

## Should we keep the Old Testament feasts today?

### Query:

There has been a lot of agitation lately in the church about keeping the feasts of the Old Testament. Their arguments sound convincing – so should we keep the feasts, especially the new moons?

### Response:

The short answer to that question is:

James 2:10

For whosoever shall keep the whole law, and yet offend *in one point*, he is guilty of all.

One of these points is:

Genesis 17:14

And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he has broken My covenant. [All must have the symbol of rebirth before partaking of the law.]

Exodus 12:

<sup>48</sup> And when a stranger [a non-Jew] shall sojourn with you, and will keep the passover [meal on the day *before* the first of the feasts] to the LORD, let all his males be circumcised, and *then* let him come near and keep it; and he shall be as one that is born in the land: for *no uncircumcised person shall eat thereof*. [So this rule applied to Gentiles also.]

That's why the Christian "Pharisees" [those zealous for law-keeping, Acts 21:20; 22:3] said what they did, but they added their own twist to it.

Acts 15:

<sup>1</sup> And certain men which came down from Judaea taught the brethren, and said, *Except you be circumcised after the manner of Moses, you cannot be saved*. <sup>2</sup> When therefore Paul and Barnabas had no small dissension and disputation [a very large one!] with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem to the apostles and elders about this question [this was about 50AD, 20 years after the crucifixion] . . .

<sup>5</sup> But there rose up certain of the sect of the Pharisees which believed [they were professed Christians], saying, *That it was needful to circumcise them, and to command them to keep the law of Moses*. [In other words, become Jews and attend meetings at the established church for only Jews (present-day Adventists) could be saved]. <sup>6</sup> And the apostles [John and Peter etc.] and elders [who lived in Jerusalem in the midst of the Jews] came together for to consider

of this matter. [They had a history of 1,500 years of doing this, and it was hard to break the pattern.]

<sup>7</sup> And when there had been much disputing [for they couldn't agree either!], Peter rose up, and said to them,

*Men and brethren, you know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.* <sup>8</sup> *And God, which knows the hearts, bare them witness, giving them the Holy Ghost, even as He did to us;* <sup>9</sup> *and put no difference between us and them, purifying their hearts **by faith**.* <sup>10</sup> *Now therefore why tempt you God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear [or keep]?*

<sup>11</sup> *But we believe that through the grace of the LORD Jesus Christ **we** [the Jewish Christians] shall be saved, even as they [by faith **alone**].*

[So God had settled the question even before it had arisen!

It was not so much as to whether the Gentiles had to accept the rituals, as that of the Christian Jews giving them up! But they didn't see that then.]

<sup>12</sup> Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them . . .

[then the leader of the conference said:]

<sup>19</sup> *Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:* <sup>20</sup> *but that we write to them, that they abstain from **pollutions of idols** [blessed by a false god, 1 Corinthians 8:7-9], and from **fornication** [one-nighters], and from **things strangled** [retaining their blood], and from **blood** [for it carries the diseases of the body - health rules].*

<sup>21</sup> *For Moses of old time has in every city them that preach him [the Old Testament], being read in the synagogues every Sabbath day [therefore they did not need to be told of the seventh day of the Ten Commandments, the moral law]*

. . .

<sup>24</sup> Forasmuch as we have heard, that certain which went out from us have troubled you with [their own] words, subverting your souls, saying, *You must be circumcised, and keep the law*: to whom we gave no such commandment . . .

<sup>28</sup> For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; <sup>29</sup> that you abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if you keep yourselves, you shall do well. Fare you well.

So the question was settled by the Holy Spirit in the very early days of the church. However, it has been brought up from time to time over the centuries and this is the latest manifestation of it. For the feasts were part of Moses' law! But that had not existed for the first 2,500 years of human existence, so it is not really essential for salvation.

Paul summed up the situation very well when he wrote to the church at Galatia:  
Galatians 6:

<sup>12</sup> As many as desire to make a fair show in the flesh [righteousness by works], they constrain [demand that] you to be circumcised; ***only lest they should suffer persecution*** [from the Jews] ***for the cross of Christ***. <sup>13</sup> For neither they themselves who are circumcised keep the law [as it should be kept]; but desire to have you circumcised, that they may glory [in their power] in your flesh.

<sup>14</sup> But God forbid that I should glory, save in the cross of our LORD Jesus Christ, by whom the world is crucified to me, and I to the world.

<sup>15</sup> For in Christ Jesus neither circumcision avails any thing, nor uncircumcision, but a new creature.

Romans 6:14:

... for you are not under the law, but under grace.

Daniel 9:27:

And He [and His disciples] shall confirm the covenant with many for one week [27-34AD]: and in the midst of the week [31AD] He shall cause the sacrifice and the oblation to cease [to have any relevance by offering Himself on the cross] . . .

The reason for this change was because those feasts and rituals were shadows (Hebrews 8:5), not the reality. Now that the reality had come it was OK for individual Christians to observe the feast in a spiritual way as reminders to themselves of the past, but it was not OK to impose them on others. For, apart from the obvious recognition of their place in the life of the Son of God, they also had a very deep meaning for the individuals taking part in them.

{AA 14.1}

Christ was the foundation of the Jewish economy. The whole system of types and symbols was a ***compacted prophecy of the gospel***, a presentation in which were bound up the promises of redemption.

{AA 227.3}

In Him the sacrificial types were to meet their antitype, and His death on the cross was to lend significance to the entire Jewish economy.

{CTr 327.3}

The Christian who accepts the truth, the whole truth, and nothing but the truth will look at Bible history in its true bearing. The past, the history of the Jewish economy from the beginning to the end, instead of being spoken of contemptuously and sneered at as “the dark ages [of Jewish ignorance],” will reveal light, and still more light, as it is studied.

{COL 133.1} [published 1900]

The significance of the Jewish economy is not yet *fully* comprehended.

Truths vast and profound are shadowed forth in its rites and symbols.

*The gospel is the key* that unlocks its mysteries.

Through a knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our privilege to understand these wonderful themes. We are to comprehend the deep things of God. Angels desire to look into the truths that are revealed to the people who with contrite hearts are searching the word of God, and praying for greater lengths and breadths and depths and heights of the knowledge which He alone can give.

**The second thought is:**

There were *three feasts* (containing five of the seven ceremonial sabbaths or holydays) in the ceremonial law, and only the fit males were commanded to attend them. They were set by the moon, not the sun. This means by a number on the calendar, not a certain week day.

Leviticus 23:17

Three times in the year *all your males* shall appear before the LORD GOD. [Women and children and old folk did not need to attend.]

Of the great reform in Hezekiah's time it is written:

2 Chronicles 31:

<sup>2</sup> And Hezekiah appointed the courses [rosters] of the priests and the Levites after their courses [as David had set up], every man according to his service, the priests and Levites for [the continual] burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD [as Solomon had also done. 2 Chronicles 8:12-16].

<sup>3</sup> He appointed also the king's portion of his substance for the [daily] burnt offerings [the nation paid for them through taxes], to wit, for the morning and evening burnt offerings, and the burnt offerings for the [weekly] Sabbaths, and for the new moons, and for the set [proscribed] feasts, as it is written in the law of the LORD.

The only new moon ceremony mentioned by name is the first day of the seventh month when trumpets warned that the Day of Atonement was fast approaching and Israel should prepare. The actual day was set by the new moon, and occasionally there were thirteen new moons in the same year (such as 2019), so the Jews added a month from time to time, something like we add a day every fourth year to our calendar. (A “blue moon” is two full moons in one month.)

See <https://www.timeanddate.com/moon/phases/new-zealand/auckland?year=2019>

Leviticus 23:24:

Speak to the children of Israel, saying, In the *seventh* month [when all the harvests are ready (at the end of the food-growing year)], in the *first day* [one day] of the month [the new moon], shall you have a [ceremonial] sabbath, a memorial of [a reminder by the] *blowing of trumpets*, a holy convocation. [Tradition tells us that in practice, the Jewish system had trumpets blown each day for the whole ten days.]

Psalm 81:3:

Blow up the trumpet in the new moon, in the time appointed, on *our* solemn feast day.

The blowing of trumpets was eventually expanded to occur at every new moon because they didn't have printed calendars like us. There was nothing special about them just because it was first day of the month (except the seventh month), for other days had trumpets blown on them for various reasons.

Numbers 10:10.

Also in *the day of your gladness*, and in *your solemn days* [the extra holy days added by the Jews], and in *the beginnings of your months*, **you shall blow with the trumpets** over your *burnt offerings*, and over the sacrifices of your *peace offerings*; that they may be to you for a memorial [a reminder of your dedication and gratitude] before your God: I am the LORD your God [who wants you to be aware of these prophetic times].

**The long answer follows:**

**(This is what is written in the law regarding the feasts.)**

Leviticus 23:

<sup>4</sup> These are the feasts of the LORD, even holy convocations [see note 1], which you shall proclaim in their seasons. [They are all set by the moon, not the sun.]

<sup>5</sup> In the fourteenth day of the first month [our March/April] at even is the LORD's passover [starting at the dark part of day of what we would call the 13<sup>th</sup>]. [This was NOT a feast day, nor a holy convocation, but on the contrary, was very much a working day, for it represented the death of Christ, and us who have died with Him. 1 Corinthians 5:7; Romans 6:6. And He gave us the bread and wine at His supper in its place. Matthew 26:26.]

[The first of the three feasts]

<sup>6</sup> And on the **fifteenth** day of the same month [see note 2] is the [beginning of the] **Feast of Unleavened Bread** to the LORD: seven days you must eat unleavened bread. [Paul wrote: “Therefore let us keep the feast [in a spiritual manner], not with old [physical] leaven, neither with the leaven of malice and wickedness; but with the unleavened bread **of sincerity and truth**” for yeast represented sinful behaviour. 1 Corinthians 5:8.]

<sup>7</sup> In **the first day** you shall have a holy convocation [a ceremonial sabbath which could be any day of the week because it is the day **after** the full moon meal which was eaten in the dark part of the 14<sup>th</sup>]: you shall do no servile [ordinary] work therein. <sup>8</sup> But you shall offer a [special] offering made by fire to the LORD [on each of the] seven days: in **the seventh day** is an[other] holy convocation [ceremonial sabbath day]: you shall do no servile work therein [either] . . .

[The removal of the yeast from the house, and of the bread in it, represented the work of sanctification in the life of the believers.]

[The second of three]

<sup>15</sup> And you shall count to you from the morrow **after** the [ceremonial] sabbath [which was the first day of the first feast], from the day that you brought the sheaf of the wave offering [from the first harvest of the year, the **second** day of the first feast, a working day]. Seven [weekly] Sabbaths [seven full weeks] shall be complete.

<sup>16</sup> Even to the morrow **after** the seventh [weekly] Sabbath shall you number **fifty** days [“Pentecost” means fifty in Greek]. [Which means that it was always a Sunday. In 2018 it will be in late May or early June.]

And you shall offer a **new** [with a deeper understanding] meat [flour] offering [representing your possessions] to the LORD. [**The Feast of Weeks** was one day long. Exodus 34:21-23. It was to be held at a place of God’s choosing as were the other two. In the end, after about 500 years of occupation, that meant Jerusalem. Deuteronomy 16:16-17. Note that the participants were meant to **bring** a blessing, not receive one!]

<sup>17</sup> You shall bring [in our May/June] out of your habitations [from home] **two wave loaves** of two tenth deals [they were to be waved for all to see]: they shall be of fine [well-ground] flour; **they shall be baked with leaven** [made with possibly faulty doctrine, but still acceptable]; they are the firstfruits [of the middle harvests] to the LORD. [They represent the souls you have told about the LORD in the three months since conversion. “Say not you, There are yet four months, and then comes harvest? Behold, I say to you, Lift up your eyes, and look on the fields; for they are white already to harvest” [as the Samaritans approached them.] John 4:35.]

<sup>18</sup> And you shall offer *with the bread* seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for a burnt offering* to the LORD [completely burnt], with their meat [flour] offering, and their drink offerings, even an offering made by fire, of sweet savour [a nice taste] to the LORD [when you understand what they represent].

<sup>19</sup> Then you shall sacrifice one kid of the goats for *a sin offering*, and two lambs of the first year for a sacrifice of *peace* [thank You] *offerings*.<sup>20</sup> And the priest shall wave [portions of] them *with* the bread of the firstfruits [which was the main offering] for a wave offering before the LORD with the two lambs. They [all] shall be holy to the LORD for the priest [for him and his family to eat, representing converts taken into the church].

<sup>21</sup> And you shall proclaim on the selfsame *day*, that it may be an holy convocation [a ceremonial sabbath] to you: you shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations [that was the day that the ability was given to reach out to Jews who could not speak Hebrew, and also non-Jews, in their own languages] . . .

[Then time went on and the two stand-alone ceremonial sabbaths occurred:]

<sup>23</sup> And the LORD spoke to Moses, saying,

<sup>24</sup> Speak to the children of Israel, saying, In the *seventh* month [when all the harvests are ready (at the end of the year, about Sept/Oct)], in the *first day* [one day] of the month [the new moon], shall you have a [ceremonial] sabbath, *a memorial* [a reminder] *of blowing of trumpets*, a holy convocation [see Joel 2:1; Zephaniah 1:14-16].<sup>25</sup> You shall do no servile [ordinary] work therein: but you shall offer an offering made by fire to the LORD [of the souls you have helped]. [Consider also Numbers 29:1.] **[It is not called a feast by God.]**

[William Miller and friends fulfilled it in the years 1833-43.]

<sup>26</sup> And the LORD spoke to Moses, saying,

<sup>27</sup> Also on the *tenth day* of this seventh month there shall be *a Day of Atonement* [one day]: it shall be a holy convocation [a public holiday] to you; and you shall afflict your souls [search your lives], and offer *an offering made by fire* to the LORD [to rededicate your life].<sup>28</sup> And you shall do no [ordinary] work in that same day: for it is a day of atonement, to make an atonement (at-one-ment) for you before the LORD your God.<sup>29</sup> For whatsoever soul it be that shall not be afflicted [worried] in that same day, he shall be cut off from among his people [for it represents the individual's judgment day].<sup>30</sup> And whatsoever soul it be that does any work in that same day, the same soul will I destroy from among his people [for he has neglected Me by disregarding the day and I can no longer protect him].

<sup>31</sup> You shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. <sup>32</sup> It shall be to you a sabbath of rest, and you shall afflict your souls: in the ninth day of the month at even [sunset, which is the 10<sup>th</sup> to the Jews], from even to even, shall you celebrate your [ceremonial] sabbath. The Spirit wrote through Paul, “keep the feast in a *spiritual* way” and this applies to the ceremonial sabbaths. 1 Corinthians 5:8. [See note 3.] **[This was not called a feast either!]**

**[The third feast]**

<sup>33</sup> And the LORD spoke to Moses, saying,

<sup>34</sup> Speak to the children of Israel, saying, The *fifteenth day* of this seventh month [the day *after* full moon] shall be the *Feast of Tabernacles* for *seven days [plus one]* to the LORD.

<sup>35</sup> On the *first* day shall be a holy convocation [a ceremonial sabbath]: you shall do no servile work therein [for it represents the first resurrection at the Second Advent of Revelation 20]. <sup>36</sup> Seven days you shall offer an offering made by fire to the LORD:

On *the eighth day* shall be a holy convocation to you [a ceremonial sabbath] [a very special day, for 8 is the number of a new beginning]; and you shall offer an offering made by fire to the LORD: *it is a solemn assembly*; and you shall do no servile work therein. [It represents the return to earth at the *third* advent. Zechariah 14:4-5.]

<sup>37</sup> These are the feasts of the LORD [representing those three special occasions, your conversion, your converts, your redemption], which you shall proclaim to be holy convocations, to offer an offering [of dedication] made by fire to the LORD, [plus] a [normal] burnt offering [for the nation], and a meat [flour] offering, a [peace offering] sacrifice, and drink offerings, every thing upon his day: [these represented a dedication of life, of possessions, a thank You, mingled with the presence of the Holy Spirit to be acceptable] <sup>38</sup> *beside* the [weekly] Sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which you give to the LORD.

<sup>39</sup> Also in the fifteenth day of the seventh month, when you have gathered in the fruit of the land [all the harvests, all the converts you can gather], you shall keep a feast to the LORD seven days. [The harvests are developed to maturity by God through natural events (rain and sunshine) – all we have to do is: scatter the seed (the word of God), keep the weeds (false doctrines) at bay, and then bring the harvests (the converts) in to God’s storehouse. Consider Daniel 12:3.]

On the first day shall be a [ceremonial] sabbath, and on the eighth day shall be a [ceremonial] sabbath. <sup>40</sup> And you shall take you [move into] on the first day [the ceremonial sabbath] the boughs of goodly trees, branches of palm

trees, and the boughs of thick trees, and willows of the brook<sup>1</sup>; and you shall rejoice before the LORD your God seven days. <sup>41</sup> And you shall keep it a feast to the LORD seven days in the year. It shall be a statute for ever in your generations: you shall celebrate it in the seventh month.

<sup>42</sup> You shall dwell in booths [leafy tents] seven days [representing the 1,000 years to be spent in heaven, which is not our home]; all that are Israelites born [reborn] shall dwell in booths: <sup>43</sup> that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt [the sinful world]: I am the LORD your God [your Saviour].

<sup>44</sup> And Moses declared [explained the times and the meanings] to the children of Israel the feasts of the LORD [which they soon forgot!]

Below is an example of how the Jews extended some of God's commands while missing the lesson of the future event:

{DA 448.2 - 449.1}

This feast was not only the harvest thanksgiving, but the memorial of God's protecting care over Israel in the wilderness [illustrating past and present blessings]. In commemoration of their tent life, the Israelites during the feast dwelt in booths or tabernacles of green boughs. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people. {DA 448.2}

With sacred song and thanksgiving the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven [cleansed from sin. Daniel 8:14.]

Thus the way was prepared for the rejoicing of the feast.

“O give thanks unto the Lord; for He is good: for His mercy endureth forever” (Psalm 106:1) rose triumphantly, while all kinds of music, mingled with shouts of hosanna, accompanied the united singing. ***The temple was the center of the universal joy.*** Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude of worshipers, waving their branches of palm and myrtle, took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise. {DA 448.3}

---

<sup>1</sup> The dwellings were actually made before the 15<sup>th</sup>. John 14:1-3.

At night the temple and its court blazed with artificial light. The music, the waving of palm branches, the glad hosannas, the great concourse of people, over whom the light streamed from the hanging lamps, the array of the priests, and the majesty of the ceremonies, combined to make a scene that deeply impressed the beholders.

But the most impressive ceremony of the feast, one that called forth greatest rejoicing, was one commemorating an event in the wilderness sojourn. {DA 448.4}

At the first dawn of [the last] day, the priests sounded a long, shrill blast upon their silver trumpets, and the answering trumpets, and the glad shouts of the people from their booths, echoing over hill and valley, welcomed the festal day. Then the priest dipped from the flowing waters of the Kedron a flagon [a jar of about 1 gallon] of water, and, lifting it on high, while the trumpets were sounding, he ascended the broad steps of the temple, keeping time with the music with slow and measured tread, chanting meanwhile, "Our feet shall stand within thy gates, O Jerusalem." Psalm 122:2. [There is no mention of this ceremony in the Bible, for it is man-made.] {DA 448.5}

He bore the flagon to the altar, which occupied a central position in the court of the priests. Here were two silver basins, with a priest standing at each one. The flagon of water was poured into one, and a flagon of wine into the other; and the contents of both flowed into a pipe which communicated with the Kedron, and was conducted to the Dead Sea.

This display of the consecrated water [and the added wine] represented [to the Jews] the fountain that at the command of God had gushed from the rock to quench the thirst of the children of Israel. Then the jubilant strains rang forth, "The Lord Jehovah is my strength and my song;" "therefore with joy shall ye draw water out of the wells of salvation." Isaiah 12:2, 3. {DA 449.1}

Jesus knew what the ceremonials portrayed:  
{DA 452.1 - 454.1}

Meanwhile Jesus had quietly arrived at Jerusalem [not having travelled with His family]. He had chosen an unfrequented route by which to go, in order to avoid the travelers who were making their way to the city from all quarters. Had He joined any of the caravans that went up to the feast, public attention would have been attracted to Him on His entrance into the city, and a popular demonstration in His favor would have aroused the authorities against Him. It was to avoid this that He chose to make the journey alone. {DA 452.1}

In the midst of the feast [on the fourth day], when the excitement concerning Him was at its height, He entered the court of the temple in the presence of the multitude. Because of His absence from the feast, it had been urged that He dared not place Himself in the power of the priests and rulers. All were surprised at His presence. Every voice was hushed. All wondered at the dignity and courage of His bearing in the midst of powerful enemies who were thirsting for His life. {DA 452.2}

Standing thus, the center of attraction to that vast throng, Jesus addressed them as no man had ever done. ***His words showed a knowledge of the laws and institutions of Israel, of the sacrificial service and the teachings of the prophets, far exceeding that of the priests and rabbis. He broke through the barriers of formalism and tradition.*** The scenes of the future life seemed outspread before Him. As one who beheld the Unseen, He spoke of the earthly and the heavenly, the human and the divine, with positive authority. His words were most clear and convincing; and again, as at Capernaum, the people were astonished at His teaching; “for His word was with power.” Luke 4:32.

Under a variety of representations He warned His hearers of the calamity that would follow all who rejected the blessings He came to bring them. He had given them every possible proof that He came forth from God, and made every possible effort to bring them to repentance. He would not be rejected and [apparently] murdered by His own nation if He could save them from the guilt of such a deed. {DA 452.3}

All wondered at His knowledge of the law and the prophecies; and the question passed from one to another, “How knoweth this Man letters, having never learned?” No one was regarded as qualified to be a religious teacher unless he had studied in the rabbinical schools, and both Jesus and John the Baptist had been represented as ignorant because they had not received this training. Those who heard them were astonished at their knowledge of the Scriptures, “having never learned.” Of men they had not, truly; but the God of heaven was their teacher, and from Him they had received the highest kind of wisdom. {DA 453.1}

As Jesus spoke in the temple court, the people were held spellbound. The very men who were the most violent against Him felt themselves powerless to do Him harm. For the time, all other interests were forgotten. {DA 453.2}

Day after day He taught the people, until the last, “that great day of the feast.” The morning of this day found the people wearied from the long

season of festivity. Suddenly [after the water/wine ceremony] Jesus lifted up His voice, in tones that rang through the courts of the temple. {DA 453.3}

“If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water.” The condition of the people made this appeal very forcible. They had been engaged in a continued scene of pomp and festivity, their eyes had been dazzled with light and color, and their ears regaled with the richest music; but there had been nothing in all this round of ceremonies to meet the wants of the spirit, nothing to satisfy the thirst of the soul for that which perishes not. Jesus invited them to come and drink of the fountain of life, of that which would be in them a well of water, springing up unto everlasting life. {DA 453.4}

The priest had that morning performed the ceremony which [apparently] commemorated the smiting of the rock in the wilderness. That rock was a symbol of Him who by His death would cause living streams of salvation to flow to all who are athirst. Christ's words were the water of life. There in the presence of the assembled multitude He set Himself apart to be smitten, that the water of life might flow to the world. In smiting Christ, Satan thought to destroy the Prince of life; but from the smitten rock there flowed living water. As Jesus thus spoke to the people, their hearts thrilled with a strange awe, and many were ready to exclaim, with the woman of Samaria, “Give me this water, that I thirst not.” John 4:15. {DA 454.1}

### Conclusion:

To keep the feasts as they are described in the Old Testament required animal and flour sacrifices of various sorts and a physical presence at Jerusalem at certain times, all of which illustrated the death (and life) of the Son of God as well as the lives of His followers.

To observe them as a church today would be to make that sacrifice of no value, for they were all presenters of the future! And that reality has already happened to two of them (and is continuing to occur) – only the third is yet to come. The feasts as kept today by their advocates are merely gatherings of believers who have picked and chosen for themselves which rituals to keep, or acknowledge, and which to discard.

oooOooo

Note 1:

The feasts contained special public holidays (holy days or holy convocations) which were observed as a seventh-day Sabbath would have been, although twice these ceremonial sabbaths were observed as stand-alones (without a feast). They sometimes occurred on the same day as a weekly Sabbath which were then called "high days" (John 19:31), and at other times were side by side with it, or they could be any other day of the week.

Note 2:

The time for the first feast was set by there being a full moon and the first harvest of the spring season at Jerusalem being ready to be cropped. Thus God decided when it should be.

Note 3: [As church we have known what these mean since 1846!]

{ Word to the Little Flock 12.8-9 } [Published 1847]

The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. *I feel fully authorized by the Lord, to recommend that Extra, to every saint.* {WLF 12.8}

I pray that these lines may prove a blessing to you, and all the dear children who may read them. \* \* E. G. White. {WLF 12.9}

**THE DAY-STAR EXTRA**  
**Saturday, February 7, 1846.**  
**The article on the Sanctuary**  
**By O. R. L. Crozier**

<http://ancient-sda.com/crozier/sanct1.html>

*"Remember ye the Law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgements."* Malachi 4:4.

The commandment of this verse to remember the law of Moses, is the last one in the Old Testament, and given in connection with a prophetic description of *"the great and dreadful day of the Lord,"* as though the law contained something further descriptive of that day. Perhaps we have paid too little attention to the law, not seeing its import and the light it was designed to shed on *"the good things to come."* Our Saviour and the apostles taught from Moses as well as the prophets *"the things concerning himself."* [Condensation] . . . [P3, lines 2-8]

<http://ancient-sda.com/crozier/sanct5.html>

The Jews could not lay hands on him till his hour had come, then being "brought as a lamb to the slaughter," He expired, "our Passover," in the very month, day, and hour, of slaying the legal Passover. It is ascertained that the Paschal antitype began at the crucifixion; but where must it end? [[Condensation in modern English](#) P5, lines 6-25.]

Let the Saviour answer.

Luke 22:15-18; *"And he said unto them, with desire I have desired to eat this Passover with you before I suffer; for I say unto you I will not any more eat thereof till it be fulfilled in the Kingdom of God. And he took the cup and gave thanks, and said, take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come."*

The Paschal feast must be "*fulfilled in the Kingdom of God,*" which according to verse 18, was then and is yet to "*come.*" So long then as we pray, "*Thy Kingdom come,*" the Paschal antitype is not finished. The Lord instituted his Supper for the New Covenant in place of the Paschal feast of old, and as oft as we do it we show forth his death till he comes. One extreme of the Paschal antitype is his death, and the other his second coming, hence it spans and is fulfilled during the Gospel Dispensation. [[Condensation in modern English](#)] . . . [p7, lines 12-25]

**The Feast of Weeks**, at which two loaves of the new flour baked with leaven were waved before the Lord. "*When the day of Pentecost was fully come,*" the Holy Ghost, the principle of life, came upon the disciples. This, which is the only thing recorded as the antitype of the feast of weeks, is to abide with the church till it shall quicken the bodies of the saints "*at his coming.*"

It must now appear evident that the vernal [spring, 1st advent] antitypes having begun with the opening of the Gospel Dispensation will close with its close. From analogy [comparison] we must conclude that the autumnal [autumn, 2<sup>nd</sup> advent] antitypes will occupy a period of time relative to that occupied by their types in somewhat the proportion of the vernal [spring] antitypes. [They have already lasted 2,000 years]. In other words, the period of their fulfilment must [also] constitute a dispensation of many years. [[Condensation](#)] [page 9, lines 12-25]

---