

The Sacred
Appointments

FEASTS
OF
YAHWEH

These are the appoint-
ments of Yahweh...
beside the Sabbaths
of Yahweh. --Lev. 23:37-38.

The Faith Bible & Tract Society

P. O. Box 222

Salem, West Virginia

THE FEASTS OF YAHWEH

A STUDY

ON THE HOLY DAYS OF

LEVITICUS

23rd Chapter

In which we consider the place of the MOED and the CHAG in the Messianic dispensation.

What was to be observed "forever"? "unto all generations"? and what was to cease at Calvary? These problems are answered in the Scriptures, clearly, unmis- takably, and the one who wishes to know can understand, and be in the will of the Father in these matters. Seek and ye shall find; knock and it shall be opened unto you. Search the Scriptures daily to see whether the things preached to you are so; and once you know the truth, let it make you free from the errors and tra- ditions of men, and the dogmas of the Christian (Roman) Church.

What do the Scriptures teach? What shall we believe? What shall we practice?

What is the truth which frees, on the problem of the Holy Days and Festivals of the Almighty? To the Law and to the Testimony (Moses and the prophets) was the rule, and is the rule, for measurement of "truth." If any one teaches contrary to the Scriptures, believe him not, for there is no truth in him (Isa. 8:20). To that rule, we commend the "truth-seeker" in the following analysis of this important subject:

WHAT DAYS SHALL I KEEP?

WHAT FESTIVALS?

To the Sunday keeping Christian, a close and direct descendant of that old Harlot Mother, the follower of the Messiah is required to do nothing more than to "Believe" . . . "and thou shalt be saved." Of course the "church" then continues to add certain "ordinances" of the church, Sunday worship, Easter, Christmas, trinitarianism, purgatory (or limbo), immortality of all souls whether in heaven or in hell etc., etc. These Sunday keeping Christians then bring forth certain New Testament texts to support their doctrines, that the believer is not

obliged to keep the holy Sabbath (seventh day of the week). To many, there are plausible arguments, and telling texts; but to a Bible student they are just so much "double talk" and arguments, to "muddle" the picture, while they seek to bring in Sunday sacredness.

To Christians who are not so closely related to the old Harlot Mother, these New Testament texts are not conclusive; and, hence, not authoritative, nor conclusive, enough to overthrow Sabbath sacredness. And they are right, absolutely right! These texts used to support Sunday keeping, do not pertain to the subject they are brought forward to bolster, and the Sabbath-keeper has every right to reject them.

CONSISTENCY, THOU ART A

JEWEL

The strange part is that these same Christians, while upholding Sabbath sacredness for the Christian believer, in some cases, and in contending for Passover observance for the memorial supper of the "Lamb of Yah", or in advocating the continued obligation for "tithing," or

the "Kosher Diet" (the clean meats); will straightforwardly pick out and use these very same texts, which the Sunday-keeper used against their faith and the Sabbath, and will present them as evidence that the Feasts and Festivals of Yahweh Almighty ceased at the "Cross;" and, that henceforth, only the Sabbath day is obligatory for the Christian. Yes, I mean the same texts, and in the same manner, and for the identical purpose, that is, of abolishing those holy days and the festivals thereof, which were ordained by Yahweh himself, and proclaimed to be His own, and to be kept "forever," and "to all generations." If these texts do not pertain to Sabbath keeping, they do not pertain to the other sacred days and seasons of Yahweh, and a candid, unbiased study of them will convince the truth seeker.

CONSIDER THESE WORDS:

Of the Passover day (Nisan 14th), Yahweh says. "This day," and not the manner of its observance, notice, "shall be unto you for a memorial: and ye shall keep it a feast to Yahweh throughout your generations; ye shall keep it a feast

by an ordinance for ever." Exo. 12:14.

Of the Sabbath of the Feast of Unleavened Bread, beginning the seven days following Passover day, Yahweh says, "Therefore ye shall observe this day in your generations by an ordinance forever" (Exo. 12:17). Then He explains why it shall be kept, saying, "It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that Yahweh's law may be in thy mouth . . ." Exo. 13:9.

Of Pentecost day, Yahweh commanded

"And ye shall proclaim on the selfsame day, that it may be a holy convocation (sacred public meeting) unto you: ye shall do no servile work therein: it shall be a statute forever in all your dwellings throughout your generations". -Lev. 23:21.

Of the Day of Atonement, Yahweh decreed, "On the tenth day of this seventh

month, there shall be a day of atonement . . . and what soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a

statute forever throughout your generations . . ." - Lev. 23:27-32.

Of the Feast of Tabernacles (Sukkoth), Yahweh said, "And ye shall keep it as a feast unto Yahweh seven days in the year. It shall be a statute for ever in your generations." - Lev. 23:41.

In the 23rd chapter of Leviticus there are two words used in the Hebrew Scriptures which are translated "feast". One of these is "moed," and the other is "chag." The latter means a feast, or a festival; but the former means "set times," or "appointed days." A "chag," or festival, may be upon these "moed" days, or a "chag" may be on other days, besides these. But what we wish to point out is this fact, Yahweh has set aside certain days for His people, and these days, called "moed," include the seventh day Sabbath.

Proof, you ask? Turn to Leviticus 23:2, and read the words "appointed times," instead of "feasts", for the Hebrew here has the word "moed." Thus you will read correctly, "Speak unto the children of Israel, and say unto them, concerning the

'set times' of Yahweh, which ye shall proclaim to be holy convocations (sacred meetings), even these are my 'appointed times'."

THE FEASTS OF YAHWEH

The first "moed," or "set time," or "appointed season," is the seventh day Sabbath: "Six days shall work be done; but the seventh day is the sabbath of rest; an holy convocation (sacred meeting); ye shall do no work therein." - verse 3.

Then follows other "moed," or "set times," or "appointed days," of which Yahweh says, "These are the 'appointed times' (moed) which ye shall proclaim . . . besides (or in addition to) the Sabbaths of Yahweh." - Lev. 23:38.

According to the inspired text we have considered, there are the three sacred seasons, "appointed times" (moed), festivals (or in addition to) the sabbaths, seven of these (moed), besides the seventh day sabbath, which is also designated in verse 2, as in a "moed," or an "appointed time," or a "set day."

It is our firm belief, based on the Scriptures, that these three appointed

seasons, called "moed," are established meeting dates, wherein Yahweh's people are to meet before him, and He will surely meet with them, including, and in addition to, the seventh day Sabbath. All are "set times," set by Yahweh, His "moed," - the weekly Sabbath day, the seven annual sabbath days, and the three annual feast times, - all are "moed," and together they stand, or together they fall; for all are to be observed in all generations, and all are to be kept forever. Exo. 24:12; Lev. 23:3,44.

You ask, How are they to be observed today? If you will go to the scriptures for example, you will find that they have been observed in different ways in times past. (See Exo. 12; Numbers 28; II Chron.30.) You will read that they are to be observed after a different manner in the days to come. (See Ezekiel 45.) But the question is, for us, "How are we to observe them?" The answer is found in Hebrews 10th chapter, verses 1 to 25. The Law had "a shadow of good things to come" (verse 1). Those shadows were the animal sacrifices, "but in those sacrifices there was a remembrance made of sins every

year." (Verse 3). But! "It is not possible that the blood of bulls and of goats should take away sins" (verse 4). Therefore of the "Lamb of Yahweh" it was prophesied of Him, as saying, "Sacrifice and offering thou wouldst not, but a body thou hast prepared me" (Verse 5). So then, the "shadow," which was the offerings and sacrifices of bulls and goats, gave way at Calvary, when the "body" of the Lamb of Yahweh, His son, was sacrificed once and for all upon mount Calvary. Concluding, therefore, we are commanded, not to be found "forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as we see the day approaching" (Verse 25).

The true sacrifice has been slain, the offering has been given, and its power covers even to the cleansing of the conscience, once and for all. What remains for us but not to forget the assembling of ourselves together on Yahweh's appointed 'moed' times, and thereon exhort one another to serve the living Elohim? The body which was prepared by Yahweh has been offered; it has taken

21-25; Isaiah 66:23; Zech. 14: 16-21).

Isaiah says that in the Millennium all flesh shall worship before Yahweh on the Sabbath and on the New Moon days. And in Yahweh's plan the New Moons have their part and purpose, as well as the weekly Sabbath. They determine the seasons (moed) when man shall appear before him; and one of these New Moons, Tammuz, is a sabbath day (Lev. 23:24). This text fixes Sabbath day sacredness in the Millennium, and also New Moon observance, as well - "for all flesh." Don't forget they stand or fall together!

Then, too, consider Zechariah, where we are told that after the Battle of Armageddon, after the Millennium is begun, that "every one that is left of all the nations (and that surely means US) . . . shall even go up from year to year to worship the King, Yahweh Sabaoth, AND to keep the feast of tabernacles." You say that this is compulsory! Well, let's look at it this way, they will go, OR ELSE! If they don't go, there will be no rain for them, but plenty of plagues. "He does not compel them to go, O No; he just makes them willing to go." Halleluyah. But go

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the place of the shadow, the sacrificed bulls and goats. Henceforth, being covered with the blood of Yahshua as a Lamb without blemish, we keep Yahweh's "appointed times," looking unto Yahshua, the author and the finisher of our faith; who for the joy that was set before him endured a torture stake despising the shame, and is set down at the right hand of the throne of Yahweh." - Heb. 12:2.

FURTHER CONSIDERATION

In Leviticus 23rd chapter, and elsewhere, we have learned that set times, appointed seasons, "moed", have been given to Yahweh's people that He might meet with them and they might come before him. Can the creature demand of the Creator to change his times? Shall we be so presumptuous as to say, "Away with Yahweh's appointed times, we shall come before him when, and as, we please?"

These "appointed times" will still be enforced in the days ahead of us. In the Millennium the "moed" are observed, yet in a different manner than in ages past; but they are observed. (See Ezekiel 45:

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they do, not only to worship Yahweh Sabaoth, but also to keep the "Feast of Tabernacles". Don't you think it is time to start right now, if you haven't already done so, to keep the Sabbath, and to observe the New Moon, and to keep the feast of Tabernacles? It is easier to obey by faith, than to wait and undergo the plagues with the rebellious ones.

YAHSHUA'S EXAMPLE

The Saviour said, "I am not come to destroy the Law nor the prophets. I am not come to destroy but to fulfill," observe, obey, do (Mat. 5:17).

He was careful to keep the weekly Sabbath day. It was his custom, or habit. See Luke 4:16.

And also we find him keeping the feasts of Yahweh. (See John 2:23; 4:45; 5:1; 6:4; 7:2,10, 14, 37; 13th chapter). He was our example.

You do not read of him ever offering upon the altar, nor sacrificing a lamb, a goat, a bullock, a dove; but you do read that he kept the "moed," appointed times, the sacred days. We can safely follow him, surely!

If one objects, saying that he was just present at these feasts in order to reach more people, and teach greater crowds, we can answer that the same objection is put forth for his being present in the Temple and the synagogues on the Sabbath day. Of course we know that his purpose was to "fulfill" the Law; and the Sabbath and the other sacred appointed times (moed) stand or fall together. They are all Yahweh's "set times" and Yahshua kept them as such. Mat. 5:17,18.

Can we not safely and surely follow the example of the One who said, "I am the Way, the Truth, and the Life," and "He that followeth me shall not walk in darkness, but have the Light of Life"?

THE DISCIPLES' EXAMPLE

The intimate disciples of the Saviour walked with him, and talked with him, during the years of His ministry. They saw His manner of life, they listened to His explanations of the Scriptures, they learned of Him the truth as it was revealed to the world in Him. Therefore, they would know the doctrine He taught, and

the things He wished for them to practice. We can safely look to these saints of that early day to show us "the way," as it was revealed to them by their Saviour, the Messiah. So, as we look to their faith and practice, what do we learn?

(After the death of Yahshua) we first read of the women disciples, who, when they had witnessed his body being placed in Joseph's new tomb, rested on the Sabbath day following, then after the close of that Sabbath prepared the anointment materials, and then again rested the next day, the Sabbath day according to the Ten Commandment law.

"It was the preparation of the passover . . . The Jews therefore, because it was the preparation, that the bodies should not remain on the cross on the Sabbath day, (for that Sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away . . . Now in the place where he was crucified there was a garden . . . There they laid Yahshua therefore because of the Jews' preparation day . . . And when the Sabbath was past, Mary Magdalene, and Mary the mother of

James, and Salome, had bought sweet spices, that they might come and anoint him . . . And the women, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments, and rested the Sabbath day, according to the commandment."—John 19:14,31,42; Mk. 16:1; Luke 23:56.

Here is evidence that these women disciples rested two Sabbath days in one week, with one day between them. The first was the Fifteenth day of the First Month (Lev. 23:6,7), the "high day Sabbath" of Passover Festival. The second was the Sabbath, according to the fourth commandment in the Decalogue (Exo. 20:8), but also commanded in Lev. 23:3, as one of the "moed" days which were to be "set times" for Yahweh's people to appear before him in worship in holy convocations of public worship.

If Yahshua in His ministry had taught the abolishment of the weekly Sabbath day, then would the women have rested upon it? If at the crucifixion the "high day sabbath" had met its fulfillment,

then these disciples would not have rested during this day, before preparing the anointing oils. But the fact that they kept both days as Sabbaths, buying and preparing the ointments on the day in between, is proof to us that to them both Sabbath days stood on a par, and were to be kept by Yahshua's followers—proof to us that we, too, are to follow their example and keep those "moed" days of Leviticus 23rd chapter until Yahshua comes again.

AT PENTECOST

The day of Pentecost was also a Sabbath day; it was also one of the "moed" days of Leviticus 23rd chapter (verse 21). In Acts 2:1, we read of the Saviour's disciples being in worship on that sacred day, "And when the Day of Pentecost was fully come, they were all with one accord in one place." If it is wrong to keep these sacred days, if the Master had abolished them, then why were these His disciples keeping the Pentecost Sabbath day? Why did the Holy Spirit come upon that Sacred day? How could they be in one place, in one accord, except by being led by the same "Word"—by the

same desire to obey? It was no accident that the Spirit came upon that day; nor was it accidently that the disciples were together at that time. It was a sacred day, and, like their Master, they wished to show their love for the Father by obedience.

Smith-Goodspeed's translation renders this text: "On the day of the Harvest Festival, they were all meeting together." Moffatt gives us: "During the course of the day of Pentecost, they were all together." Rotherham translates: "And when the day of Pentecost was filled up the number of days, they were all together with one intent."

Like obedient children, who loved their heavenly Parent, they were all together in that "holy convocation" on that "Sabbath," not accidently, not because they were meeting with the Jews to convert them; but because it was one of the "moed" days, to be kept as a Sabbath, "as a statute for ever," and "throughout all generations" (Lev. 23:21).

Yahweh has appointed set times to meet with His children, and He blesses

those who are obedient as to the time and the spirit of the days.

UNLEAVENED BREAD AT

PHILIPPI

"And we sailed away from Philippi after the days of unleavened bread" (Acts 20:6). While it is not said that the disciples kept the feast, in this text, yet it is evident that their delay in sailing was that they might be able to keep this solemn feast with the other disciples at Philippi. Verse seven tells us that they rested over the weekly Sabbath at Troas, and did not continue their journey from there until the first of the week. Both verses indicate their obedience to the "moed" days of Leviticus 23rd chapter. Verse 6, of the feast of unleavened bread; and verse 7, of the weekly Sabbath, teaches us of the disciples' obedience as to these sacred days.

PAUL AS TO PENTECOST

Not only had Pentecost day been a most solemn day from antiquity, and the Jews had observed it in memorial of the giving of the Law, as well as the Harvest

ingathering, but to the early Assembly it was additionally an especially important "moed;" for on that day, as we read in Acts 2:1, the promise of the Father had been showered down upon them in the outpouring of the Holy Spirit. For this reason, we can readily understand why Paul was anxious to meet with the other believers on Pentecost day. And so we find the record, "He hastened, if it were possible for him, to be at Jerusalem the day of Pentecost."—Acts 20:16.

It is shallow reasoning to say that Paul merely wished to be at Jerusalem on Pentecost day in order to reach the many Jews who would be assembled there, and thus teach them of the Messiah. The same shallow reasoning is put forth by antagonists of the Sabbath rest, insisting that the Messiah, Paul and the other disciples went to the Sabbath meetings merely to proselyte; while the Scriptures indicate they were in the services on this sacred day because they were Sabbath keepers. Likewise, Paul tarried over the days of Unleavened Bread, and hastened onward that he might reach Jerusalem for the holy day of Pentecost, that he

might keep it with others of like faith. This is indicated by the next text under consideration.

NOTHING PREVENTED PAUL

In answer to the suggestion that Paul merely was present on the "moed" holy days that he might be able to proselyte more of the worshippers who were attending the Feasts; to us the following text answers this objection completely. Paul was at Ephesus. He was entreated by them that he might tarry with them; but he did not consent to their pleas, but bade them farewell, saying, "I must by all means keep this feast that cometh in Jerusalem." (Acts 18:21). Need of the message being preached in Ephesus and pleas of friends, neither deterred Paul from hastening onward that he might "keep the moed (feast) that was coming in Jerusalem." You ask, "What Feast?" It matters not, although we believe Acts 20: 16 explains what kind of feasts he was attending. To those who offer the suggestion that it was a festival of the Church, and not one of the an-

cient "moed," set times, we ask, Where in all the New Testament Scripture does one find where the "Church," the disciples of the Messiah, ever kept a feast, or festival, other than the "moed" (set times) as given in the 23rd chapter of Leviticus? I know of none such! The Memorial Supper, commonly called "The Lord's Supper," is nowhere called a "feast." True, it is to be held on one of the "moed" (set times) of Leviticus 23rd chapter, but nowhere is it designated a "feast," or a "festival." When Paul spake of "feasts" he meant those already so designated as such, as the "moed" (set times), and so understood by those who heard him. Therefore, he hastened away from Ephesus, in order that he might "keep the feast of Yahweh" (one of the "moed") which was just ahead. Whether we supply the name, "I must by all means keep this feast (of Passover, or Pentecost, or Tabernacles)," it matters not. Paul was our example that the disciples should keep the "moed" set days of Yahweh,

A NEW TESTAMENT COMMAND

Turn now to one more text, 1 Cor. 5: 8, and there consider Paul's command to the Corinthian disciples, hence unto us. Paul was instructing the believers into true holiness. Some were worshipping, but with unclean lives, and Paul admonished them to "clean up," for the sin of a few was contaminating the whole "assembly." He said, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For the Messiah, our Passover, is sacrificed for us: therefore (for that reason) let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Paul was not speaking of the Memorial Supper (erroneously called The Lord's Supper), for that ordinance is no where called "a feast." Nor was he speaking of any feast time set by the disciples, for they had no "sacred days," except those of the Scriptures. He was speaking of the "Feast of Passover and Unleavened Bread," a "set time" (moed) of eight days, beginning with the Passover day, Nisan the 14th. It was on this

"festival" that "our Passover" was slain for us. It is in this "festival" we can show forth our faith in the "unleavened bread" which was sent down from heaven, that we, in partaking thereof, might have eternal life. As we observe the Passover day with its "Memorial Supper," and the "feast" days following, in which we look unto Yahshua the Messiah as our "manna," our "unleavened bread" (matzah) from heaven; truly we can keep this feast only by cleansing ourselves of every sinful thing, of which "leavened bread" is a symbol. So, as we keep the feast, let's do it with "unleavened bread" (as Exo. 12:18); but remember the "matzah" is but a type picturing for us the undefiled and sinless Messiah; so let's not forget to also cleanse ourselves from all sin, wickedness, malice and uncleanness, that we may be worthy to partake of the symbol, as well as the reality, on this "feast." Yes, "let us keep the feast," not with old leaven, nor with that which the "old leaven" represents, "sin" and "uncleanness."

IN THE AGE TO COME

As we again quote, the "moed" (set times) of Leviticus 23rd chapter were to be observed by Yahweh's people, not for that age alone, not for the present age only, but "for ever," and "through out all generations," hence, we would expect to find Scriptural proof that these "holy days" will again be observed, at the time of "restoration of all things, spoken of by all the holy prophets." Let's turn to the "Law and the Prophets" now, and get a glimpse of the future.

In the book of Ezekiel the prophet, we read of the restoration of the temple worship, and in it the "moed" (set days of Leviticus 23rd chapter) are prominently set forth. Consider, for example, chapter 45:21, referring to the "Feast of Passover and Unleavened Bread," a feast of seven days wherein unleavened bread shall be eaten. (See also verse 25). It should be noted carefully that the offerings and sacrifices for these "feasts" days are not the same as those commanded in Leviticus 23rd chapter; but it should also be noticed that the identical "moed" (set times) of the 23rd chapter of Leviti-

cus are to be observed. The rites and the ceremonies differ, it is true, but the days which were set aside "for ever" and "for all generations" are the same.

Consider Isaiah 66:23, for a moment. The setting is the "Restoration Age," the Millennium, and here we find those left on earth keeping the "moed" (set times of Leviticus 23rd chapter. The prophets particularly mention the Sabbath and the new moon, saying, "And it shall come to pass from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Yahweh."

Who has authority to say that "from one sabbath to another" means only the seventh day sabbath of the week, and thus exclude the other "seven" sabbaths, the "moed" (set days) of Leviticus 23rd chapter? Let's not add to, nor take away from, the "Word." Yahweh has said, "These are the feasts (moed, set days) of Yahweh, . . . besides the Sabbaths of Yahweh" (Lev. 23:37,38). The seventh day is our Sabbath; what are the others? The word is plural, Sabbaths, so let's not limit it to one Sabbath, the seventh day

nor even when to keep the Memorial Supper of Yahshua.

One more text confirms the sanctity of the "set times" of Leviticus 23rd chapter during the time called "forever," and designated as through "all generations." Turn to Zechariah 14:16, and again read. The setting is after the Battle of Armageddon. The enemies of the Most High have been put down. His reign is begun. Still some unruly ones are scattered over the earth, and try to keep from doing obedience to the "Great King," but "Yahweh's house is established on the top of the mountains," and "in my people shall go and say, Come ye, and let us go up to the mountain of Yahweh, to the house of the El of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem. And He shall judge among the nations, and shall rebuke many people."—Isa. 2:2-4. What people are rebuked in the Millennium?

And now to Zechariah 14:16-19. "It shall come to pass that every one that is left of all nations (and that means US)

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of the week, but include all seven Sabbaths, in addition, which Yahweh has proclaimed to be "moed" or set times, "for ever," and "to all generations."

Here the Sabbaths are listed: The seventh day of the week Sabbath (Lev. 23:3); Passover and Unleavened Bread (Lev. 23:7,8); Pentecost (Lev. 23:21); Trumpets (Lev. 23:25); Atonement (Lev. 23:28-32); and Tabernacles (Lev. 23:35, 36). Here are seven annual Sabbaths, besides the seventh day weekly Sabbath. And from one Sabbath to another Sabbath shall all flesh (and that surely includes me, and you) come before Yahweh to worship! And remember that the "new moon" establishes the set seasons the "moed" of Yahweh, and without it you cannot determine one of the sacred days. And remember, too, that one of the new moons is commanded to be kept as a "sabbath," and no personal, servile work is to be done upon that day (Lev. 23:24). It is a rest day, the new moon day of the seventh month. It was commanded by Moses, it is observed in the Millennium, and without observing it we cannot determine the "moed" (set times) of Yahweh,

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which came against Jerusalem even go up from year to year to worship the king, Yahweh Sabaoth, AND to keep the feast of tabernacles. . . . And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague wherewith Yahweh will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of all nations that come not up to keep the feast of tabernacles." Yes, Yahweh "shall judge among the nations, and shall rebuke many people," if they do not keep his set times, "The Feast of Tabernacles," one of the "moed" of Lev. 23rd chapter.

It is glibly set forth that Messianic believers today are not to be observers of "those old Jewish days," even as it is taught us that we are not to keep "that old Jewish Sabbath." But, both of these teachings are "doctrines of men." The "moed" (set times) of Leviticus 23rd chapter are not "appointed times" of the Jews, but of Yahweh, and the seventh day, as a Sabbath, is one of them. The "moed" (set days) are not for the Jews alone, and neither is the Sabbath

day. All are designated as belonging to Yahweh. It is the "Sabbath of Yahweh," even as they are "the feasts of Yahweh." And all of them are "moed" days for Yahweh's children's observance, as long as "for ever" lasts, and for the duration that "to all generations" means.

The New Testament nowhere gives a day, or a feast, other than those set days found in Leviticus 23rd chapter. But there are holy days and holy festivals set forth by that old Mother Church, who holds the "golden cup in her hand," and who makes the inhabitants of the earth drunken with the filthiness found in the cup. Some of "the Mother's" holy days and feasts and fasts are these: Sunday, Christmas, Good Friday, Easter, Lent, etc. All peoples have been made drunk with her wine, and her daughters, her granddaughters, and great granddaughters, also, are still drinking from that "golden cup," as they advocate the "doctrines of men" instead of the "doctrines of Yahweh," and the holy days of the Church, while they unitedly oppose the observance of the sacred "Feasts

of Yahweh," which are given unto "all generations," even "forever."

If "forever" has not ceased, and "all generations" have not passed, then the Sabbaths and sacred feasts of Yahweh are with us today, and for our observance. Let no man deceive you that they are tied to the sacrifices and offerings of the altar, and the one cannot cease without the cessation of the other. The set times were to endure forever, while the sacrifices and offerings were to continue only until that perfect body was offered, of which they were but a shadow. The sacrifices and offerings, typifying the "Lamb of Yahweh" ceased at Calvary, but the "mood" (set holy times) were to continue even throughout this dispensation and into the Millennium. Let us, therefore consider some objections put forth against the "feasts of Yahweh."

LET NO MAN CONDEMN YOU

In Colossians (2:16) there is a text that is advocated by those who uphold Sunday sacredness and oppose the observance of the "seventh day of the week" Sabbath. It is said by them that when we observe

a day, be that day the weekly Sabbath, or any other (Bible) holy day, then we stand condemned before man, and are again in our sins (It is all right with them to keep Easter, Christmas, Sunday). But, may we study this text, before we condemn the disciple who keeps Sabbath, or any other Scripture holy day, lest we be found fighting against our Redeemer, the holy One of Israel.

Paul is explaining that we are saved from our sins, we are complete in Yahshua the Messiah, that His sacrifice has paid the price that we could not pay, and we are therefore "rooted and built up in Him." Then he continues, saying, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of the Messiah."

Is Paul, in this text, teaching us that we should no longer refrain from our toils on a day of rest, that we should no longer consider a day holy, even though Yahweh has declared it so, that we should in no way observe a day as sacred, after we are once freed from sin and are in the

faith of Yahshua the Messiah? Is that what Paul is advocating? If so, he is making no exceptions, and with the abolishment of the Sabbaths and the "moed" (holy days) of Yahweh, are abolished all the sabbaths and holy days of the Christian Church.

Before we condemn our brother, let's be sure we understand what Paul is teaching. Let's go back to the Greek and check on a few words, and try to get closer to Paul than the translations have brought us. Take the word "judge;" it also means "condemn." The word "respect" also can mean "manner of observance," or "portion." So let's read the verse anew, with this understanding, "Let no man condemn you in meat, or in drink, or the part, or portion, or manner of observance, of a holy day, the new moon, or the sabbaths days." This should make the meaning clearer, but let's go on to the next verse: "Which are a shadow of things to come; but the body is of the Messiah."

What things are an antecedent of the pronoun "which?" Are holy days, new moon, or sabbath days, antecedent of

"which are shadows of things to come;" or, is it not, rather, meats, drinks, and those things apportioned for the sacred days? There is only one way to be sure, and that is by the "Scriptures." Let's permit them to answer.

"Which are a shadow of things to come; but the body is of the Messiah." Turn to Hebrews 10th chapter, and begin to read with the first verse. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered up year by year continually make the comers thereunto perfect." What was the shadow contained in the law? "Those sacrifices." And further, "For it is not possible that the blood of bulls and goats should take away sins." Then Paul tells us what that body was, of which these sacrifices and offerings were but shadows. He says, "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body thou hast prepared me." It was when the Messiah came to do the will of His Father, to become the "Lamb of Yahweh" that taketh away the sin of the

world, to become the sacrificed bullock, the goat, the dove, yea, all the "portions" that were offered up day by day, and upon the "holy days," the "new moon," and the "Sabbath days," that he completed that of which these sacrifices were but a shadow. "He taketh away the first, that he may establish the second (Heb. 10:9). Yes, a body Yahweh had prepared, and that body was the Messiah's. It took place of all the bullocks and goats, and every sacrifice, meat offering and drink offering which had been offered up for the sins of the people. These things were the parts, or portions, of the Holy days; and they were a shadow of that body which was for to come, and which was fulfilled in that Supreme Sacrifice of Yahshua the Messiah.

Did Yahshua's sacrifice do away with the holy days, the new moon, or the Sabbath day? Or was it not, rather that part, or portion, which was offered up in those days? The answer is clear. The "body" prepared was Yahshua's (Heb. 10:5, and Col. 2:17). Let no man condemn us concerning our portion, the body of Messiah, on the "moed" days.

The handwriting, therefore, which was blotted out was not that which pertained to the "moed" (set times) of Lev. 23rd chapter, but rather to those sacrifices and offerings (Heb. 10:1) which made no one perfect, but were a shadow of the "body" to come, even Yahshua. Therefore, that which was nailed to the cross was not the holy days of Yahweh, the new moon, not even one of his Sabbaths, but the offerings of bulls and lambs and goats, which met fulfillment in the body of the "Lamb of Yahweh," on Calvary. Because he paid the price, there remains for the believer no more sacrifice for sins (Heb. 10:26). And, for the believer there is no merit in making sacrifices and offerings, since we are now free from sin, cleaned from all iniquity, yes, "complete in him." Therefore, as Paul said, let no man condemn you for offering drink offerings, meat offerings, or any portion offered on the holy days, the new moon, or the Sabbath days, for these offerings were shadows, and the body they pointed toward was the Messiah. So, beloved, we see that Paul was teaching the all sufficiency of the sacrifice of Yahshua, once

and for all, and was in no way abolishing the "moed" (set times) of Yahweh, which were to continue for ever, even to all generations.

OBSERVER OF DAYS

One final objection we will now consider, Paul's text in Gal. 4:10,11, which is put forth by those who wish to do away with Sabbath sacredness, and by those who wish to abolish for the Messianic believer the holy days of Yahweh. The text reads: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain. Brethren, I beseech you, be as I am."

Paul was writing to the Galatians (1: 2), who had been heathen, worshippers of pagan deities, before their conversion to Yahshua the Messiah under Paul's ministry. He said of them, "Howbeit then, when you knew not the El (Mighty One), ye did service unto them which by nature are no gods (deities); but now, after ye have known the El, or are known of the El (Mighty One), how turn ye again to the weak and beggarly elements,

wherunto ye desire again to be in bondage" (4:8,9)?

The Galatians had not been worshippers of Yahweh the Most High El. They had not been keepers of the commandments of Yahweh, nor had they been obeying Yahweh in relation to His "moed" (set days, times, and seasons); but they had been worshipping "them that are no gods," as Paul says. And he asks, Now that you know the true One who is the Most High, why do you want to "turn again" and be in subjection to them; why do you want to "again be in bondage" to them? Therefore, the Galatians were not erring by observing Yahweh's Sabbath day, nor other of His sacred days, but going wrong by returning to where they were before their conversion, and becoming slaves to that wherein there were in bondage before, and that manifestly was observing the days, months, seasons and years, which were ordained of them which were no deities at all. These days were, manifestly, the holy days and seasons of heathendom. In modern times these days are Sunday, Easter, Lent, Christmas, Good Friday,

and other days, called holy, by the "Mother Church." This text in no way nullifies the fourth commandment of the decalogue, nor the obligation of believers to keep as sacred the "moed" (set days) of Leviticus 23rd chapter. Paul still says, "I must by all means keep this feast (moed) which cometh in Jerusalem," but not the holy days (so called) which cometh in Rome.

HISTORICAL PROOFS

"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that observeth the day observeth it unto Yahweh; and he that observeth not the day, to Yahweh he does not regard it."—Rom. 14:5,6.

Yes, let every man be fully persuaded in his own mind, but how can we be sure that we are rightfully persuaded? By the Scriptures! "Faith cometh by hearing the word of Yahweh"—Rom. 10:17.

The Saviour Yahshua's faith, as well as that of his followers, was founded upon the Hebrew Scriptures just as our faith should be. They possessed the

Scriptures, they knew the Scriptures, they understood the Scriptures; and, as we would expect of Holy Men, they kept the Holy Feasts of Yahweh:

Yahshua kept the Feasts.—Lu. 2:41, 42; 22:7,8; Mat. 26:17; Jo. 2:23; 7:2,10.

Yahshua's followers kept the Feasts, after his crucifixion.—Mk. 16:1, Acts 2:1; 20:6.

Paul kept the Feasts.—Acts 18:21; 20:6,16; 21:24; I Cor. 16:8.

Paul said for us to keep a feast.— I Cor. 5:8.

Feasts are to be kept in the Millennium.—Zech. 14:16,18; Ezk. 45:21; Isa. 66:21.

It is a fact that the modern and popular churches of Christendom do not observe the Feasts and Sabbaths of Yahweh, but it is because they are daughters of the Romish Church, and she hated all things which sprang from Jerusalem, and so departed as far as possible from the Hebrew Scriptural way, and instituted Church days and Church feasts and Church ordinances to take the place of those ordained by Yahweh.

But, it is a historical fact that the early Disciples did follow the Hebrew way in their worship of Yahweh in the Faith of Yahshua, until their faith and practice was submerged under the rising pagan faith of the Roman Christian Church.

The Saviour Yahshua was called a Nazarene from Nazareth, his childhood home.—Mat. 2:23.

The disciples of Yahshua of Nazareth were called Nazarenes.—Acts 24:5.

Of these early followers of Yahshua of Nazareth, historians have this to say,—

“The Nazarenes (were) an obscure Jewish-Christian (ie., Jewish believers in Yahshua of Nazareth) sect, existing at the time of Epiphanius (fl. A.D. 371) . . . They recognized the new covenant as well as the old, and believed in the resurrection, and in the one (El) and his Son (Yahshua of Nazareth.) . . . They dated their settlement in Pella from the time of the flight of the Jewish Christians (Messiah's followers) from Jerusalem, immediately before the siege in A.D. 70 . . . While adhering as far as possible to the Mosaic economy, as regarding Sabbaths (weekly and annual) foods and the like,

they did not refuse to recognize the apostolity of Paul.” — Encyclopedia Britannica, vol. 19.

Dr. Hugh Smith says, concerning the Nazarenes, “Abhorred and publicly execrated by the Jews for their attachment to Christianity (Faith of Yahshua Messiah. Ed.), and despised by the Christians (paganized disciples, Ed) for their prejudice in favor of the Mosaic law (with its weekly and annual sabbaths, kosher diet, etc.) they were peculiarly oppressed and unfortunate. Traces of this sect appear as late as the fourth century.”—“History of the Christian Church.” p. 72.

“The Jewish Christians (Nazarenes) of Palestine retained the entire Mosaic law (with the exception of the ceremonial) and consequently the Jewish festivals” (i.e., the sabbaths and feasts of Yahweh). — Ecclesiastical History, vol. 1, ch. 2, sec. 30, by Gieseler.

Dr. Gieseler further states, “In the Feast of the Passover” (Unleavened Bread) the Nazarenes “eat (unleavened) bread, probably like the Jews, eight days throughout.”

"There is another sect, 'Hypistarians,' that is, worshippers of the most high, (El), whom they worshipped as the Jews only in one person. And they observed their weekly and annual sabbaths, used distinction of their meats, clean and unclean . . ."—Antiquities of the Christian Church, Book 16, ch. 6, sec. 2.

"The first Christian church (Messianic Congregation) established at Jerusalem by apostolic authority became in its doctrine and practice a model for the greater part of those founded in the first century. The first fifteen bishops of Jerusalem were all Jews, excepting (possibly) one, Mark, and the Congregation ever which they presided united the teachings of Moses with the doctrines of Christ" (The Messiah).—"History of the Christian Church," pp 50,51, D: Hugh Smith.

Joseph Bingham, states that the early Congregations not only kept the weekly Sabbath day but also the annual sabbaths and holy days.—"The Christian Church," bk. 16, ch. 6, sec. 2.

Nowhere in all the writings of the apostle Paul can we find where he taught

the Believers in Yahshua to follow the churches at Rome, Corinth, Galatia, Thessalonica, or any other place; but he commanded them that they should become "followers of the Congregations of Yahweh which in Judea are in the Messiah Yahshua."—I Thes. 2:14.

"In his later years, the apostle Paul spent more time preparing the churches for the great future apostasy than in pushing the work farther on. He foresaw that this apostasy would arise in the West. Therefore, he spent years laboring to anchor the Gentile churches of Europe to the Churches of Judea."—"Our Authorized Bible Vindicated," Wilkin-son, pp. 13,14.

"Toward the latter end of the second century, most of the churches assumed a new form, the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children, along with the new converts, both Jews and Gentiles, came forward and new--modeled the cause." — "Eccl. Researches," Robinson, ch. 6, p. 51.

"The Jewish converts . . . or as they

were afterwards called, the Nazarenes, who laid the foundation of the church, soon found themselves overwhelmed."—*"Decline and Fall of the Holy Roman Empire,"* Gibbon, chap. 15.

"There is scarcely anything which strikes the mind of the careful student of ecclesiastical history with greater surprise than the comparative early period at which many of the corruptions of Christianity, which are embodied in the Romish system, took their rise."—*"History of Romanism,"* Dowling, bk. 2, ch. 1, sec. 1.

Of this change of the true faith into that of the mongrel religion, Dr. Jesse Lyman Hurlbut, the noted church historian, says, "For fifty years after St. Paul's life a curtain hangs over the church, through which we vainly strive to look, and when it at last rises, about 120 years A.D., with the writings of the earliest church-fathers we find a church in many aspects very different from that in the days of St. Peter and St. Paul."

The early disciples, called Nazarenes, were the true followers of the Messiah Yahshua. Their Assemblies were founded

and taught by men who had known the Messiah in the flesh, and who understood the correct relationship of the Laws of Yahweh pertaining to the believers in the faith of Yahshua. Later, these congregations were taken over by Paganized Greeks, Romans, and Jews; and doctrines of Zeus, Iris and Chrisna, overshadowed the "true faith" until finally the laws of Yahweh were ignored, and the feasts and holy seasons were completely disregarded, except among a few individuals here and there throughout the earth, in all centuries, who have dared to stand and live the truth, as did the early believers who lived the truth, and died in the faith, as it was once delivered unto the saints in ages past.

IN CONCLUSION

In the beginning Yahweh gave Sabbaths and feasts unto His people. These He called my "moed" (sacred set days, or times). These were to be kept "for ever" and unto "all generations." These days were the weekly seventh day Sabbath, the seven annual sabbaths of the year, and the three feasts. These were sacred,

in this age did keep the sacred feasts until they were submerged under the rising power of the Mother Church. (Send for our tracts, "They kept the Feasts," "Christmas," and "So you Keep Easter.") But with the rise of Rome and the fading away of the faithful disciples, the pagan holidays of Rome came into prominence, and the "set days" of Yahweh became lost to view, with the exception of a few faithful ones who kept them down through the centuries. But, today, men and women are arising with the command of Yahweh as their banner, to "Repair the breaches," to "cast out the stones," and to "restore the old paths to dwell in," that Yahweh and His truth might be supreme. It is the day of restoration, and repairing! It is time for those who are saved, or wish to be saved, to arise, and let the Scripture Light shine forth. It is no time for upholding the holidays of the heathen, and fighting against the set times and seasons of Yahweh. The command is clear, to those who are Yahweh's children, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Are you

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sanctified, because they were set aside by a holy Father for a sacred purpose.

Although given to Israel, that nation did not faithfully keep these sacred seasons. Often times they forgot Yahweh's feasts and substituted their own. But, down through the centuries, faithful ones did observe these "moed" days of Yahweh; and when the Messiah appeared upon the scene, we find him faithfully meeting before His Heavenly Father upon these sacred times. After his departure into the heavens, we find the disciples following in His footsteps, keeping the feasts of Yahweh. Then came the apostle Paul, minister to the nations, and we read that he was very anxious that he might by all means keep Yahweh's feast. Over in the age to come, we read of that time, when all peoples will keep Yahweh's feasts. Therefore, if Yahweh has decreed that these sacred days of his are "for ever" and to "all generations," who are we to say that they ceased to be holy, ceased to be sanctified, ceased to be appointed sacred days for us, in this age and in this generation?

It is a historical fact that the disciples

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one of His children? Are you obeying His command? Tomorrow may be too late! Today, the Heavenly Father is calling out for watchmen, for restorers, for repairers. Won't you say, "Here am I, Yahweh, send me?"

Yahshua our Passover, our Atonement, our Sacrifice, has been, once and for all, offered for us; therefore let us keep the appointed times, one and all, Sabbaths, and festivals, not with sinfulness, not with the blood of bullocks, goats and lambs, but with the sacrifice of our selves, with a body purified and made holy, a living sacrifice, holy and acceptable unto Yahweh, as we look unto Yahshua, the author and the finisher of our faith; and in so living, no man can condemn us as to our manner of observing His holy days, His set seasons, His Sabbaths, His New Moons.

May Yahweh help each reader to escape the meshes of the "Christianity" net which apostate Christendom has thrown around him, and let him search and try his ways that he may find the old paths wherein the saints of other days have walked.

and there throughout the earth in all centuries, who have dared to stand and live the truth, as did the early believers who lived the truth, and died in the faith, as it was once delivered unto the saints in ages past.

May Yahweh help each reader to escape the meshes of the "Christianity" net which apostate Christendom has thrown around him, and let him search and try his ways that he may find the old paths wherein the saints of other days have walked.

The Feast of Passover and Unleavened Bread is just before us. May we, like Paul, keep the Feast, looking unto Yahshua the author and finisher of our faith, for,—

"The Messiah, our Passover, is sacrificed for us; therefore let us keep the festival, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—1 Cor. 5:7, 8.

Yahweh bless each honest heart who will walk in the Scriptural rays of Yahweh's sacred will.

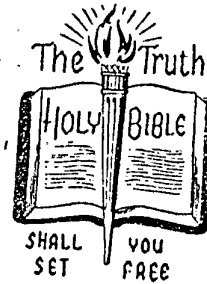
By C. O. Dodd.

The Faith Bible & Tract Society

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THEY KEPT

YAHWEH'S FEASTS

THEY KEPT YAHWEH'S FEASTS

"Speak unto the children of Israel, and say unto them,—Concerning the Feasts of Yahweh, which ye shall proclaim to be holy convocations (meetings), even these are my Feasts" . . . "The Seventh day" (v. 3), "Yahweh's Passover" (v. 5), "The Feast of Unleavened Bread" (v. 6), "Pentecost" (v. 21), "Trumpets" (v. 24), "Atonement" (v. 27), "Tabernacles" (v. 34). These are not holidays set aside by men, but "These are the Feasts of Yahweh" (v. 37) "which ye shall proclaim in their seasons" (v. 4).—Lev. 23rd

"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that observeth the day observeth it unto Yahweh; and he that observeth not the day, to Yahweh he does not regard it."—Rom. 14:5, 6.

Yes, let every man be fully persuaded in his own mind, but how can we be sure that we are rightfully persuaded? By the Scriptures! "Faith cometh by hearing the word of Yahweh"—Rom. 10:17.

The Saviour Yahshua's faith, as well as that of his followers, was founded upon the Hebrew Scriptures, just as our faith should be. They possessed the Scriptures, they knew the Scriptures, they understood the Scriptures; and,

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as we would expect of holy men, they kept the sacred Feasts of Yahweh:

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But, it is a historical fact that the early Congregations did follow the Hebrew way in their worship of Yahweh in the Faith of Yahshua, until their faith and practice was submerged under the rising pagan faith of the Roman Christian Church.

The Saviour Yahshua was called a

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Nazarene from Nazareth, his childhood home.—Mat. 2:23.

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Of these early Congregations of the followers of Yahshua of Nazareth, historians have this to say,—

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“There is another sect, ‘Hypsistarians,’ that is, ‘worshippers of the most high (El), whom they worshipped as the Jews only in one person. And they observed their weekly and annual sabbaths, used distinction of their meats, clean and unclean. . . .”—Antiquities

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of the Christian Church, Book 16, ch. 6, sec. 2.

“The first Christian church established at Jerusalem by apostolic authority became in its doctrine and practice a model for the greater part of those founded in the first century. The first fifteen bishops of Jerusalem were all Jews, excepting (possibly) one, Mark, and the Congregation over which they presided united the teachings of Moses with the doctrines of Christ” (The Messiah). — “History of the Christian Church,” pp. 50, 51, Dr. Hugh Smith.

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"Toward the latter end of the second century, most of the churches assumed a new form, the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children, along with the new converts, both Jews and Gentiles, came forward and new-modeled the cause." — "Eccl. Researches," Robinson, ch. 6, p. 51.

"There is scarcely anything which strikes the mind of the careful student of ecclesiastical history with greater surprise than the comparative early period at which many of the corruptions of Christianity, which are embodied in the Romish system, took their rise." — "History of Romanism," Dowling, bk. 2, ch. 1, sec. 1.

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boring to anchor the Gentile churches of Europe to the Churches of Judea." — "Our Authorized Bible Vindicated," Wilkinson, pp. 13, 14.

Nowhere in all the writings of the apostle Paul can we find where he taught the Believers in Yahshua to follow the churches at Rome, Corinth, Galatia, Thessalonica, or any other place, but he commended them that they become "followers of the Congregations of Yahweh which in Judea are in the Messiah Yahshua." — 1 Thes. 2:14.

"The Jewish converts . . . or as they were afterwards called, the Nazarenes, who laid the foundation of the church, soon found themselves overwhelmed." — "Decline and Fall of the Holy Roman Empire," Gibbons, chap. 15.

These early Congregations, known as Nazarenes, were the true body of believers of the Messiah Yahshua. They were taught and founded by men who had known the Messiah in the flesh, and who knew the correct relationship of the Laws of Yahweh as pertained to the believers in Yahshua. Later, these congregations were taken over by Paganized Greeks, Romans and Jews; and doctrines of Zeus, Iris and Chrisna, overshadowed the "true faith" until the laws of Yahweh were ignored, and the feasts and holy seasons were completely disregarded, except among a few here

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fort, a peace, that the world does not know, cannot understand, when you enter into the presence of the Creator of the Universe during the Feast of Passover and Unleavened Bread, as you thus shew forth your faith in him who died that you might live better here, and for ever there.

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Yahweh's Feasts



● THE FEAST OF PASSOVER

The Feast of the Passover and the Feast of the Unleavened Bread had their beginning at the time of the escape of the Israel slave people from the Egyptian bondage (Exo. 12th chapter), and to the National Israel people it was an annual commemoration of the deliverance from death in Egypt and their escape from the cruel slavery under Pharaoh; but to the Spiritual Israelite, down through the ages from Egypt to Calvary, it pointed unto the greatest deliverance of all, salvation from death and the escape from sin unto eternal life. It pointed forward unto Yahshua, the "Lamb of Yahweh," who was to come and take away the sin of the world (John 1:29).

Every rite and ceremony of the festival was ordained of Yahweh as an exact part of the complete picture, which was complete in the crucified Man of Galilee. The lamb was to be young, healthy, without any blemish whatsoever. It was to be kept until the fourteenth day of Nisan (the first Bible

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month), and then sacrificed for the whole house of Israel. Its blood was used as a saving symbol, as it was applied to the door posts and the lintel. Its flesh was eaten, giving the eaters strength therefrom. Not a bone was to be broken. It was called "Yahweh's Passover."—Exo. 12:11.

Perhaps every Israelite did not see in the Passover rites the sacrificed and suffering Messiah, but the Spiritual Israelite did, and as the Saviour said, "Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56).

Even as Abraham looked forward in faith to Yahshua as Yahweh's Lamb, so did Isaiah, and other spiritual Israelites of their day. Consider Isaiah's description of "The Lamb of Yahweh," as he pictured him for future ages, as, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a Lamb to the slaughter . . . for he was cut off out of the land of the living; for the transgression of my people was he stricken." (Read the entire 53rd chapter of Isaiah to realize that

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the Spiritual Israelite did see by faith "The Lamb of Yahweh."

But, at the Last Passover Supper which the Messiah ate with his beloved disciples, he took of the Passover objects, and explained to them, that which the Holy Men of Israel had always seen through the eye of faith. As they were eating, he took up a piece of the unleavened bread (Exo. 12:8), and as he held it up before them, he explained its meaning in the Memorial Supper. Not only did the Passover Lamb represent the Saviour, but so did the "bitter herbs," and the "unleavened bread." Yahshua explained, "Take, eat; this is my body, which is broken for you: this do in remembrance of me." Then as he lifted the cup of wine, he said "This cup (i.e. of wine) is the new covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me."—1 Cor. 11:24-25.

So, as the young, healthy, perfectly formed Passover lamb, whose body was slain for Israel, and which was eaten in symbol, in memorial, year after year,

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THE FEAST OF SHABUOTH

Pentecost, the Feast of Weeks, or the Feast of Shabuoth, commemorates the giving of the Ten Commandments to Moses on the Mount Sinai. It thus marks the spiritual birth of Israel as a kingdom of priests and a holy people unto Yahweh. By virtue of the Torah (Law) Israel has indeed been a spiritualizing force in the world.

Shabuoth, or Pentecost, however, should be religiously observed by every professed follower of the Nazarene; for it was as prominent in the spiritual birth of the Congregation of Yahshua, as it was in the birth of Israel as a nation at Sinai.

Contrary to popular belief, Pentecost was zealously observed by the early believers. They were gathered commemorating the giving of the Law on Pentecost, when on that sanctified day the Holy Spirit fell upon them as a Congregation, and kindled them with the heavenly fire, that ended them with power to go forth conquering and to conquer for the heavenly King.

The Law was given on Pentecost,
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but it can only be kept by the power of Yahweh, His Holy Spirit; and so on the second Pentecost the heavenly Comfort came, giving the Congregation the power to keep the perfect law.

As we said, the Jerusalem congregation were assembled keeping Pentecost (Acts 2:1; Lv. 23:15).

The early Congregation did not depart from the holy days of the forefathers, but continued faithfully to observe them in the new faith. Paul was an example. He hastened from Miletus (in Asia Minor, now Turkey) in order to get to Jerusalem for the Feast of Shabuoth (Acts 20:16). Today, modern believers would not make haste to observe Pentecost, though it be observed next door; but sacrifice to the extreme in order that they may keep Christmas, Easter, or any of the many popular church days, which are never mentioned in the Scriptures. Reader! Think on this!!

If the day of Pentecost is so important in the life of religious Israel so that the Jews have continued to observe this sacred days, commemorating the giving

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of the Torah (Law) at Sinai, 3439 years ago, how much more zealously should a follower of the Messiah Yahshua hold sacred this Feast of Shabuoth day, on which Yahweh sent the heavenly Comforter upon the early believers, thus instilling within them the power of eternal life.—Jo. 14:26; Acts 1:4, 5.

The Feast of Shabuoth is indeed one of the holy days ordained of Yahweh for His people (Lev. 23:2, 15-21). Feast of Shabuoth is rightfully a prominent day in the life of modern Jews who seek to do the will of the Eternal Father. But, it is a greater day to followers of the Saviour Yahshua; for upon this day not only was the Law given for the blessing of mankind, but, the Holy Spirit was sent to enable the meek and humble to walk in obedience (Rom. 8th chap.), keeping "the commandments of Yahweh, and . . . the testimony of Yahshua the Messiah."—Rev. 12:17.

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● SUCCOTH

The Feast of Tabernacles, or booths (Heb. Succoth), is one of the three great festivals given by the Heavenly Father for the blessing of His Children. (Exo. 23:17; 34:23). The three appointed times for special festivals at which all males should appear before Yahweh in public worship were Passover, Pentecost, and Tabernacles.—Lev. 23rd chapter; Deut. 16:16.

Succoth was to be observed in the fall, "at the end of the year," after the crops had been gathered. It is called also "the feast of ingathering," and is really Yahwah's "Thanksgiving Feast" which He gave unto Israel. We are careful to observe our "Thanksgiving" which is proclaimed by our president; but how much more should we be zealous to observe that "Thanksgiving" set aside by royal proclamation by the "Giver of all good gifts!" Feast of Tabernacles is a festival of rejoicing, a period of thanksgiving unto Yahweh for His bounty; "because Yahweh thy Elohim shall bless thee in all thine increase, and in all the works of thine

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hands, therefore thou shalt surely rejoice." "Thou shalt observe the feast of tabernacles (not one day, but) seven days, after thou hast gathered in thy corn and thy wine." "Ye shall rejoice before Yahweh thy Elohim seven days." "And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates."—Lev. 23:34ff., Deut. 16:13ff.

And, lest we forget the needs of Yahweh's works, here is the command for that: "And they shall not appear before Yahweh empty (handed). Every man shall give as he is able, according to the blessing of Yahweh thy Elohim which He hath given thee."—Deut. 16:17.

But, you say, as you zealously keep days of men, not mentioned in the Bible, such as, Easter, Christmas, Sunday, and our national Thanksgiving: "But Feast of Tabernacles is not for us. It is not for Americans. It is not for Christians. It was given to the Jews." But,

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beloved. It is Yahweh's festival, not man's, and it was not given to Jews, but to Israel. (Most of my readers are true blood Israelites.) And it has not been discontinued by the heavenly Father, simply because men choose to ignore it; but will be given unto all nations in the Millenium Kingdom, and all peoples shall be "compelled to keep it, OR ELSE." Read prayerfully, Zechariah 14:16-19.

"It shall come to pass that every one . . . shall even go up from year to year to worship the King, Yahweh Shaboth, and to keep the Feast of Tabernacles (Succoth). "Read the other verses in your Bible, and see that there shall be "punishment of all nations that come not up to keep the Feast of Tabernacles." Brother, sister, if Tabernacles was kept in the Kingdom of Israel, when Yahweh's will was done by His people, and if all nations will keep it in the age to come, who are you, dear one, to say it is not to be observed in this period between the old kingdom and the coming kingdom under Yah-

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weh? You may say it is not for you; but I'm saying it is for me!

You are very zealous to keep the Sabbath, are you not? And yet the Scriptures read, "These are the feasts of Yahweh . . . BESIDE the Sabbaths of Yahweh" (Lev. 23:37, 38). Who are you to say the Sabbath is to be kept and the Feasts are to be neglected? Yahweh has spoken.

Yahshua the Messiah kept the feasts, and did not neglect "the feast of tabernacles," although his life was in danger if he went up to Jerusalem to keep it (John 7:2, 10, 14, 37). If our Saviour was careful to observe the festival, though the "Jews sought to kill him" (verse 1), why should not you, dear ones, think it important to keep our Fathers' feast of Tabernacles?

We have taught you, like Paul, out of the law of Moses and out of the prophets (Acts 28:23). Don't you think it's time to take heed? Every one must keep the festival of Tabernacles under the heavenly King. It will be a "must." Why should any child of Yahweh delay, and put it off until Yahweh

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forces obedience through chastisement, as in Zech. 14:18, 19? The Father wants obedience freely and from the heart, and now. Beloved, harden not your heart. Hear Him. Obey and reap His blessings.

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on the same day as it was eaten in Egypt, pictured Yahshua of Nazareth, the crucified Messiah, "The Lamb of Yahweh, slain from the foundation of the world," and Spiritual Israelites so understood it, as they partook year after year, and as they partook, they looked forward to coming of the reality, of which the slain Passover lamb was but a shadow. And, in like manner, Spiritual Israelites today, discern in the emblems of the Passover Feast, the body of the "Lamb of Yahweh." Paul said some ate it, wrongly, "not discerning the Saviour's body" (1 Cor. 11:29). But, those who are spiritual, as they solemnly keep the Feast from year to year, in its proper season, "do shew the Saviour's death till he come" (again). —1 Cor. 11:26.

The Feast of the Passover (which pictures Yahshua the Lamb of Yahweh) and the Feast of Unleavened Bread (which also typifies the sinless, undefiled, perfect Messiah), is one Feast and in the days of the Saviour was called "The Feast of the Passover and of Un-

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leavened Bread" (Mk. 14:1); and today, those who are Israelites indeed, whose spiritual eyes are open, beholding in the emblems of the Feast, the Lamb of Yahweh and the Unleavened Bread of Yahweh, keep the feast, not looking backward to Egypt, but forward to the crucified, resurrected and risen Messiah, yes, "Looking unto Yahshua, the author and finisher of our faith" (Heb. 12:2), even as the beloved Paul admonished us to do, saying, "The Messiah, our Passover (Isa. 53:7; Exo. 12:6) is sacrificed for us: therefore, let us keep the Feast, not with old leaven, (and) neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—1 Cor. 5:7-8.

The Feast of Passover and Unleavened Bread is sweet to a child of the heavenly Father, who seeks to walk in the footsteps of his Master and Saviour. He is glad, not only to follow the Prophets of old but the humble and lowly Yahshua, who was our example, as he kept His Father's Passover Festi-

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val. The Believer is glad to obey, and thus call to remembrance the Sacrificed Lamb of Yahweh, not only in the Memorial Supper, at Passover time, but also in the entire Feast, of eight days (Exo. 12:8, 14, 15, 18); for in so doing he looks not on the fruit of the vine, nor on the unleavened bread, *et* such, but he "looks unto Yahshua, the author and the completer of our faith," who died for us, as the innocent lamb, who was as free from evil and sin as the unleavened bread is of the leaven, and who is able to save to the uttermost every one who comes to him with a repentant heart and a contrite spirit.

Sinner friend, if you know not his forgiveness, obtain it today, and then, keep the feast unto Him.

Saved one, since you know the sweetness of his pardon and the fellowship of his spirit, be like Paul and the disciples of old, say, and then do it, "I must by all means keep this Feast that cometh in Jerusalem" (and wherever you may be).—Acts 18:21.

There is a satisfaction, a joy, a com-

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