

Why Keep the Holy Days, Dr. Herman L. Hoeh, Oct 1, 1955, Feast in Big Sandy, TexasHLH004C

You know why? Because the Passover comes around every year, and we have every year a year, don't we? And so in every year we have the first month, and the Passover comes around, so simple any child could understand it.

So just because Jesus observed the festival of Tabernacles once, that didn't do away with observing it.

That was Jesus Christ fulfilling the law that He had originally set in motion, giving us an example where we should continue to fulfill it, as it will also be fulfilled as Mr. Armstrong will explain in the Millennium, taking the prophecies in the Old Testament, Zechariah, and so on.

But I hope that it becomes a little plainer now that you begin to see that God's will is preserved in here and that we can know it, and that we need to rely on what is here, that this book contains the historical evidence of what the New Testament Church observed, but that church is called the Church of God, but this church is the Church of God.

An interesting thing, I just brought one of the song books.

That's a song that's sung usually in the world, we sing it here.

It speaks like a mighty army, moves, not the Catholic Church, not the Lutheran Church, not the Methodist Church, or in any other church of that matter, but it says, moves the Church of God, that's God's own church, the church that Jesus Christ said, I will build.

Brothers, we are treading where the saints have trod.

We're following in the same footsteps.

We are all blind, all many bodies we, not the same in hope, but the same in doctrine, but the same in charity.

Now, that's actually the way the world sings this in the heart, though they say the words is written properly.

Because of all the churches of this world are the churches of God, they don't all have the same hope, they don't all have the same charity or love, they don't all have the same doctrine.

Now, anyone who sings this is either admitting that this is the Church of God or that there is none.

Because there is no unity in the churches of this world.

But we find that there is the Church of God in the New Testament, the story of which is continuing throughout the times until our day in the first, second and third chapters of Revelation.

I won't explain the history of the churches, but I want to give you a problem.

As I said before, and Mr. Meredith mentioned this morning, we're to prove all things.

And as I said before, too, that if we are right, which we are, it demands evidence on your part to show that in the past, these very things that we observed today not only were observed by the

Apostolic Church, but that we should also be able to prove that there is a period of transition in which there were some who were rising up and who were stamping out the truth, and who were perverting the truth, and gradually threw away the truth of God and forced those who were obedient to flee.

You are familiar, of course, if you've read the article on when and how often to observe the Lord's Supper and Easter's pagan and the articles that have appeared in the magazines, of the fact that for centuries the festival of Easter, as the world observed it today, was not practiced on this day, as the world today follows it.

In fact, the celebration of Easter, as it is presently done, was not a universal custom even in the Catholic Church till long after the days of Charlemagne, almost a thousand years after Jesus Christ rose from the day.

I can prove that, but I'm not going to do it now because that's relative to the Passover.

Even after the days of Constantine, the Catholic Church roared within itself, some saying we must keep the pagan holiday Easter on one day, some saying it on another.

And it was not until after the days of Charlemagne who enforced by the edge of the sword that there should be only one day for this pagan custom.

Who has these facts? The Church of England.

Any church who wants to look them up, they're available.

The greatest scholars know it.

But the greatest scholars assume that just as the Old Testament is unhistorical and represents the tradition of the Jews as they try to develop a concept in God, so they assume that the Church today is developing a new concept and a new idea of God and the old things that were originally revealed for the primitive Church.

Take the case of the Jews in the days of Christ.

They said, look, Moses said this, but we're getting better and better.

We can now understand what Moses gave our ancestors, but we believe that we understand them better than any other generation has understood them, and so they developed the customs of the elders.

And now the ministers for the past hundreds of years, even almost 2,000 years, they have said, look, we understand that Paul was a pretty good man.

He improved on Peter.

He gave us some things that Peter didn't reveal.

And we believe that Paul made the first step in the right direction.

And so they had begun to add new things and new customs and their events on the Apostle Paul.

That's the usual concept.

You see, human beings want to think themselves wise, in which they become foolish.

They don't want to hang on to the truth.

They look at the first revelation as most primitive, and they think that they can develop something superior.

That's human nature.

This Church age is no different than it was from the days of Moses to the days of Jesus Christ.

Now if the Jewish Christians observed the festival of tabernacles and the Gentile Christians did not, whether or not they expected the Gentile Christians to be wise enough to think that they were tabernacles, they never kept their hands face-to-face.

But if you read in Thessalonians, the first chapter, the pale light to the Gentiles in Thessalonica, which was in Europe, where the Gentiles certainly were dominated, that you better, in verse 14 of chapter 2, became imitated as the Church of God.

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I don't remember.

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That isn't my method.

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That's the method.

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So, until Christmas is gone, are you going to say that's the same? Of course not.

Now, here we have the entire Congress following the Church of Jesus Christ, following the Church of God in Judea made up of Jewish brethren whom we read in the 21st chapter of Acts that are very direct to the Lord.

I won't take time not to read that, but I think you won't have any difficulty in noticing the 21st verse of the 21st chapter of the Jews who were in Palestine and converted all of that to the law, and they have been told that Paul was teaching things contrary to that, and Paul himself said that, of course, that he was not a man of faith.

But here is the point we're coming to.

We can show that the Gentile Christians, not Jewish Christians, but Gentile Christians, long after the days of the apostles, long after the last one had been born, were still troubled about how to keep the face of tabernacles.

Then we have one step in the way to show that many were saying they should be the people of the tabernacle, should not be kept, and others saying that they should, not in God's Church, not in some heresy, not in some little sect, but within the field of the Catholic Church itself.

Not some Jewish sect called the Nazarenes, which is God these days.

The Nazarenes, not as we know them in the world, but as they were originally taught, taught as the name of the world, as they were the early Christians, after these as the Nazarenes.

But I think it behoves us to have faith.

But don't tell us too of one part of our birth.

Then there is the custom of Elohim, likely, to assemble and to keep those things which God revealed to the Jews, which the Jews themselves did not keep.

Well, in England, I came in an unusual book that compiled the powers and temples of ancient Ireland.

It comes with a little subject that I want to show you, apparently.

I'm going to take you in a quick time, as I mentioned this morning, that was developing in the New Testament Church.

But there are some who have crept in on a road, as there are some here who have crept in on a road.

And they speak to provoked the truth of God, as they did at that time.

They wanted to say, let's have more people come out, let's see if we can get more people into the church.

Let's let the bars down.

Let's get in the way of science for the Jews to trust them.

Let's be gentile.

That's why we live in the world.

We've got to get along in the world.

And that argument went over.

Now, how does that happen? The mystery of iniquity, of love, of all other work, even in his way.

And he felt similar.

That the time was going to come both of them, when they would feel this same story with us.

And John tells us that the center in the church of all of us polluted the world with Babylon.

And even the Catholic Church will admit that Babylon is the city of love.

That Babylon is the city of love.

Now, it is a strange thing, as we read in the article, I hope you have read about this past thing, on the fact that the custom of developing of observing Easter on the general day, which it is now built by the world standard in the city of oil.

And we have the very name of the first bishop there, who developed that idea.

And then he said, and I want to read one statement from this man here, by a man who was a Catholic, named David Meese.

And he himself said, you were a bishop before, but I learned a custom on your mind, that we not only did not observe the true custom, but those who met those who came after them to do so.

They observed new custom.

They did not commit those who came after them to obey the truth.

As we read in Romans 1, they were squashed.

They held down and suppressed the truth of God by our eyes.

So they are, in order to substantiate, we are told, who about church alone, they said the prosecutors were here.

They said, who are the founders? And they said, by the way, that Linus is the first bishop.

I want to show you something.

First of all, I want to know about Dr. Nardis, one of his pieces, about the love of people at all.

And that, in the mystery, they had their same book, Tacoma.

And that the Babylonian word, referring to the Grand Interpreter, who was him, was P-E-T-R.

Stoke an hour in the living well as paper.

And so it wasn't hard for these Gentiles, who didn't know how to follow the Jews and had it in them, as you can read it in the book of Romans, that they learned to follow their customs and helped to develop the thick leprosy of the Jewels.

Remember Peter was leprosy of the spoken place.

Taking their apostles, saying, well, he was the one who came to love, he founded our church, we founded the customs of the pagans, who supported the both things, he was the founder of this church, we both are condoned out of the customs that we have.

That's why we don't want to abuse those things that you're looking for a custom and I know.

But that wasn't enough.

We're going to be the ones that follow.

We're going to be the ones that church me and the both of us.

We're going to be the ones who love the Gentiles.

Okay, well, now Peter's alone.

And so when thousands of Gentiles cut from the church, they heard the Jews say, Peter would never want to learn.

But they said, yes, he would learn.

He's been alone for a long time.

He's in check with it, of Jesus Christ.

Of course, we love this pagan, military system.

We've seen it alone at this time, where the high priests were being kept.

They're the people of the God of this world.

But the interesting thing is that they said the first bishop after Peter, and actually the first man who liked the bishop at Rome, the scrub was the name of the name of Linus.

Now, just as they found the name Peter in the Bible, they also found the name Linus.

In the first letter to Timothy, chapter 4 of verse 2, first Timothy chapter 2, the Peter was the name of the name of Linus, the iron US.

Now it still happens that the pagans worshiped a God by the name of Linus.

And one of the names of this God was called Narcissus, which in the early round meant the son of Cush.

You see, it all came from that original son, and the timing of him lying in his star and camera.

And all of these pagan customs developed through the veneration of the events in the life of that family, and all the things that found the bottom of the world.

Now, over one in the south, not only is Peter in here, but so is Linus, and here's our first bishop, and all the Gentiles have been seeing the star and the blinds.

Here we've got a history, take any book on the antiquities of Greece and Rome, than any public library.

They found names in the Bible of people who have been alone.

They found the pagan gods with the same names.

Those who had used to go into the Bible must have been alone, and Linus was, but we left many bishops alone.

He was dead by the time they saw him as a bishop.

But they made those two men the foundation of their church, and they said that those two men approved the custom-built billing, and they moved those two men to the night where they'd waste a large entire hour, and they soon got to keep a little bit of power in the Peter and the Linus of the pagans.

The Linus is just another term for new life.

The different nations in the world use different names, because they'll have their fill up in languages.

Those who look instead of worshiping those men in the past, will keep the same names, and will actually follow the customs that we've always been doing, but we must remember that a new Linus and a new Peter have been able to have given thanks to the two of them, to the very customs that the pagans have had.

And on and on and on and on and on and on and on.

And for those that have no power, who don't know that this God of world trust in it, no doubt the God of the airmenites and the Moabites can even talk on what else will be swallowed.

And for those who think this thing that in this book the church. They used all the pagan gods and all the good men, all of them, to be faithful to the Lord Church and the saints and pray to them, in order to give sanctity to the human customs they wanted to bring in. You ought to look. Now, that is not all. I brought you the simple ones that are so plain and so simple. Any child could see who the saint is. But how are we going to get around the fact that Gentile Christians live in the feast of Cabernacles? And the fact that Gentiles as a whole move, that they are sure? That is because we have to think of some argument. How are we going to get around it? Well, I have a book here, which contains the writings of a man named Philip, who lived between 216 and 222 A.D., just before the time of Constantine, over 200 years after the death of the Apostle Paul, mentally at Rome, and has spread around the world today. And this man tells us, from one of his writings, that for what was the purpose of the theologian Moses in introducing the Feast of Cabernacles in the book of Leviticus? Tell me then what was the object of the Feast of Cabernacles. We know, I won't explain this because this is a whole sermon, what it symbolizes.

Just remember that in Matthew 13, Jesus shows what the picture of the harvest meant, and the Feast of Cabernacles was meant to picture the harvest of souls, the gathering in of human beings into the kingdom of God. But now the Catholic Church had to come up with some excuse for the reason that the Gentiles had been keeping this festival all this time, but they said that we now have a better understanding of what it is. We know a little more than our ancestors. They had to think of some reason to knock in the head the observance of the Feast of Cabernacles. Now remember, I said that the original perversion of all that is in the world came from an abuse of sex in the family. Now, what greater idea could be developed but to show that the Feast of Cabernacles has nothing to do with what God said it did, that it doesn't represent the harvest of souls, that it doesn't refer to all of us being gathered into the kingdom of God, but that it has something to do with sex. And that's what they found just worked out fine. Here's what they said. They read in 2 Corinthians 5 where Peter calls the spiritual body which will be given to all of us at the resurrection of Tabernacles.

2 Corinthians 5. Now that Tabernacle of the future is one that you are going to get every one of you who are in this audience, I hope. Maybe some of you won't, but there's no reason that you wouldn't, unless you yourselves are responsible. But that's referring to the spiritual body that we all shall have. And so this man, Methodius, came up with a good idea. He said to himself, in all likelihood, that I can show the people why they shouldn't keep the Feast of Tabernacles now, if I can show them that the

Feast of Tabernacles has nothing to do with the plan of God as far as the harvest of souls, but if I can show it has something to do with the freshly Tabernacle that we all are. And Paul, in 2 Corinthians 5, speaks of this mortal Tabernacle, the Tabernacle of this building. In other words, the Tabernacle is just a building. Now, my mind is within the body, and that's what he meant. So here is what they argue, and here is his point, that the Feast of Tabernacles typifies virginity. And you know what? That sounds crazy to us. I see Mr. Armstrong has a problem on his face wondering how any man would ever come up with such an idea. When I read some of these things, I am utterly astounded how any man could myself. But he said within himself that I believe this is the key. Now, look, we are to keep the Feast of Tabernacles by dwelling in booze. And he shows time and time again here that God commands us to keep the Feast of Tabernacles. He couldn't argue that away. All the Gentile will 200 years after the days of the Apostles acknowledge that the Feast of Tabernacles should be observed, but what he wanted to do is show that they weren't observing it right. That's what he wanted to do. He himself said here, for in the new and indissoluble creation, the one that is to come, whosoever shall not fulfill the commands of the law and shall not have previously celebrated the Feast of Tabernacles will never enter into the land of promise.

The whole Church still followed the observance of those days up to 200 years afterward, but there were many in the midst who were following the pagan customs already, and they were trying to put over on the people, the teachers putting over on the people the idea that you shouldn't keep it anymore. And many people still like to get out of it even in God's Church at this very day. And so it isn't very hard to find something that will go over. And they said in observing the festival of booze and in building a booth so they could have a temporary dwelling, the same as we have our tents as a temporary dwelling here, that they were to cut out the boughs of the tree and the thick branches and to construct a hut, something in which they could dwell for that period of time. So they would remember that they are not in their own home. They're not in their inheritance, but only in soul journey. Now this man said within himself, and here's his reasoning, that therefore whoever desires to come to the Feast of Tabernacles, he should first of all produce the goodly fruit of faith, then the palm branches, that is, attentive meditation upon the study of scriptures, and then use the thick branches, that is, charity, and then he goes on and on to show that all of the things that were to cut out for the trees to build a booth represented the character of a man. And he said that most important, of course, is the character expressed by one of the trees. Now here is where studying the Bible is very important. In the Septuagint translation, which was the Greek translation used in many areas of that world, a translation of the Old Testament into Greek. In the chapter of Leviticus where it tells you what trees to use, the Greek translation added one word, and that word was A-G-N-O-S, and it was a word that meant a little tree. And he seized upon that, that isn't in the original Hebrew, it was added in the original Greek. It's just a word that means a willow tree, but the same word also means virginity in the Greek, and here is what he found he could do.

He could say, look, God says that you're to build yourself, build a tabernacle with the agnos or a willow tree, and he said that means that you're to adorn this temple here, this body, with virginity. And he goes on and on with his argument that it is absolutely sinful for a person to marry, and if a person does marry, it's one of the things that God tolerates. In other words, because in this day and age so many people in their own homes are living in not only in sin, but in unhappiness, because they don't understand the principles of sex and marriage, he knew that the whole Gentile world had gone off on that, and that they weren't happy in their home, and that most Gentiles felt that virginity was better than being married. And so he seized upon that idea, and he said, I can show that in keeping the Feast of Tabernacles, God meant that we should stay virgins. That's the strangest line of reasoning. And he said the tabernacle is your body, and when you keep the Feast of Tabernacles, you're supposed to remain a virgin. And he said that you're not supposed to celebrate it in this day

because to be kept in the seventh month, and this world has only the 6,000 years, and he said the seventh one is to come, so he wanted to put that off too. He used every line of reasoning to get around God's law. Now, what's wrong? In the first place, the tabernacle referred to there as a place of dwelling. We have the explanation given in the book of Nehemiah where we know exactly what was meant by a tabernacle. It was a place in which they could dwell. It was a booth, a tent. It sometimes translated a tent in your Bible. It didn't have anything to do with this body. But that idea went over. The Gentiles didn't want to be morally upright or spiritually upright in their sex life. And those who wanted to be spiritually Christian said to themselves that I'm going to stay a virgin, which most of them did not do. And they began to bring in these pagan customs to commemorate the very sex perversion that started this civilization on its toboggan side of sin. And they finally got rid of observing the Feast of Tabernacles in the Catholic Church by telling the people that you're not supposed to keep it now, but you're supposed to be practicing doing it by doing a virgin now, so that when you were born in the kingdom of God, when you were beneath a marriage or giving a marriage, then you're going to keep the Feast of Tabernacles.

Now, that's how they got around it. They substituted almost every custom for something that is in the Bible, because human nature doesn't want to obey God. Now I think we will see.

But not only did the Catholic Church keep it for that length of time, but that we have absolute proof, as we've mentioned before, that God's own people have observed the time and time again, even though they were persecuted and were forced to flee.

We have the records, even of some of the names of human beings in England in the 1600s and the days of Queen Elizabeth and after, the very first and last names and where they live and their whole life of those who kept these festivals. They're in our own college library in Robert Cox's history of the Sabbath question. There is absolute proof that the Gentile Church converted to the truth of God in the Bible, observed these days even after the death of the apostles, but many of those who were outside of the Church came within the local fellowship, professed to be teachers of wisdom, perverted the truth of God, and it was not until even after this time that they were finally able to stamp it out, and as I mentioned before in one of the articles, that even after the days of Constantine, the Catholic Chrysostom had to give sermons in his own diocese to prevent his people from observing these festivals with the Jews. And he specifically mentions the Day of Atonement, the Feast of Cuppets, and the Feast of Tabernacles, all three of them in the fall, and we have absolute proof that the others were being observed. Now if anyone should tell you, this is Mr. Armstrong's idea, or you're being taken back to the Old Testament time, all you have to tell him, if you want to point out the Feast of Tabernacles, is that in the anti-Nicene fathers, the writings of the early Catholic Church, the so-called fathers of the Church, is all the evidence that would incriminate them in their sins, which show that they deliberately tried to stamp out the truth of God by unrighteousness and to exchange the truth for a life.

And so the whole Catholic and Protestant world has followed the same customs and have gone so far away that today they do not remember one shred of evidence that in those early days the Catholic Church was simply torn asunder, and everyone was disagreeing on how to keep these annual festivals, how to keep the Passover in Easter, how to keep the Days of Unleavened Bread instead of Lent, and Pentecost was being observed on several days. They were in total confusion. Now if the customs of this world were right, and if they came from the apostles, there would never have been that confusion. That confusion could have risen only out of the fact that false teachers came in, and many of them teaching different doctrines, and they finally had to organize it by the power of the Roman state from the time of Constantine onward.

What more proof could anyone ask?