

Why Keep the Holy Days²

The following message was given by Herman Hay on Saturday, October 1st, 1955 at Big Sandy, Texas, USA.

It was given on the first day of the Feast of Tabernacle.

When we look in the Old Testament, here are some of the things we find.

The God called the Israelites out of the land of Egypt in the days of Moses.

He called carnal human beings just like your neighbors.

He finally convinced them, after great many difficult tasks, that they should leave Egypt, and they finally left it in that first month.

Here were two to three or more million people, unconverted carnal people, constantly arguing with Moses.

God had already shown them supernatural signs which no man, which not even Moses himself, could have performed.

God brings them to Mount Sinai, and if you will read the 20th chapter of Exodus, I want you to notice that Moses stood down below on the mountain with the people.

Now, in order that there should not be a fake, that Moses wouldn't be pulling the wool over the eyes of these millions of Israelites, God insisted that Moses get off the mount.

There was no loudspeaker system that Moses could use to deceive the people.

He wasn't hiding in a cave up there and shouting so that they would think it was God.

He was down on the ground with the other people, separated from that mountain.

And then, on the top of the mountain came a voice, and that voice gave the ten commandments.

God spoke to over two million people, carnal, unconverted people, who had to recognize that there wasn't a man on earth who could have performed that miracle there of speech, and they recognized that he was God.

There was no possible way for faker.

We have, then, to start with the basis of the historical evidence of the Bible, as far as Isaiah said, that if they do not speak according to the law and the testimony, there is no day dawning for what they prophesy.

All things are based on the law.

Jesus said on the two commandments in which the tenor base, loving God and loving man, hang all the law and prophets.

So God started out revealing his will, and it is called in the Scripture, the oracles.

The oracles had reference to God's living will, being revealed in written form to man.

And he himself, on top of Mount Sinai, spoke so that the whole congregation could hear.

There was no doubt in their mind as to what the law was.

Now they did recognize that Moses was sent of God.

Then God told Moses to come up to Mount Sinai when the rest of the Israelites said, I don't want to hear any more of your voice.

And so God told Moses to tell the people, and I won't talk to them.

I promise I won't talk to them any more orally.

But he said, I have some other things to tell them.

Now Moses, you come up here on the mountain, and I'll tell you, and then you tell the people.

Now they recognized who Moses was.

They recognized he was the servant of God.

And so Moses then writes all of the laws that God himself said.

Moses was just a secretary.

They are the laws of the Lord, those which follow the Ten Commandments.

Now in this original speech that God gave Moses after he went on to Mount Sinai, we find in the 23rd chapter of Leviticus, this is before the Old Covenant is sealed.

And I mean the 23rd chapter of Exodus, I'm sorry, Exodus 23.

This statement, God tells, this is before the Old Covenant is finished, this is a part of it.

But he says, three times you're to keep a feast unto me in the year.

That is verse 14 of chapter 23.

The feast of unleavened bread, and of course then the festival of harvest, the first fruits of the labor, meaning Pentecost, and then the feast of ingathering at the end of the year, which is tabernacles.

Another term.

And you appear before the Lord, God told Moses, these three times.

Now, let's get the picture.

There are many things in God's law, many things in God's law which are not revealed prior to the Old Covenant, which are revealed in principle.

God started revealing the annual festivals while they were still in Egypt before there was ever an Old Covenant, and he told them to keep it forever.

But it is the common assumption that whatever God said in the Old Covenant must be stripped out because it isn't for us today that it was only for the Jews.

Now, let's notice.

How else could God reveal His will in a nation that had departed? I should say in a whole world that had departed from His truth unless He should call out a nation to make known His will.

How else could He, when all of the nations had departed from the truth, how else could He make known what He wanted the world to do? How could He again reveal His truth? We read that Abraham kept God's commandments, His statutes, His charge in His laws.

How could God reveal to new generations His truth unless He should call out a family and make that known? I want you to grasp this point.

There are many things that we today do in this church, which God's Church, when obedient to Him, has always done.

And many of these laws are not directly revealed prior to the making of the Old Covenant.

Now, Jesus came and said in Matthew the Fifth Chapter that He didn't come to destroy the law and the prophets, but He came to fulfill or to carry them out perfectly.

And then He goes down the line and shows that in this Old Covenant the letter of the law only was given to a carnal people, but in Matthew 5 and 6 He lifts it up and shows what the intent and the purpose of the letter of the law should have been, and He summarizes it by saying, Be you therefore perfect as your Father in heaven is perfect.

That is the conclusion of the law.

In other words, God said to Moses, you tell the people, you be holy as God is holy.

That is, you be set apart for a right purpose.

You develop God's character in the letter as God himself is perfect in the spirit.

Now, Jesus came then with a new covenant, and I'll explain the meaning of covenant in a moment, showing that not the letter but the spirit of the law that God was revealing then is to be fulfilled by us.

Now, a covenant is an agreement.

God is one party, the nation Israel is another party, but in this agreement are many laws written.

Now, the children of Israel could not have inherited the land of Palestine for their lifetime unless they kept that bargain, that is, the covenant.

Now, they could only have the promises then of the material life in the land of Palestine by being obedient to the letter of the law.

There's nothing wrong with the letter of the law, and when they broke the covenant, they were actually being disobedient to the very laws that would give them the opportunity to live their lifetime in happiness, even though it were only in the letter.

Jesus then comes with a new covenant, which he will finally ratify with us, in which, he says, none of us here can have eternal life unless we first obey these same laws, not in the letter but in the spirit.

You see, if you obey in the letter, that's only as far as the flesh is concerned, the flesh perishes, they could only have temporary promises.

If we are to gain eternal life, that is the life which comes only from spirit, therefore we have to have the law in the spirit.

That is a law which can be obeyed fully and correctly in every point, a law which discerns right from wrong under every circumstance, a law which is perfect and which is actually the way a person lives and does day by day.

Now, God is perfect in character.

He is composed of spirit and his perfect character is merely an attribute of his nature.

Our sins are merely an attribute of our human nature.

So that when God was making the Old Covenant, he wasn't giving the Jews something harsh, something that was bad for them, as Mr. Armstrong mentioned last night and again this morning, that most of the people have that idea, but he was revealing for the first time in a world that had totally departed in which there was no truth at all except a corruption.

He was revealing to one nation his will, but he started it out by giving them his will in the letter, just the letters of an alphabet as we have them written here.

As the years went by, the people, of course, forsook God's will and they broke his covenant.

Now, we read, I'm sure that most of you have been familiar with Jeremiah 7, 21, 22, where God said, I want you all to turn to that for the moment, that in the days that I brought you out of the land of Egypt, he says, I didn't speak to your fathers, nor did I command them at that time concerning burnt offerings or sacrifices, but I told them in the first place, hear my voice, and I'll be your God, and then you'll be my people.

And it may be well with you. Read it, Jeremiah 7, 21, 22, and 23.

Obeys in God's voice, then, makes it possible for things to go well with us.

It doesn't bring curses, it brings blessings.

People don't understand the difference in the law because they haven't noticed a simple little key of the time lapse between two laws.

Remember that the children of Israel approached Mount Sinai on the third month in the very year that they came out of Egypt, Exodus 19-1.

In the third month after the children of Israel were gone out of the land of Egypt, they come to Mount Sinai, Moses tells them, now, keep yourselves clean and appear before God, and he's soon going to give you a law.

After this, Moses goes up and receives the rest of the laws I have already mentioned, that which was written in the Book of the Covenant, of which a part of it was, Exodus 23, about keeping these annual festivals.

Now, after this covenant was sealed in the letter, and God had begun to, let's say, re-reveal his will to the world, we find the tabernacle being built.

Now, you just glance over the headlines that may be on the top of the pages of your Bible, and you will find that the rest of the chapters in Exodus are taken up with the ordination of the priesthood and with the building of the tabernacle.

And so we read in the last chapter of Exodus, the following matter, that the tabernacle and the tent were set up.

God appeared in the tabernacle and in the tent now.

Sometimes one version has tent, sometimes another one has tabernacle.

A whole year had elapsed because it was the first day of the first month.

We may turn to that in Exodus 40, verse 17.

It came to pass in the first month, in the second year, and on the first day of the month, the tabernacle was raised up.

That means then about nine months had elapsed since the Old Covenant had been finished.

Nine months had elapsed since the Old Covenant was finished.

How do you prove it? Exodus 19-1 tells you when God gave the Covenant, Exodus 40, verse 17 tells you when the tabernacle was reared up and now we turn to the book of Leviticus, chapter 1, verse 1, and the Lord called unto Moses.

He was in the tabernacle and said to him, out of the tent of meeting, not on Mount Sinai when the Covenant was made, but nine months later when God had been in the tent of meeting.

After it was raised up, after the Aaronic priesthood was established, he said, now you speak unto the children of Israel and say to them, and here we have the laws of the burnt offerings and the sacrifices in all of these customs.

Separately and distinct, just as Jeremiah said in chapter 7, 21-23, that when I brought them out of the land of Egypt, and first spoke to them, I didn't say a single word concerning burnt offerings and sacrifices, and anyone, including the seventh-day Adventists who say that there are only two laws, the Ten Commandments, and all the rest, which they call the ceremonial law, are not only hopelessly ignorant, but if they have read this, there are point blank liars, and I have had Adventists have to admit that to me.

Because apart from the Ten Commandments, there are many other laws which God wanted to reveal to Israel, but they wouldn't listen with their ears.

Now God didn't stop with just the Ten Commandments and say, the rest is going to be done away.

There are ten specific points which covered the whole of human conduct, but he had many more to reveal, and the people didn't want to hear it directly, but they were willing to let Moses tell them.

And in that group, we do have these sacrifices excluded what we had the annual festivals given prior, nine months before there was ever a sacrifice to be offered on any of these days.

Now when someone comes up with this argument, but look, the holy days were made for the purpose of offering sacrifices, you show them that the first place where we have any statement with regard to the three major seasons of the year, and this includes the Feast of Tabernacles, is found in the 23rd chapter of Exodus, which occurred when Moses was called up to Mount Sinai just after God spoke the Ten Commandments.

And then God told him after that covenant was sealed, after the people had known all about the festivals, he told them, now let's build a tabernacle, let's have a human priesthood, and when that was finished, a whole year had elapsed.

In the second year now, in Exodus 40, the first day of the first month that was built up, Jesus Christ, who was the God of the Old Testament, appeared in that tabernacle and said to Moses, now that we have a physical tabernacle, I want you to come in here a moment, and I'm going to tell you about the sacrifices and the offerings that you're going to teach these people.

Now, why do you think God gave them those sacrifices and offerings? Because in the past nine months, he had been breaking his law, and so they wouldn't continually break his law without discretion.

God said, I'm going to impose a certain kind of ceremony on them, which, as Paul said, were to be a reminder of sin, that every time they sin and break the laws that I have given, they must come before me and give these offerings.

Now, what could be plainer? God began to reveal his will through the Old Covenant, just the very faint letter of the law.

And if we could only grasp as we read the Bible, we can see that more and more the prophets begin to touch, not on the letter of the law, but on the Spirit, until the whole life all human conduct is covered by the time Jesus Christ arrives to tell us the spirit of the law.

Now, we're familiar with the fact that God punished the Israelites and the Jews for breaking not only the Sabbath, but these annual holy days.

Mr. Armstrong will take that subject up.

I'm not going to go into all of this now, but I want you to get a picture.

God punished those people in that day because they disobeyed his laws.

They tried them under foot.

In other words, disobedience brought a certain amount of punishment.

Disobedience doesn't bring blessings, and obedience brings cursings, it's just the reverse.

It brings blessings, and disobedience brings cursings.

So we come to the New Testament times, and here is Jesus Christ, as will be explained, keeping many of these festivals recorded time after time.

He appeared at the Feast of Tabernacles.

We have that record in John's account.

We have all of the Passover festivals recorded.

Jesus went up to observe these.

It will be proved to you later that Jesus never offered a single sacrifice, included within this statement of burnt offerings and sacrifices, which were to be a type of sin.

He never, or a reminder of sin, I should say, he never offered one of those on these festivals.

He constantly forbade the Jews to follow their customs.

He said to those who would listen to him that don't follow the traditions of the elders.

He told the Jews themselves who were the elders that you are disobeying God's law by putting your traditions in place of it, and yet he himself observed these festivals.

Now, if Jesus did not offer burnt offerings and sacrifices, if he forbade the Jews who wanted to know the truth to follow their own customs, which were just a simple type of the customs that the world has developed today, then why did he keep the festivals unless he himself was the God who ordained them in the day of Moses, and he came here to fulfill the keeping of them and to set us an example that we should keep them all so year by year.

Jesus never once forbade them, and he was under obligation.

Jesus Christ was under obligation to teach his people in this word that they should not keep those Jewish customs, as the world calls them, if they were wrong, but instead he sets the example and observes them.

We go to the apostolic church and we find, in the first chapter of Acts, a very simple and a very clear translation, and when the day of Pentecost was being fulfilled, the apostles were carrying it out.

The disciples, men and women, were gathered there.

The day of Pentecost was being fulfilled.

That's the right translation.

They were carrying it out just the same as after Jesus died on that Sabbath.

They rested according to one of the Ten Commandments, the fourth.

They were still fulfilling God's law, and all through the Book of Acts, you will notice that they kept these festivals, not alone at Jerusalem, where the Jewish Christians were, but in Gentile areas.

You may go up to Asia Minor.

That's where Turkey is in the last city of Ephesus.

The seaport of all Asia Minor at that time.

Paul said in 1 Corinthians the 16th chapter that he was going to abide there for the day of Pentecost before leaving.

You'll find that in verses 8 and 9.

We go up a little further into Macedonia, which is north of Greece, in Philippi, the city that was the center of the province of Macedonia.

And we find in Acts 20 that in Philippi, it was just after the days of Unleavened Bread had been completed.

Remember the 20th chapter of Acts, often said to be the proof of Sunday observance, that they had just left Philippi after the days of Unleavened Bread.

We go down into Achaia, which is Greece proper today, and we find the major city of Corinth, and there Paul told the Corinthians to observe the days of Unleavened Bread, as we read in 1 Corinthians, the 5th chapter.

Not only has Christ been sacrificed for us to pay for our sins, to start us on the road to conversion, but we should continue obeying God and not coming under the penalty of His law for which Christ died by now observing the festival.

It says in verse 8, 1 Corinthians 5-8, wherefore let us keep the festival.

And not with O11, not with 11, though, nor for that matter, with any 11 figuratively speaking, it's in the heart.

So God all the way through here is showing, under inspiration, that these days were accepted and were assumed to be observed by the whole church and didn't have to be proved to the Gentiles, because the Gentiles who wanted to be converted recognized that the Jews alone of all people had the truth.

The Gentiles, in that day, recognized those who wanted to know who God was, they had to come to the Jew who had the truth.

And how did the Jew know, unless that they should go back to the law, that God revealed at Sinai, when He took out of a blinded world a people to reveal His will, so that the New Testament doesn't have to prove, as one woman said to me no more than five days ago.

I don't believe we should observe the Feast of Tabernacles, or for that matter any of the other festivals, that after Jesus rose from the dead He ever kept them.

Now that woman wants to have the proof that Jesus observed all of these things after He was dead, because she reasons this way that we can't rely on what He did before He was dead.

Well, that makes sense, doesn't it? And so I said to her, and she's a staunch follower of some Seventh-day Adventist doctrines, can you show me one place where Jesus rose from the dead? He as an individual ever rested on the Sabbath day? None of you will find it either.

But that didn't mean that Jesus doesn't observe the Sabbath today, and threw us so that He didn't keep it when He was on earth, even after He rose from the dead.

How many times does God have to tell us what His will is before we will believe it? He said in the beginning, three times in a year you're going to appear before Him, didn't you? Over and over and over again in the Old Testament.

Jesus showed that He fulfilled that by observing those days.

And so some people say that, look, Jesus died. I want to know that He did He do it afterward.

I can't believe anything He said beforehand.

I want to know did He do it afterward.

And since they don't find that He did some of these things afterward, they say, well, look, that's not for me.

They're just the same as saying that from the beginning of time when Jesus Christ, who was the Logos, the spokesman of the Old Testament, revealed His will to man that Jesus Christ, called the

Lord the Eternal in the Old Testament, was hoodwinking the whole world from the days of Adam to the time of His death.

And it was only after the resurrection that He supposedly revealed the things that we're to do now.

Now, that's the way some people reason in their wisdom.

As Paul said, that because they wanted to appear wise, they became foolish.

I hope we understand that when God begins to reveal His will, that He doesn't have to tell us even more than once.

But I'm quite convinced that He tells us sometimes a good many times because most people are so hard-hearted that they won't listen just once.

And I suppose most of you wouldn't have listened if God had just said this at one time.

But since it is written time and time again, and God punished them for disobeying these things, and since it is taken for granted as observed in the New Testament church, and it is even directly stated in several places, who are we to argue with God and say, I'm not going to keep you all off.

I won't obey you unless you come right here down now and write for me the proof that Jesus Christ observed these days after He rose from the dead.

Now, that's the kind of attitude that great many people have.

They insist that God not only should rewrite all of the things of the Old Testament that we're to observe, that is, if we're to observe them, but they even want to have it that He would take it all away.

Very strange, very illogical reasoning, but after all, isn't that what most of us as a whole accepted before we learn the truth? We dismissed all of the things that God revealed to the time and most people dismissed even what Jesus Christ did on earth in that three-and-a-half years ministry.

And then they dismissed what the apostles of the Nerdy Church did in the New Testament times.

Now, we know further.

Let's turn, by the way, to some of these texts in Romans, so we grasp it.

What proof have we that the Gentiles recognized that to the Jew was the knowledge revealed and that the Gentiles were without an understanding of His revelation? Just blank. They had no knowledge of God.

We read in the second chapter of Romans, speaking to a Jew here, but if you bear the name of the Jew, Paul says, Romans 2.17, and you rest upon the law, you're assured that God's law is the thing to do, and you glory in God, yes, you know who He is, but the Gentiles, don't they worship idols? And you know the will and approve the excellent things being instructed out of the law.

Now, this is Paul speaking to both Jews and Gentiles, some of whom were converts, some who were beginning to be converts, at the city of Rome.

And he says, just as plainly as day here, that the Jews knew the will of God, they understood some of the law, and they could approve and understand those things which were excellent, which were good for the human being. They learned it not because they broke God's law, but they learned it as they were instructed out of the law. And so we read going over the same thing in verse 1 of chapter 3.

Now, what advantage has a Jew? The answer generally is none, because the Gentile was closer to God than the Jew who God had saddled all these laws which enslaved the Jews, and the Jews had departed so far from God that you have to go to the customs of the Gentiles to learn the truth.

And so the whole world today follows the very customs that the Gentiles were practicing in the days of Jesus Christ, only under different names, and the very things that the Jews and the early New Testament church were practicing they have discarded. And yet we read here that what advantage then has a Jew over a Gentile in that day and age? One, Paul says, for first, indeed, that they are entrusted with the oracles of God.

These are the oracles of God.

God's spoken word, as it has been preserved in writing for us, to the Jew then, and his greatest advantage was that he alone had the revelation of God.

You see, God never revealed his will to the nations.

They had long ago departed, but the time is coming when he will begin now to reveal his spoken will.

Now Paul asks the question.

This is the argument that people begin to put up.

Now what if some Jews didn't believe the oracles of God? Shall their unbelief and their disobedience the fact that they didn't believe God's oracles as it was spoken from the very beginning of time? Shall that make void the faith of God as revealed here? Now the faith of this church is found in this book, or these books, all the New Testaments.

Now Paul says, because the Jew did not obey is the faith of God which is revealed here, is that made void? Did the Jews corrupt it? Did the Jews change it so that we don't know what the will of God is? Could the Jews who constantly disobeyed the truth disobeyed the truth? I'm using the term Jew because Paul is using it here, but it includes Gentiles.

I mean Gentiles who came within the Commonwealth of Israel and also all of Israel, which means all of our ancestors of the English speaking world and the democratic countries.

What does the custom is to call the nation Jews? I'm just going to limit it to this New Testament term here because after all God did preserve most of his will through the tribe of Judah, which says, because the Jews disobeyed generation after generation, did that make void the faith as God revealed it here? And Paul answers, be it not so.

Let God be found true.

What he has said here, let that be found true, but every man o'ire, as it is written, that you might be justified in your words and might prevail at your judging.

That God would see that his will preserve all of this time would be true even though every man who would profess and base, as most Jews at that time were doing, basing their conduct on the law would be doing that which is wrong and evil and breaking the law itself.

And yet they would boast that they keep the law.

Now that's not unnatural because the whole world today boasts of Jesus Christ.

And yet the world does not obey him any more than the Jews who boasted of the law obeyed the law, did they? Now we have God's will preserved here.

We have seen that it started before that is as far as the annual festivals before there were ever any sacrifice or offerings.

That God punished disobedience.

That Jesus fulfilled the very law in the spirit.

Year by year somebody says this, well look, Jesus Christ fulfilled the law when he kept the Feast of Tabernacles.

We don't have to fulfill it again.

Now if that is true, why did Jesus observe the Passover more than once? You know why? Because the Passover comes around every year. We have every year a year, don't we? And so in every year we have the first month and the Passover comes around. It's so simple any child could understand it.

So that 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 that 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, Zachariah 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.

That that church is called the Church of God.

That this church is the Church of God.

An interesting thing.

I just brought one of the song books up.

It'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 for 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 are. We're following in the same footsteps.

We are all divine.

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 as written properly.

Because if 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 has continued throughout the times till our day in the first, second and third chapters of Jerusalem, 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 observe 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 and when and how often to observe the Lord's supper 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 dead.

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 warred 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 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 were 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 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 advanced on the apostle Paul.

That's the usual concept.

Do you see human beings want to think themselves wise in which they become foolish? They don't want to hang on to the truth.

In fact, the first revelation is 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 maybe they should not have expected Gentile Christians to be lying about keeping the face of tabernacles they never kept the face of tabernacles.

They never kept the face of tabernacles.

But we read in Thessalonians, the first chapter that Paul writes to the Gentiles in Thessalonica this was in Europe where the Gentiles certainly predominated that you, brethren verse 14 of chapter 2 became imitators of the churches of God.

In fact, it is to Paul in the Lutheran the Catholic or any other church but the church of God.

Oh, I thought the Gentiles were becoming converted leaving their own customs now and becoming imitators of the churches of God which are in Judea and Christ Jesus which even those who are of this modern ideal recognize the Jewish Christians keeping the customs as we find in the New Testament.

And as Mr. Armstrong mentioned this morning we want to read out so much of the New Testament that these things which you are burdened with all of the rest of what you are burdened with today were taken for granted in the writing of the New Testament and it was just molded in an hour way further.

The dates are major from this is the day of Atonement this is the day of Pentecost and this is the day of Unleavened Word.

Now, the usual argument is that they didn't observe those days but just put them there.

But they are given there to show what they measured time by those days.

And if they were important in putting out the changes of the seasons if they would drug Christmas at Easter a new year probably said with respect to the 27th chapter that we began to sail in the Mediterranean just prior to Halloween or something like that.

That's what he would have said.

In the winter I hope to abide soon so until Christmas is gone Now, did he say any such things? Of course not.

Now here we have Gentile converts following the churches of Jesus Christ part of the Church of God in Judea made up of Jewish brethren whom we read in the 20th and the 21st chapters that act to fulfill our very desire for the Lamb.

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 came over all of that up to the Lamb and they have been told that Paul was teaching things contrary to that and Paul himself said of course that he was not in many a case but here is the point we're coming to look, we can show that the Gentile Christians not Jewish Christians but Gentile Christians lay after the days of the apostles lay after even the last one had been done they're still troubled about how to keep the feast with tabernacles then we have one step in the wake to show that many were saying the festival of tabernacles should not be kept and others saying that they should not in God's church not in some heresy but in some little sect that were in the fold of the Catholic church itself not some Jewish sect called Nazarenes which is dark these days Nazarenes not as we know them in the world but as they were written in the power that was the name of the world after the early Christians after Jesus of Nazareth but I think it behooves us to have food but still some of us poor are not allowed by birth then there's the custom of our view 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's entitled the powers and temples of ancient Ireland a country on a different subject that I want to show you the prophecy and just take it and just call it because I'm going to mention this morning it was developing in the New Testament church but there are some who kept in on a word as there are some here who have kept in on a word and they speak to the Word 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 begin the way aside some of these Jewish customs let's be gentle about how we live in the world we've got to get along in the world and that argument went over now power comes us now the mystery of iniquity of lawlessness is all that we're working even in his day and he's so clever now that the time is going to come very soon when they would see these things thoroughly developed and John tells us that the center and the south from all over the world is 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 live in the article I hope you have read that this past spring on the fact that the custom of developing of observing Easter on the general day in which it is now built by the world founded in the city of Ireland and we have the very name of the first bishop there to develop that idea and he said and I want to read one statement from this man here by a man who was a Catholic named Elimius and I've told you this before but I want to discuss it on your mind that they did not absorb the true custom that they did not permit those who came after them to do so they absorbed new customs they did not permit those who came after them to obey the truth as we were a woman when they scratched they held down and suppressed the truth of God by our eyes so then are in order to substantiate your thought who about church alone they said the Apostle Peter is going here let's move our founder and he said by the way that Linus is the first bishop now I want to show you something first of all I want to know about Dr. Mattis and all these pieces that allowed a people alone and that in the mysteries they had their stones up, cut foam up and that the Babylonian word referring to the grand and triple who was him was P-E-T-R Stoken hours in the Logan world are super and so it wasn't hard for these Gentiles who didn't want to follow the Jews and had it in for them as you can read it in even the Book of Romans that they wanted to follow their customs to take the Apostle to the Jews you remember Peter was the Apostle to the Stoken things taking the Apostle saying what he was the one who came below who founded our

church who founded the customs of the Pagans Peter supported those things he was the founder of this church he got our condone out of the customs that we had that's why we don't want to obey those things which are written in the Old Testament but that wasn't enough they wanted to go one step forward they wanted to give that church to me and let all of it now the Holy Roman world the Gentiles had known that Peter had run and so when thousands of Gentiles cut from the church they had the Jews so Peter would never want to run but they said yes Peter had done it run we've heard that he's been in Rome for a long time he's been kept with it of Jesus Christ of course because he missed the assistance he's been in Rome at this time where in the High Priesthood the epitaph of the people of the God of this world what an interesting thing is if you tell the first bishop after Peter and actually the first man who liked the bishop at Rome those 12 was the man who named the Linus now just as they found the name Peter in the Bible they also found the name Linus in the in the first letter to Timothy in the Bible of those 2 first Timothy 3 the people of the name of the name of Linus and I knew that now it still happens that the people's worship of God by the name of Linus and one of the names of this God was called Machipo which in the early Latin meant the son of Cush you see it out there from that original thing and all of those and all of those Titan customs developed to commemorations of the events in the life of that family and all the things that family brought him to love now over long in the south not only Peter been here but so has Linus and he was our first bishop and all the Gentiles had been seeing the story of Linus really about in history we take any bit on the antipathy of God they found names in the Bible of people who had been alone they found the Titan God for the same names they said these people who had been in the Bible must have been alone and Linus was but he wasn't any bishop at the time he was just by the time they were bishop but they made those 2 men the foundation of their church and the customs of the building and they moved those 2 men to live with the whole Gentile world and they assumed that the people of the town were going to see Linus of the Titan Linus is just another term for Nimad I hope the different nations in the world use different names you know because they have their set up in languages they said look instead of worshiping those men in the past who keep their surnames 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 to have good with sanctity and to be those customs that the people want to have and on and on and on and on and so the Gentiles have well-guided guys who didn't know the fish-grout of the world of Testament Moac the God of the Ammonites and the Moabites and who didn't stop on and so the interesting thing that in this book on the towers and temples of ancient Ireland tell us a few of the saints to the Catholic Church any way the saint died on Saint Moab and Saint Satan were canonized by the Catholic Church they used all the pagan gods and all the demons elevated them to the authorities in their church in the saints and clades of Ireland in order to give sanctity to the human customs they wanted to bring in you ought to look at the simple ones that are so plain and so simple any child could see who the saint is but how are they going to get around the fact that Gentile Christians were building the feast of tabernacles and to say Gentiles as a whole knew that they should have teachers who'd have to think of some argument and how are they going to get around well I have a book here which contains the writings of a man named Methodius who lived between 216 and 212 AD just before the time of Constantine over 200 years after the death of the apostle Perth a fundamental enrollment has spread around the world today and this man tells us in one of his writings that for what was the purpose of the theologian Moses in introducing the feast of tabernacles in the book of Leviticus tell me then what was the object of the feast of tabernacles now 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 tabernacles 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 have 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 tabernacles 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 tabernacles 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 body that we all shall have and so this man Methodius came up with a good idea he said to himself not in all likelihood at least he wrote it down here 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 fleshly tabernacle that we all are and Paul in 2 Corinthians 5 speaks to this mortal tabernacle the tabernacle of this building 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 you know that that sounds crazy to us I see Mr. Armstrong has a frown on his face wondering how any man would ever come up with such an idea well now really when I read some of these things I could myself but he said within himself that I believe this is the key now look we had 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 world 200 years after the days of the Apostles acknowledged that the feast of tabernacles should be observed but what he wanted to do was 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 booze 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 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 are not in their inheritance but only sojourning now this man said within himself and here's his reasoning that wherefore 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 is an 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 willow 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 that's how 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 and 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 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 six thousand 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 world 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 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 the 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 being a virgin now so that when you were born in the kingdom of God when there will be neither marriage nor giving in 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 that 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 it 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 1600's in the days of Queen Elizabeth and after the very first and last names that have ever lived in 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 them of those who were outside of the church came within the local fellowship professed to be teachers of wisdom perverted the truth of God after this time that they were finally able to stamp it out and as I mentioned before in one of the articles 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 Trumpets and the Feast of Tabernacles all free of them in the fall and we have absolute proof that the others were being observed everyone should tell you this is Mr. Armstrong's idea while 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 would show that they deliberately tried to stamp out the truth of God by unrighteousness and to exchange the truth for a lie 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 and Easter how to keep the Days of Unleavened Bread instead of Lent and Pentecost is being observed on several days they were in total confusion now if the customs of this world were right within that confusion that

confusion could have risen only out of the fact that false teachers came 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 this message is provided by the Bible study website at address www.biblestudy.org and Barnabas Ministries Bible study questions the Bible has answers message introduction and closing by Dave Williams digitizing and editing by Alan Ruth and post production by Mike Summers