuteronomy 16:1; Psalm 104:19)³

Jesus did not return to earth in 1844, causing widespread disappointment among those who were waiting for Him. Over the next two years, Brethren O.R.L. Crosier, Hiram Edson and Dr. F.B. Hahn researched the errors that were made by the Millerites in thinking that Christ would come

6. The Feast Days were an integral part of the revival that gave rise to the Seventh-Day Adventist church. Why did God choose to revive

in 1844. In 1846 they wrote their conclusions in a 4-part document titled, "The Sanctuary."

During their studies they learned that:

- **The sanctuary was in heaven,**
- **Christ was now acting as High Priest in that sanctuary,**
- **An earthly temple was no longer needed,**
- **The Feasts of the Lord had not expired at the Cross.**

Crosier realized that even the Spring Feasts (Passover, Unleavened Bread, Pentecost) are not fulfilled until the Second Coming. These points became part of their fundamental understanding as they formed the new denomination of Seventh-Day Adventists. Even the name of the church reflected the importance they placed on the Feasts, having named it "Seventh-Day Adventists" in respect for the Sabbath of God and the the urgency of preparing for Christ's Second Coming.

Here are some profound excerpts from Crosier's findings relating to the Feast Days:⁴

"The Paschal feast [Passover and Unleavened Bread] must be 'fulfilled in the Kingdom of God,' which according to verse 18 [Luke 22:18], was then and is yet to 'come.' ... One extreme of the Paschal antitype is his death, and the other his second coming, hence it spans and is fulfilled during the Gospel Dispensation."

Here Crosier uses the term "Gospel Dispensation" to mean the period of time between Christ's first and second comings. Crosier continues,

"The autumnal types [meaning the Fall Feasts] were none of them fulfilled at the first advent."

"He was buried and arose, and shed down the Holy Ghost in direct fulfilment of the types [referring to the Feast of Pentecost], which would not have been the case if the significancy of the law had terminated at the cross. In fact, His anointing and crucifixion were only the beginning of its fulfilment, as being the beginning of that great system of redemption whose shadows were contained in the law." Crosier (sic)

Crosier explained that the Feast of Pentecost would not have happened 50 days after the Cross if the Law of God, including all the Feasts, had ended with Christ's death. He clarified that the events of Passover and Pentecost were only the beginning of Christ's work in the Plan of Salvation, which all the Feasts foretell.

Crosier saw that none of these Feasts were finished at the Cross: Passover, Unleavened Bread, Pentecost and the autumnal feasts of Trumpets, Atonement, Tabernacles and the Last Great Day. As the Advent Pioneers learned these points, they diverged from the traditional teachings of the other denominations of their day. They had learned these key points about the Yearly Feasts before they even embraced the seventh-day Sabbath.

The Feast Days are a vital part of the Seventh-Day Adventist message from its founding as a denomination.

How has today's church lost its focus?

7. **The Feast Days were in existence before the Jews and will be kept again in the New Earth.** When asked if the Bible shows that the Feasts existed before the Jews, this is what the Lord answered, in this order.

➤ *"Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."* (Genesis 26:5)

In Hebrew, these are God's *mitzvah, chuqqah, torah*—commandments, statutes and *Torah*. How was it that Abraham understood and obeyed all this definition of God's Law if it was only given to the Jews at Sinai over 400 years later? The Bible tells us that all parts of God's Law were in existence before there were any Jews and well before the captives were called out of Egypt.

➤ *"Then God said, 'Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons [mo'ed], and for days and years.'" (Genesis 1:14)*

God planned His Feasts [*mo'ed*] on the 4th day of Creation.

➤ “Then [God] said to Abram: ‘Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.’” (Genesis 15:13)

“And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the LORD went out from the land of Egypt.” (Exodus 12:41)

“So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance [chuqqah or statute].” (Exodus 12:14)

Abram’s great vision and offering in Genesis 15 was on the very night of Passover 430 years before the Passover event in Egypt. (Genesis 15:9-14) Even if this does not directly say that Abraham knew to keep the Passover, it does tell us that God was intent on acting in harmony with His calendar long before the Hebrews came on the scene.

➤ The Bible tells us that any harvest can be offered as a firstfruit. (Leviticus 2:12, 14) Cain’s firstfruit offering of vegetables would have been acceptable on any day of the year **except the Passover**, when only a lamb would do. (Genesis 4:3-5)

Feasts in the New Earth. The Bible shows that God’s worship continues in the future into the time of the New Earth as both the Sabbath and His calendar are mentioned at the end of Isaiah.

“From one New Moon to another, and from one Sabbath to another, all flesh shall come to worship before Me, says the Lord.” (Isaiah 66:23)

Not only is the Sabbath revealed, but also the New Moons which are the markers that identify the time for God’s worship, as we found in Genesis 1:14; Deuteronomy 16:1 and Psalm 104:19.

“Observe the New Moon in Abib.” (Deuteronomy 16:1)

“He appointed the moon for mo’ed.” (Psalm 104:19)

And at Christ’s Third Coming, when the Holy City comes down from God out of heaven, we find this verse in Zechariah takes place.

“He will place His feet on the mount of Olives ... and the Mount of Olives shall be split in two. ... And in that day it shall be that living waters shall flow from Jerusalem. ... **And it shall come to pass that everyone ... shall go up from year to year to keep the Feast of Tabernacles.**” (Zechariah 14:4-19)⁵

Both these passages in Isaiah and Zechariah point to ongoing yearly worship to the Lord *in the New Earth*. **All the redeemed will continue keeping God’s Feasts throughout eternity!**

Looking back to the time that King Jeroboam corrupted the Feast of Tabernacles, we can see that it takes until Christ’s **Third Coming** for His true worship to finally be restored. Truly, God is waiting a long time for a people to worship Him in holiness.

**God established His Feasts at Creation
and they will be kept as holy
memorials far into the New Earth!**

8. **Mo’ed:** God established His calendar on the 4th day of Creation to mark His, “set appointed meetings”—His **mo’ed** (Strong’s H4150).

“Then God said, ‘Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons [mo’ed], and for days and years.’” (Genesis 1:14)

On the fourth day of Creation, God set the lights in the heavens in such a way that they would be markers that would identify His meeting times as well as indicating days and years. So God planned for meetings with mankind as early as the fourth day—before God created man or blessed the seventh-day Sabbath.

It should come as no surprise to us that God reminded men of His meetings as He restored His law to the Hebrews coming out of Egypt. When we come to Leviticus 23, and find God listing those fixed appointments, we should realize that He was just restoring this knowledge to a people who had lost sight of God through long captivity. These Feasts—or in Hebrew, *mo’ed*—were part of those same commandments, statutes and

Torah that Abraham had kept 400 years earlier and that we see evidence of in the story of Cain and Abel.

This word, *mo'ed*, can be translated as “feasts,” but they are more accurately the “set, appointed meeting times” of God—His times for congregating. God tells us these meetings include the weekly Sabbath as well as the seasonal Sabbaths in Leviticus 23, where He said,

These are “My mo'ed which you shall proclaim in their mo'ed.” “My set appointed meetings which you shall proclaim in their set appointed times.” (Leviticus 23:4)

It is sometimes said that the Feasts are the feasts of Moses. But there never was a *mo'ed* of Moses—a set appointed meeting time of Moses. Rather, *“Moses declared to the children of Israel the Feasts [mo'ed] of the Lord.”* And the Lord said, *“These are My Feasts—My mo'ed.”* (Leviticus 23:44, 4)

The Holy City. One of the most profound uses of the word *mo'ed* is found in Isaiah in reference to the New Earth. The name of the Holy City, that comes down from God out of heaven, is: **Zion, the City of Mo'ed.**

“Look upon Zion, the city of Our Appointed Feasts [Mo'ed]; your eyes will see Jerusalem, a quiet home, a tabernacle that will not be taken down; not one of its stakes will ever be removed, nor will any of its cords be broken.” (Isaiah 33:20)

A Name for the Saints. And if that isn't enough to convince us of the lasting importance of God's holy days, here is another fact about the word *mo'ed* and the name of the Holy City. This will be one of the names that will be written on the foreheads of the redeemed!

“He who overcomes, 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.” (Revelation 3:12)

In the New Earth, the Holy City will be named: Zion, the City of God's Feasts!

And bearing this name will be a reward given to the overcomers!

9. **Jesus and the Passover:** We already saw that the Feast Days are not part of the sanctuary services. But what we often don't realize is that “the sacrifices” ***didn't actually come to an end*** at the Cross.

Killing the ram may have stopped forever, but Jesus ***took over the role*** of the ram and became our true Sacrifice. He also became our true Temple where sin is dealt with. He took on all the duties of the sanctuary including the role of High Priest. And when He did this, the sacrificial rites were terminated as Jesus began His true work in the heavenly realm. We can see this transformation of the animal sacrifices to the body of Christ in the book of Hebrews.

“Therefore, when He came into the world, He said: ‘Sacrifice and offering You did not desire, but a body you have prepared for Me.’” (Hebrews 10:5)

Again, as it said in Colossians, it would be the human body of Christ that would remove the reproach of sin.

The End of Sacrifice and Oblation. We know that the coming death of the Messiah would *“bring an end to sacrifice and oblation.”* (Daniel 9:27) But do we realize that the end of the animal sacrifices did not bring an end to the worship of God? The end of the *earthly sanctuary services* just meant that God would be worshiped in a different way.

In the ancient days, there were sacrifices ordered for every Sabbath day (Numbers 28:9-10) as well as for every Feast Day. But we have learned to worship God on the Sabbath without offering an animal sacrifice because we focus our worship on the sacrifice of Jesus as our lamb.

There is a clear difference between the day of worship itself and the animal offerings that were associated with the worship during the time of the temple. The early Christians also showed their understanding of this as the worship of God continued even as the sacrifices were replaced by the body of Jesus. Today, a Christian can keep God's Sabbath without performing the sacrifices that were called for on the Sabbath. The same is true for the Feasts.

Jesus Himself removed the Passover lamb from the worship service when He gave the replacement symbols for the Passover, replacing the body of the lamb with the bread and replacing its blood with the wine. (Luke 22:14-19) He said, ***“Do this in remembrance of Me,”*** (Luke 22:19) while at the exact same time telling us ***the Passover is not fulfilled until the New Earth.***

“Then He said to them, ‘With fervent desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.’” (Luke 22:15-16)

If the Feast of Passover was destined to end within 24 hours, why would Jesus have given new symbols for the Feast? Also, why would He have encouraged His followers to continue to use these symbols until His return? When Paul said, *“For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes,”* which “coming” was he speaking of? (1 Corinthians 11:26)

The following passage from Mrs. White is often quoted as removing the Passover from our worship today, which would be in complete opposition to the words of both Jesus and Paul if we understood it to mean the end of the Passover Feast.

“Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages.” (White, *The Desire of Ages*, DA 652.2)

What is this passage really saying? *“The system of types and ceremonies”* was about to pass away, meaning the entire temple service was about to come to an end. The *“service that was to be the memorial of His great sacrifice”* *“was instituted in place of”* that sacrificial system.

And what was that *“service which Christ established?”* Jesus established the ceremony of taking the bread and wine at Passover when He said,

“Then He said to them, ‘With fervent desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.’ ... And He took bread, gave thanks and broke it, and gave it to them, saying, ‘This is My body which is given for you; do this in remembrance of Me.’ Likewise He also took the cup after supper, saying, ‘This cup is the new covenant in My blood, which is shed for you.’” (Luke 22:15-20)

Jesus had just changed the way the Passover was to be celebrated while at the same time saying, do this ***“in remembrance of Me.”*** The ***lamb and its blood*** had been pointing forward as a rehearsal; the ***bread and wine*** would now point backward as memorials. He also added foot-washing as a method of keeping His servants humble and teaching them about the final touches that needed to be done to their character in order for their righteousness to be complete.

In this passage, Mrs. White was showing the transition from the slaughter of the Passover lamb, and all the other sacrificial offerings that were characteristic of the festivals of the Hebrews, into the new ceremony of taking the bread and wine on the Passover. Christ was replacing these sacrifices with His own offering as the Lamb of God. As He took over the duties of High Priest, temple and sacrifice, He left behind a new way to celebrate His memorial with the bread and wine of the new Passover.

This new Passover ceremony was still to be a *“great festival”* and was *“to be observed by His followers in all lands and through all ages!”* The quotation from *Desire of Ages* is in perfect harmony with the words of Jesus and Paul. Jesus changed the way we were to celebrate the Passover but did not remove the memorial Feast entirely!

Jesus Himself said the Passover is not fulfilled until the New Earth as He showed us the new method for keeping the Feast.

Today, as the memorial of Christ's death, resurrection, firstfruit offering and cleansing power, the Feast of Unleavened Bread should still be carried on as a Great Festival!

10. The Jerusalem Temple. It is often mistakenly said that **"no one can keep the Feasts without the Jerusalem temple."** Some people have claimed that, without the temple, Christians just plain cannot literally keep the Feasts. But is that true? Are they still thinking that the Feasts can only be kept with a priest and an animal sacrifice? Or do they think that God had only one location where He placed His name, forever dwelling in Jerusalem? God said,

"Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the LORD empty-handed." (Deuteronomy 16:16)

The location where God placed His name was in Jerusalem for many years. And yet God did not specify that Jerusalem would forever remain the place of His worship. Before Jerusalem, the Lord had placed His name in Shiloh, revealing to us that He is able to move the place of His worship. (Jeremiah 7:12) Today, the place where the Lord chooses to make His name abide is on our foreheads and within our hearts. For even Jesus said He will bring His temple right down into our presence.

"Where two or three are gathered together in My name, I am there in the midst of them." (Matthew 18:20)

Paul said that God's Holy Spirit dwells **within us** instead of in a temple.

"Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?" (1 Corinthians 6:19)

And in Revelation we read that God has again moved *"the place of the name of the Lord of Hosts."*

"Then I looked, and behold, a Lamb standing on Mount Zion, and with Him

one hundred and forty-four thousand, having His Father's name written on their foreheads." (Revelation 14:1)

"They shall see His face, and His name shall be on their foreheads." (Revelation 22:4)

With the end of the sacrificial system, we no longer need an animal offering. With Jesus taking on the role of our Mediator, we no longer need an earthly priesthood. With the Law of God being moved to our hearts and His name written on our foreheads, we no longer need the Jerusalem temple. This means we can worship God wherever we are!

"The LORD will be awesome to them, for He will reduce to nothing all the gods of the earth; people shall worship Him, each one from his place, indeed all the shores of the nations." (Zephaniah 2:11)

"Jesus said, ... the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.... But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth." (John 4:21-25)

The destruction of the Jerusalem temple does not hinder our ability to worship God on His Sabbaths and Feasts.

11. The Feasts are specifically Christian holidays.

The Feasts are memorials of Jesus' work: His past, present and future work. The Feasts are the road map to the entire Plan of Salvation and outline Christ's work from His First Coming to His Second Coming. This is that period of time called "the Gospel Dispensation" that Crosier spoke of. Jesus began His work at the Cross on Passover and continues to conquer one milestone after another, passing through Pentecost and Trumpets and the Atonement, until His Second Coming on the Last Great Day of the Feasts when He resurrects His saints. He says,

“This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.” (John 6:39-40)

In these verses we find our assurance of salvation. **Jesus will loose no one** that His Father gave into His hand. **He will finish** His work and grant us eternal life. And **He will raise up those who are His at the last day!** All His work is taught by lessons contained in His Feasts. This makes the Feasts even more relevant to Christians than they ever were to the Jews who could only see them as past national memorials.

Denying Christ? Keeping a solemn feast unto the Lord could never deny Christ’s sacrifice unless you were to reinstate animal sacrifices and earthly priests as we see happening in the last days in Isaiah 66:3. Or if we were to keep them as the Jews were doing in Isaiah 1 when God said,

“I cannot endure iniquity and the solemn meeting. Your New Moons and your appointed feasts My soul hates; they are a trouble to Me, I am weary of bearing them.” (Isaiah 1:13-14 NKJV)

Why did Jehovah hate their Feasts? Because they came before Him filled with iniquity in their hearts. Instead, coming to Him with our hearts in a state of true worship, His own memorial celebrations glorify Christ. Teaching us **more about Jesus** in His work of salvation, God’s Feasts never deny the sacrifice and the offering of Jesus, for even Jesus said, **“This do in remembrance of Me.”**

God’s holy Sabbaths increase our faith in Jesus as they bring to mind memorials of His great power to save us in the end of time.

12. Broken cisterns. When Moses came down off of the Mountain to find the people worshipping the golden calf, he broke the Tablets of the Covenant, symbolically showing that they broke God’s covenant by worshipping a false god. The concept of true vs. false worship dogged the footsteps of the Ancient Israelites all their days.

In the end of time, worship will be the final test that will divide the world. The 3 Angels of Revelation 14 give us a glimpse into that final battle as the true worship of the true God faces off against the worship of the Beast and his false Image. (Rev. 14:6-11)

Don’t we already see that battle beginning to form? The message of both the First Angel and the Feast Days calls us to come apart from the unclean worship of the worldly holidays and restore the true worship practices that God gave us. We can see this controversy play out in this verse where God said,

“My people have committed two evils; they have forsaken Me, the fountain of living waters, and have hewn for themselves cisterns—broken cisterns which can hold no water.” (Jeremiah 2:13)

We overlook the true God who gives us life and turn to the false where we find no living water. We have not only broken covenant with God by rejecting His true worship, but we have replaced this with pagan holidays that can offer us no Spiritual refreshment. Two Evils.

We know the holidays of Christmas, Easter and Halloween all contain symbolic references to Pagan and Satanic beliefs. Yet, for some reason, we are resistant to turn away from these holidays and the false worship that they contain. The Apostle Paul said,

“What accord has Christ with Belial? ... and what agreement has the temple of God with idols? For you are the temple of the living God. ... ‘Come out from among them and be separate, says the Lord. Do not touch what is unclean and I will receive you.’” (2 Corinthians 6:14-18)

It is inborn in mankind to keep holidays and memorials. But replacing God’s holy Feasts with paganized holidays is like filling up on junk food—we get no nourishment and plenty of empty calories, while at the same time we feel full and have no need to search for life-sustaining food.

In Ezekiel we find an important historic event when God’s presence rose up and literally left the Jerusalem Temple. (Ezekiel 8 – 11) God told Ezekiel the reason why He could no longer live among the people. It was because they mixed the worship of God with the worship of false gods

and brought that worship right into the temple of God. God said,

“Son of man, do you see what they are doing, the great abominations that the house of Israel commits here, to make Me go far away from My sanctuary?” (8:6)

What were those “abominations” that they brought into the house of the Lord? The Seventy Elders were burning incense in the temple, while in their minds their allegiance was to their own gods. The women were weeping for the god Tammuz.⁶ The priests were standing in the door of the temple and worshiping the sun god rising in the east.

God continues this same theme in Jeremiah.

“Therefore do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me; for I will not hear you. Do you not see what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, the fathers kindle the fire, and the women knead dough, to make cakes for the queen of heaven;⁷ and they pour out drink offerings to other gods, that they may provoke Me to anger. Do they provoke Me to anger?’ says the Lord. ‘Do they not provoke themselves, to the shame of their own faces?’” (Jeremiah 7:16-19)

“Do not learn the way of the Gentiles; do not be dismayed at the signs of heaven, for the Gentiles are dismayed at them. For the customs of the peoples are futile; for one cuts a tree from the forest, the work of the hands of the workman, with the ax. They decorate it with silver and gold; they fasten it with nails and hammers so that it will not topple. ... They cannot speak; they must be carried because they cannot go by themselves.” (Jeremiah 10:2-5)

Have we done this in the house of the Lord despite His command in Deuteronomy which says,

“You shall not plant for yourself any tree, as a wooden image, near the altar which you build for yourself to the Lord your God. You shall not set up a sacred

pillar, which the Lord your God hates.” (Deuteronomy 16:21-22)

Can this be said any more plainly? God does not respect us bringing Christmas trees into our church sanctuaries. And how does God respond when His people join in with these customs? He reminds them of the simplicity in His commands. He says,

“This is what I commanded them, saying, ‘Obey My voice, and I will be your God, and you shall be My people. And walk in all the ways that I have commanded you, that it may be well with you.’ Yet they did not obey or incline their ear, but followed the counsels and the dictates of their evil hearts, and went backward and not forward.” (Jeremiah 7:23-24)

Here are our two evils. We not only reject the voice of God when He calls us to return to Him and keep His Law. This leaves us perishing for thirst. Then, like ancient Israel, we also set up our own idols in our hearts which do not provide us with the living waters. We need the lessons that are contained within God’s holy worship, but we are not hungering for these because we feel satisfied with other holidays that we have copied from the heathen religions.

We are dangerously walking on thin ice by continuing to forsake the voice of God calling us to return to His true worship. It is never going to be okay for us to put Christ’s name on a pagan feast and think we are doing God a favor. He is looking for people who worship Him **exclusively**.

In God’s opinion, holidays matter and our worship determines whom we serve.

13. The lessons of the Feasts were not all learned at the Cross and neither was Christ’s work finished at the Cross. God is the same today as yesterday. There is no *logical reason* for His true worship to come to an end.

The same arguments used to tear down the Feasts have been used against the weekly Sabbath. One of these is the argument that says the Feasts were “ceremonial rituals.” Another is tossing out the Feasts out because they were written down and taught by Moses. Both of these

arguments could apply to the weekly Sabbath as well ... *if they were valid arguments.*

What makes the weekly Sabbath any different than the yearly Sabbaths? They also were written by Moses, contained sacrifices and were spoken of by Paul in context with the Feasts. Using these same arguments against the yearly Feasts sets our feet on a dangerous path that may eventually lead people to reject the seventh-day Sabbath as well as the Feasts.

At the Cross, some things did change. But we must be careful when throwing out the bathwater not to include the baby. The sacrificial system of temple, priests and offerings ended. But God's meeting times and true worship are written in stone and will last forever. And the wonderful opportunity to meet with Jesus Himself, to learn at His feet, and to join in with the Heavenly Host as they sing praises to God for His work of salvation, is eternally priceless.

Worship can come in many forms. We could kill sacrifices and burn their flesh as the ancient Hebrews were asked to do. Or we could lift up banners, rub beads in our hands, kiss idols, chant repetitive phrases, bow our faces to the ground 3 times per day, place gifts at the feet of statues or trees, carry idols through the streets in a parade, decorate and embellish images with flowers and confetti, hold midnight mass and sunrise services, masquerade in costumes or cut a tree out of the forest.

But the form of worship that God chose for us is to hold memorial services in which we engage our minds and hearts to praise, understand and revere God for His greatness. God chose memorials as His form of worship so that we would remember that He is the only God who saves. By celebrating these memorials, we acknowledge that He is the Creator of the universe.

Within these memorial ceremonies, He asked us to remember the seventh-day, eat unleavened bread, afflict our souls and build handmade booths out of beautiful branches. Nothing He asks for is too hard. Fortunately we do not have to draw blood or cut ourselves to serve Him. So why is it so hard for us to submit?

God's meeting times have a purpose in teaching us about His saving power. This purpose did not come to an end at the Cross—in fact, we need these lessons now more than ever before. These Feasts are the tools used by God to

increase our faith as they memorialize His past works, point to His future works and reveal Christ to us. The longer we keep pushing God away as He tries to restore these lessons, the less time we have to prepare for Jesus' Coming.

- 14. Revival.** At each revival and reformation throughout history, God has restored His Law and returned the people to His true worship on His Feast Days. We see this in the days of the Exodus, Hezekiah, Josiah, Ezra and Jesus. (2 Chronicles 30:21-27; 2 Chronicles 35:17-19; Nehemiah 8:13-17)

“Hezekiah prayed..., saying, ‘May the good LORD provide atonement for everyone who prepares his heart to seek God, the LORD God of his fathers, though he is not cleansed according to the purification of the sanctuary.’ And the LORD listened to Hezekiah and healed the people. So the children of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness; and the Levites and the priests praised the LORD day by day, singing to the LORD, accompanied by loud instruments. And Hezekiah gave encouragement to all the Levites who taught the good knowledge of the LORD; and they ate throughout the feast seven days, offering peace offerings and making confession to the LORD God of their fathers. Then the whole assembly agreed to keep the feast another seven days, and they kept it another seven days with gladness.” (2 Chronicles 30:18-23)

“Now on the second day the heads of the fathers' houses of all the people, with the priests and Levites, were gathered to Ezra the scribe, in order to understand the words of the Law. And they found written in the Law, which the LORD had commanded by Moses, that the children of Israel should dwell in booths during the feast of the seventh month....

Then the people went out and brought [branches] and made themselves booths, each one on the roof of his house, or in their courtyards or the courts of the house of God.... So the whole assembly of those who had returned from the captivity made

booths and sat under the booths; for since the days of Joshua the son of Nun until that day the children of Israel had not done so.

And there was very great gladness. Also day by day, from the first day until the last day, he read from the Book of the Law of God. And they kept the feast seven days; and on the eighth day there was a sacred assembly, according to the prescribed manner.” (Nehemiah 8:13-18)

The Feasts of God came to light again with the Karaites of the 10th century as God made an attempt to reform the Rabbinical practices of the Jewish church. The Karaite advocates in those days tried to restore God’s true calendar. They altered marriage contracts to allow one spouse to keep feasts if God convicted them to do so. And they argued strongly against the Talmud as they encouraged their fellow Hebrews to forsake tradition and return to the Bible.

Again, during the revival in 1844 America, God pointed His remnant people back to His Feasts as He worked powerfully to restore His Law. Restoring God’s true Sabbath among Protestants was another huge leap forward in the Reformation.

Here we are again, at another season of revival, and the church is faltering even on the very borders of the heavenly Canaan as we hesitate to put our feet in the water. God is seeking revival. He has given us His Feast Days to lead in that movement. If we don’t revive this time, what will the next generation look like?

Today the First Angel of Revelation announces that it is time to restore the true worship of the only True God. **“Worship Him who made heaven and earth, the sea and the springs of water.”** (Revelation 14:7) Following God in faith to first grasp, and then preach, the Sabbath more fully, is the First Angel’s Message in verity. In refusing the warning of this angel, and his call to restore God’s true worship, we reject the very means which Heaven has provided for our restoration.

At every spiritual revival, God restored His Feasts!

15. Jesus is the Master of the Feast. The most important reason of all to keep the Feasts is given

to us in a parable by Jesus. He tells of the Master who invited his friends and family to his great supper but they were too busy to attend. (Luke 14:16-24) Their excuses may have seemed significant to them at the time, but what is a new field, a pair of oxen or a young wife in comparison with eternal salvation?

We have overlooked an important phrase in God’s description of His Feasts. He says,

*“Speak to the children of Israel, and say to them: ‘The feasts of the LORD, which **you shall proclaim to be holy convocations**, these are My feasts.’”* (Leviticus 23:2)

God pronounces His Feasts to be “holy” just as He did for the seventh-day Sabbath. But perhaps we don’t understand the meaning of this word, “convocation.” It is an invitation or a call to come to worship. God declares His feasts to be a **holy summons from God to appear before Him.** By restoring the knowledge of His Feasts to today’s generation, God is renewing His invitation to come before Him, just as in the parable that Jesus told. Will we come? What would be the result of refusing His request?

“Then the master said to the servant, ‘Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say to you that none of those men who were invited shall taste my supper.’” (Luke 14:23-24)

The Valley of Decision. When the First Angel cries, *“The hour of His judgment has come,”* it means that the time has come to make a decision for or against God and then to show the evidence of our choice by our outward actions. In the last book of the Bible Jesus says, *“Behold, I am coming quickly and My reward is with Me to give to everyone according to his work.”* *“And I saw the dead, small and great, standing before God, and ... the dead were judged according to their works....”* (Revelation 22:12, 20:12)

So it is true that our actions matter. Just as it is true that the faith and love in our hearts matters. Sometimes our outward acts reveal our faith.

It should come as no surprise to us that the First Angel brings this time of decision in connection with a revival of God’s true worship. As Angels Two and Three continue with their

messages, we find that the final choices are made and the world is divided into 2 camps. There are those who worship the Beast and the false god that he sets up and there are those who worship the True God who created all things. *“Choose ye this day whom ye will serve.”*

***The Feasts of the Lord will not save us.
But they display to the world around us—and to God—that we have chosen to worship Jehovah Elohim, the Creator, the only true God.***

Seventh-Day Adventists have a powerful and profound message that could unite Christians and Jews worldwide if they would separate themselves from the pagan worship and embrace the true Messiah of the Bible. They have an urgent message to share out of the heavenly Sanctuary. Add to this the truth about God’s Law, the unsealing of the Book of Daniel and a true living witness of the love of God, and their churches would spring to life again. And God would again honor them as in the revival in Nehemiah’s day, *“Then the priests, the Levites, arose and blessed the people, and their voice was heard; and their prayer came up to His holy dwelling place, to heaven.”* (2 Chronicles 30:27)

Today’s revival would be just in time too, since Jesus is holding back the Four Winds of Heaven that are about to blow in a new kingdom—and Ellen White tells us these winds are slipping through the fingers of the angels who hold them. The message of the Feast Days is urgent and the time is NOW to worship God in Spirit and in truth, for the Father is seeking such to worship Him.

People have offered so many objections to the Feasts, but are these objections founded? Are they

truly Biblical? Are any of them solid enough to jeopardize our salvation? The outcome could be tragic if we rely on pastors, expecting that they know more than we do. Even pastors we respect can make mistakes. But, if these Feasts are written on the Tables of Stone, do we want to be found fighting against God? The consequence of denying a heavenly message sent from God will be devastating to our souls.

The picture that God paints of His end-time remnant people is *“a strong people set in battle array,”* clothed in the armor of God, keeping covenant with Him, obeying the voice of their Captain and marching in order. *“When they lunge between the weapons, they are not cut down.”* They have their Father’s name written upon their foreheads as they stand without fault before the throne. And they have on them the name of Zion Mo’ed, the City of God’s Feasts, as they overcome all things with the power of God. (Joel 2:2-11; Ephesians 6:11, 13)

The weight of evidence in support of God’s Feast Days for Christians and Seventh-Day Adventists is overwhelming. It cannot be refuted by a misunderstanding of Paul or some obscure text in Galatians, Colossians, Hosea or Isaiah. And the evidence does not stop here with these 15 Bible Facts. There is so much more. But this is a good place to start. Ask your questions and pose your rational objections and see where they lead as you dive deeper into the Bible truth on God’s set appointed meetings. With this much evidence in support of the Feasts, it behooves us to take a serious look at this topic. But do not delay. The Bridegroom is coming! Do we have enough oil? Will we be ready?☐ — M.A.M.



A Lion Has Roared

—Lifting our eyes to behold the beauty of God.

Contact us at: aLionHasRoared@gmail.com

This article can be found at:

<https://www.alionhasroared.org/index.php/feast-days/top-15-bible-reasons-why-gods-feasts-are-still-valid-for-todays-christians/>

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- ¹ “Well would it be for the people of God at the present time to have a Feast of Tabernacles—a joyous commemoration of the blessings of God to them. As the children of Israel celebrated the deliverance that God had wrought for their fathers, and His miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways He has devised for bringing us out from the world, and from the darkness of error, into the precious light of His grace and truth.” White, *Patriarchs and Prophets*, p. 540.
- ² “The special light given to John, which was expressed in the seven thunders, was a delineation of events which would transpire under the first and second angels’ messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work.” White, *SDA Bible Commentary*, Volume 7, p. 971.
- ³ Reference to the Karaites and the Advent Pioneers is from *Lessons in Denominational History*, General Conference of Seventh-Day Adventists, 1942.
- ⁴ O.R.L. Crosier, *The Day Star Extra*, “The Sanctuary, Part 1,” February 1846. A full copy of this document is available on request.
- ⁵ “It is at the close of the one thousand years that Jesus stands upon the Mount of Olives, and the mount parts asunder and becomes a mighty plain. Those who flee at that time are the wicked, who have just been raised. Then the Holy City comes down and settles on the plain.” (White, *Early Writings*, p. 52.2)
- ⁶ Historically, Tammuz was known as the son of the sun-god, Baal, also called Nimrod in some cultures. The reason the women wept was in honor of the shortest day of the year when the sun was at its lowest point on the horizon. This “death of the sun” at the Winter Solstice on December 21 was thought of as the death of Tammuz. By December 25, as the days began to lengthen, celebrations were held honoring the re-birth of the son of the sun-god. Sound familiar?
- ⁷ These “cakes to the queen of heaven” were most likely the hot-cross-buns of ancient origin that we find today at Easter. Do we think these are nice little pastries that have a cross on them symbolizing the Cross of Christ? Look deeper. They have ancient origins that date back to Eostre, the Germanic goddess of fertility. Recognize the name? Easter, Ishtar, Ashtoreth, Astarte? Even older accounts date them back to Egyptian magic and mysticism. And evidence of this fertility goddess appears even further back in time before Ancient Egypt. The four quarters on the buns were said to represent the phases of the moon while the cross itself symbolized the rebirth after winter. But it is even more likely that the cross was symbolic of the 4 quarters and cross quarters of the year as revered at the Solstices and Equinoxes. This kind of symbolism can be seen on both ancient and modern wiccan wheels of the year. So there is evidence that these buns go back in time earlier than the Hebrews and that they mingle worship of the fertility goddess along with the mystical worship of the sun-moon-stars.

Definitions of the Queen of Heaven, showing her origins as the goddess of fertility:

“**Queen of Heaven** was a title given to a number of ancient sky goddesses worshipped throughout the ancient Mediterranean and the ancient Near East. Goddesses known to have been referred to by the title include Inanna, Anat, Isis, Nut, Astarte, and possibly Asherah (by the prophet Jeremiah). In Greco-Roman times, Hera and Juno bore this title. Forms and content of worship varied.” **Wikipedia:** [https://en.wikipedia.org/wiki/Queen_of_Heaven_\(antiquity\)#:~:text=Queen%20of%20Heaven%20was%20a,\(by%20the%20prophet%20Jeremiah\)](https://en.wikipedia.org/wiki/Queen_of_Heaven_(antiquity)#:~:text=Queen%20of%20Heaven%20was%20a,(by%20the%20prophet%20Jeremiah))

“**Ishtar, called the Queen of Heaven** by the people of ancient Mesopotamia (modern Iraq), was the most important female deity in their pantheon. She shared many aspects with an earlier Sumerian goddess, Inanna (or Inana); the name Ishtar comes from the Semitic language of the Akkadians and is used for the goddess from about 2300 B.C.E. on. A multifaceted goddess, Ishtar takes three paramount forms. She is the goddess of love and sexuality, and thus, fertility; she is responsible for all life, but she is never a Mother goddess. As the goddess of war, she is often shown winged and bearing arms. Her third aspect is celestial; she is the planet Venus, the morning and evening star.” **Brooklyn Museum:** https://www.brooklynmuseum.org/eascfa/dinner_party/place_settings/ishtar#:~:text=Ishtar%2C%20called%20the%20Queen%20of,female%20deity%20in%20their%20pantheon

Hot Cross Buns Sources:

<https://goodfoodireland.ie/blog/a-little-history-of-hot-cross-buns/>

<https://www.ravenhook.com/bread-blog/hot-cross-buns#:~:text=Hot%20cross%20buns%20have%20been,crosses%20to%20celebrate%20the%20gods>