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Should We Keep the Feast Days?

WHAT ABOUT THE NEW MOON?

There are some, in and out of our denomination, who are sacredly observing the *Feast of the New Moon* as a special worship day.

Most of us know hardly anything about this subject because there is very little mention of it in God's Word. I have listed here every instance mentioned in both the Bible and Spirit of Prophecy.

It is first mentioned in *1 Samuel 20:5, 18, 24* that King Saul held a personal dinner for his extended family on this day. A couple centuries later, the Shunammite woman sought Elisha's help on a day other than this day (*2 Kings 4:23*).

The next earliest quotation is the only instance in which we are told that God, in Old Testament times, may have given a command concerning it. Written in Hebrew poetic form, this passage is not a place where we would expect the announcement of a command from God.

"Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob. This He ordained in Joseph for a testimony, when he went out through the land of Egypt."*—Psalm 81:3-5.*

The following two passages show that the new moon feast definitely required blood sacrifices. Therefore, the moon feast would have been fulfilled—that is, come to its end—at Calvary.

The second of these passages is the only one in the Bible which specifies the exact blood offerings for this feast. They are not specifically detailed for us anywhere else. Yet Ezekiel wrote hundreds of years after the time of Moses. Here are these two passages:

"And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel."*—Ezekiel 45:17.*

"And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah."*—Ezekiel 46:6-7.*

The following three powerful passages clearly show that it was God's intention to eventually do away with the feast of new moon—because of the continued wickedness of the Hebrews.

Here is the first one: Wicked men wanted to sell their wares as soon as the new moon ended.

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, **Saying, When will the new moon be gone, that we may sell corn?** and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works . . . **and I will turn your feasts into mourning, and all your songs into lamentation;** and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day."*—Amos 8:4-7, 10.*

Here is the second: The God of heaven was deeply angry with the Hebrews about their ongoing sins; and the new moon festival is specifically mentioned twice as part of the Jewish assemblies which He had come to detest.

"To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hand, to tread My courts?"

"Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them.

"And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

"Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be

as white as snow; though they be red like crimson, they shall be as wool.

“If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.”—*Isaiah 1:11-20*.

Here is the third: It is a parallel passage to Isaiah 1; and, in the strongest terms, adds to the predicted curse upon the new moon feast.

“Therefore will I return, and take away My corn in the time thereof, and My wine in the season thereof, and will recover My wool and My flax [given] to cover her nakedness. And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of Mine hand.

“I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

“And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that My lovers have given Me: and I will make them a forest, and the beasts of the field shall eat them.

“And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot Me, saith the Lord.”—*Hosea 2:9-13*.

This predicted end to the new moon festival, and to all the other feast days, was fulfilled when Christ died on Calvary. Does anyone find that hard to believe? If so, read the following passage, which clearly states two facts:

(1) All the feast days (“sabbaths,” plural, means the yearly feast days) were done away at the death of Christ. (2) The command to keep the feast of the monthly new moon feast also ended at the cross.

“And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross. And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.

“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.

“Let no man beguile you of your reward . . . Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?”—*Colossians 2:13-18, 20*.

So while we today are not to keep the feast of the new moon, yet, in the providence of God, He has decided that it will once again be kept in the earth made new.

“For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain.

“And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.”—*Isaiah 66:22-23*.

Omitting repetitions, here are all the Spirit of Prophecy statements about the “new moon.” In accordance with the clear instruction in the Bible, none command us to keep it today; but, by quoting Isaiah 66:22-23, it is clear that we will worship God on the day of the new moon in the new earth.

“At the time of the new moon a sacred festival was celebrated in Israel. This festival recurred upon the day following the interview between David and Jonathan. At this feast it was expected that both the young men would appear at the king’s table; but David feared to be present.”—*Patriarchs and Prophets, 654*.

“Anxious to amass wealth, they allow scheming dishonesty to come into their work. The world watches their conduct, and is not slow to measure their Christian worth by their business dealings. God sees their dishonesty, too, and He asks: ‘Shall I count them pure with the wicked balances, and with the bag of deceitful weights?’ ‘Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, **When will the new moon be gone, that we may sell corn?** and the Sabbath, that we may set forth, wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works.’ ‘A false balance is an abomination to the Lord, but a just weight is His delight.’”—*Signs, December 24, 1896*.

One Spirit of Prophecy passage has been reprinted repeatedly. We find that it clearly teaches that when we now worship together in peace and harmony with brethren of like faith, we are being prepared for the new earth when assemblies will be gathered to worship God on the Sabbath and the time of the new moon.

“God teaches that we should assemble in His house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions that Christ has gone to prepare for all who love Him. There they will assemble in the sanctuary from Sabbath to Sabbath, **from one new moon to another, to unite in loftiest strains of song, in praise and thanksgiving to Him who sits upon the throne, and to the Lamb forever and ever.”—*6 Testimonies, 368*.**

Astronomy books will tell you that the “new moon” occurs when the moon comes between earth and the sun—and therefore cannot be seen. But the following quotation clarifies that the Biblical new moon probably was the opposite: the time of fullest moon. That is what we would expect: a moon in opposition, not apposition, to the sun. The Biblical “new moon” was probably the brightest moon in the sky throughout the

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evening hours before bedtime.

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“The water of the bay was as smooth as an inland lake. The night was perfect. The air was mild, and **the new moon shone out sufficiently** to give us an outline of the mountain scenery on either side. Steady rowing by the two strong men who had often made this trip brought us to Bro. Joseph Hare’s landing in about two hours. Brother Joseph Hare’s comfortable home is but a few steps from the landing.”—*Review, May 30, 1893.*

The following passage speaks of the importance of keeping the Bible Sabbath in this world. But mention is also made about the new moon gathering in the earth made new.

“It would be very strange if the Lord God of heaven should set apart a day for people to observe, and bless and sanctify that day, and give it to man and enjoin upon man that it be kept holy unto the Lord as a memorial that He made the world in six days and rested upon the seventh day and blessed the Sabbath day, and yet that day become so uncertain the world cannot tell definitely when the seventh day comes to us.

“Here is a day given, and the Lord declares it shall be observed throughout your generations ‘for a perpetual covenant’ (Exodus 31:16), as a sign of obedience and loyalty to God, and yet it is so obscured no one can tell when it comes! Oh, what fallacies men will resort to in order to carry out false theories. **The Lord pronounced His blessing upon all who keep holy the Sabbath day.** His commandments are given to a thousand generations, and when that period is ended the redeemed host shall be in the city of God and observe the Sabbath there, **and especially come up to worship God from Sabbath to Sabbath and from one new moon to another** (Isaiah 66:23).”—*Manuscript 173, 1897 (Diary, June 1897); 10 Manuscript Releases, 342.*

As usual, either by silence or statement, the Spirit of Prophecy fully agrees with everything the Bible states: We are not now to observe the feast of the new moon, but we shall do so in heaven.

Paul’s statement in Colossians 2:13-18, 20 (quoted earlier) is very emphatic about this. In this life, we are NOT to keep the new moon after Calvary! That passage is part of the Bible, just as much as the one in Isaiah 66, which mentions the new earth.

We will summarize all the points about the new moon feast at the end of this research article. But, first, let us see how it was mentioned later in the Old Testament.

Not until David was close to death, and afterward, do we read of any mention of the keeping of the feast of new moon by all the people.

Here is a key point: It appears that **in every such instance throughout the Bible, the new moon feast is mentioned along with the regular yearly feasts, instead of as part of them.** Keep in mind that it was a monthly gathering, while the others were yearly. (Even the Co-

lossians 2 passage refers to the doing away of the new moon festival, along with the other feasts, not as part of them.)

Referring to the work of the Levites, who would later help the Aaronite priests in the newly built Temple when it was built, we are told:

“So when David was old and full of days, he made Solomon his son king over Israel. And he gathered together all the princes of Israel, with the priests and the Levites . . .

“And David divided them into courses among the sons of Levi, namely, Gershon, Kohath, and Merari . . .

“Because their office was to wait on the sons of Aaron for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size; and to stand every morning to thank and praise the Lord, and likewise at even.

“And to offer all burnt sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord.

“And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the Lord.”—*1 Chronicles 23:1-2, 6, 28-32.*

After David’s death, Solomon decided to build the Temple. He wanted the new moon feast observed in it.

“And Solomon determined to build an house for the name of the Lord, and an house for his kingdom. And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

“And Solomon sent to Hiram, the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me.

“Behold, I build an house to the name of the Lord my God, to dedicate it to Him, and to burn before Him sweet incense, and for the continual shewbread, **and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance forever to Israel.**

“And the house which I build is great: for great is our God above all gods.”—*2 Chronicles 2:1-5.*

Finally, a full 20 years after ascending the throne, Solomon began the formal observance of the feast days and the feast of the new moon. Every Bible statement about the people keeping the new moon feast is about observing it only at the Temple.

“And it came to pass at the end of twenty years,

wherein Solomon had built the house of the Lord, and his own house . . .

“Then Solomon offered burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch, even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

“And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.”—*2 Chronicles 8:1, 12-14.*

After years of apostasy, King Hezekiah reestablished the Temple services. Notice that, as usual, the major part of the new moon service consisted of the offering of blood sacrifices.

“Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

“And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord.

“He appointed also the king’s portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord.”—*2 Chronicles 31:1-3.*

After their return from Babylon, even before completing the rebuilding of the Temple, Joshua and Zerubbabel began offering blood sacrifices at the time of the new moon at the Temple site.

“And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. **Then stood up Jeshua [Joshua the high priest],** the son of Jozadak, and his brethren the priests, **and Zerubbabel** the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto

the Lord, even burnt offerings morning and evening. They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required; **and afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were consecrated,** and of every one that willingly offered a freewill offering unto the Lord.”—*Ezra 3:1-5.*

Nehemiah eventually tried to standardize the financing of the blood sacrifices and other offerings for the new moon and other feast days.

“They clave to their brethren, their nobles, and entered into a . . . an oath, to walk in God’s law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and His judgments and His statutes.

“And that we would not give our daughters unto the people of the land, nor take their daughters for our sons.

“And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the Sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.

“Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel **for the service of the house of our God; for the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings** to make an atonement for Israel, and for all the work of the house of our God.”—*Nehemiah 10:29-33.*

SUMMARY OF WHAT WE HAVE LEARNED

1 - Nearly every Bible statement about the new moon feast mentions required blood sacrifices.

2 - There is no mention of the new moon prior to the time of Moses at Mount Sinai.

3 - There is no mention of it anywhere in the Pentateuch—the five books of Moses. It is not in Exodus, Numbers, or Deuteronomy, which tell us all the ordinances commanded by God through Moses.

4 - There is no mention of the new moon for nearly 450 years after the death of Moses! You will not find it in Joshua, the time of the judges, or even Samuel. Silent. All is silent, totally silent.

5 - Definite instructions are given for the feast days. But, aside from the one statement in Ezekiel 45:17, written hundreds of years after Moses, David, and Solomon, there are no instructions on how to keep the new moon feast.

6 - The first mention of this feast are three references to David fleeing from King Saul at the time of a personal new moon feast by Saul in the palace for his

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**PART TWO
OF THREE**

Continued from the preceding tract in this series

family and in-laws (*1 Samuel 20:5, 18, 24*).

^W **7** - It is very strange that the first mention of the
^M new moon feast as being required is also the only time
¹ that it is said to be commanded by God (*Psalms 81:3-5*).
⁵ Yet this single mention is stated as part of a Hebrew lyrical
² poem, rather than being given as a direct command
¹ of God.

8 - Ellen White's only mention of its importance in Old Testament times was a brief one-sentence comment, that "at the time of the new moon a sacred festival was celebrated in Israel" (*PP 654*). Her statement does not indicate that it was commanded by God, but only that it was a custom for the people to keep it. Nor does she (or the Bible) mention when this festival first came into existence.

9 - It was not until David was old and about to die, that he gave specifications for how the new moon feast was to be observed (*1 Chronicles 23:1-2, 6, 28-32*).

10 - Apparently, it was not until 20 years into Solomon's reign that the Temple was completed and the new moon feast was regularly kept (*2 Chronicles 2:1-5; with 8:1, 12-14*).

11 - Consistently, the feast was only kept by all the people at the Temple, and only when it was in existence.

So, like the yearly feasts, one would need to worship at the Temple in order to properly observe it.

12 - In every single Old Testament mention of how the new moon festival was to be kept, the offering of blood sacrifices is always extremely important,—always.

13 - Three Old Testament passages predicted that the new moon feast would eventually be abolished (*Amos 8:4-7, 10; Isaiah 1:11-20; Hosea 2:9-13*).

14 - Then the abolition of the new moon feast occurred at the death of Christ; and the Apostle Paul did not speak well of it (*Colossians 2:13-18, 20-23*).

15 - Some may think they can keep it today, simply by omitting the animal sacrifices. But who among us dares to risk doing this—when God's Word commands us not to keep it at all.

16 - In God's inscrutable providence, it will be kept again in the earth made new as a joyous event (*Isaiah 66:22-23*). This may be understandable when we recall that, in this world, the new moon gathering of all the people was only to be done at the Temple.

17 - We have been warned: In this present life, we are not to keep the feast of the new moon—for we reject Christ's death for us if we try to do so (*Colossians 2:13-18, 20-23*).

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Should We Keep the Feast Days?

The subject of the feast days is one of several alternate teachings which is being presented to our people in our churches and/or other gatherings. In 2006, I wrote a 128-page book on the subject (*The Feast Days*). It covers the subject so well that boxfuls are regularly being purchased, read, and shared with others. At the present time, in boxfuls of 60, it only costs 17 cents a copy (\$9.00 + 8.50 = \$17.50).

I had not planned to write again on the subject; but, about a week ago, a family phoned from Oklahoma. They were extremely confrontational, demanding that I retract my errors and begin practicing the yearly feast days as taught in the Old Testament.

During the course of the conversation, I asked them whether they believed that the observance of feast days was required by God as a part of salvation,—and I was truly astounded to hear the reply: "Yes."

Then I asked if I will be lost and not go to heaven if I do not accept his view of the feast days and begin keeping them. Without hesitation, I was told that I will indeed be lost if I do not change on this point.

I was startled by the vehemence of their determination on this matter.

So I decided to do additional research on this topic; and here is what I have come up with. In addition to what is in the book, this should provide you with still greater clarity on this topic.

Point 1: Nowhere in the Bible or the Spirit of Prophecy are we told that we must keep the Old Testament feast days today.

Point 2: Nowhere in those books are we told that God ever required that they be kept after Christ died on Calvary.

Point 3: We are repeatedly told that the feast days, as part of the entire Old Testament ceremonial system, were done away with at the cross.

Point 4: None of the feast days can properly be kept without sacrificing animals. The shedding of blood was central to the services on each of the feast days.

Point 5: None of the feast days could be observed without a priest to officiate.

Point 6: All of the feast days were required to be held at the Temple.

Point 7: The feast days were all types; that is, they all pointed to the death of Christ. From Calvary onward, there were only antitypical fulfillments of each of the feast days.

Point 8: The observance of the feast days was replaced by the observance of the ordinances of baptism, foot washing, and the Lord's supper.

Point 9: There were other Old Testament ceremonial requirements which, even though they were not feast days and therefore did not require animal sacrifices, were also abolished at Calvary. Yet they did not appear to be pointing to (prefiguring) the death of Christ. Circumcision is an example of one of these.

Point 10: Only moral obligations remain in force today. Primary among these are the Ten Commandments along with several other moral regulations given in the Old and New Testaments. The tithing system is an example. While the Sabbath requires us to give part of our time to God, tithing requires that part of our money goes to Him.

BLOOD SACRIFICES REQUIRED AT EACH OF THE FEASTS, PLUS MANY OTHER REQUIREMENTS

Here is a brief two-verse summary of what God considered to be the most important part of all of these feasts:

"These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon His day: Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord."—Leviticus 23:37-38.

You will notice that "an offering by fire" primarily referred to a blood sacrifice; and that all of the Old Testament feasts required blood sacrifices.

PASSOVER REQUIREMENTS

BLOOD SACRIFICE AT THE PASSOVER: "And ye shall offer that day when ye wave the sheaf **an he lamb without blemish of the first year for a burnt offering** unto the Lord."—Leviticus 23:12.

In addition, it was also the responsibility of the priest at the Temple to also offer the blood sacrifices brought by those who attended the Passover services:

"A great number of sacrifices were offered at the time of the Passover."—*Desire of Ages*, 155.

Here are other things you and/or your priest must do if you are going to properly observe the Passover, and the Feast of Unleavened Bread which accompanies it:

"In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But **ye shall offer an offering made by fire** unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And **ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering** unto the Lord. And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute forever throughout your generations in all your dwellings."—Leviticus 23:5-14.

PENTECOST REQUIREMENTS

BLOOD SACRIFICE AT THE FEAST OF PENTECOST: "And ye 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 unto the Lord, with their meat [meal] offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord. **Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year** for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits for a wave offering before the Lord with the two lambs: they shall be holy to the Lord for the priest."—Leviticus 23:18-20.

Here are other regulations governing the proper observance of Pentecost:

"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat [meal] offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord. **And ye 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 unto the Lord,** with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord. **Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.** And the priest shall wave them

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with the bread of the firstfruits for a wave offering before the Lord with the two lambs: they shall be holy to the Lord for the priest. And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute forever in all your dwellings throughout your generations.”—*Leviticus 23:15-21*.

TRUMPETS REQUIREMENTS

BLOOD SACRIFICE AT THE FEAST OF TRUMPETS: “Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: **but ye shall offer an offering made by fire unto the Lord.**”—*Leviticus 23:24-25*.

DAY OF ATONEMENT REQUIREMENTS

While the Day of Atonement is mentioned in *Leviticus 23:27-32*, its service is explained in careful detail in *Leviticus*, chapter 16. The family in Oklahoma which phoned me said that they also kept the Day of Atonement today. But this would require blood sacrifices:

BLOOD SACRIFICE AT THE DAY OF ATONEMENT: “Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. . . And he shall take of the congregation of the children of Israel **two kids of the goats for a sin offering, and one ram for a burnt offering.** And Aaron shall offer his **bullock of the sin offering**, which is for himself, and make an atonement for himself, and for his house. And he shall take **the two goats**, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord’s lot fell, and **offer him for a sin offering.** But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness. And Aaron shall bring **the bullock of the sin offering**, which is for himself, and shall make an atonement for himself, and for his house, and **shall kill the bullock of the sin offering** which is for himself. . . **And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood** with his finger seven times. **Then shall he kill the goat of the sin offering**, that is for the people, **and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat**. . . And he shall go out unto the altar that is before the Lord, and make an atonement for it; **and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.** And **he shall sprinkle of the blood upon it** with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.”—*Leviticus 16:3, 5-11, 14-15, 18-19*.

TABERNACLES REQUIREMENTS

BLOOD SACRIFICE AT THE FEAST OF TABERNACLES: “Seven days ye shall offer an offering made by fire unto the Lord: **on the eighth day** shall be an holy convocation unto you; and **ye shall offer an offering made by fire** unto the Lord.”—*Leviticus 23:36*.

“Rivers of blood . . . flowed at the harvest thanksgiving [*feast of tabernacles*], when the sacrifices were offered in such large numbers.”—*1 Bible Commentary, 1107*.

Here are other regulations governing the proper observance of Pentecost:

“Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work therein. **Seven days ye shall offer an offering made by fire** unto the Lord: **on the eighth day** shall be an holy convocation unto you; and **ye shall offer an offering made by fire** unto the Lord: it is a solemn assembly; and ye shall do no servile work therein.”—*Leviticus 23:34-36*.

WHAT ABOUT PATRIARCHS AND PROPHETS, PAGES 540-541?

If “rivers of blood” (*IBC 1107*, quoted above) flowed at the Feast of Tabernacles, what is the meaning of the passage in *Patriarchs and Prophets* that it would be well for us to keep that feast today?

A careful reading of the passage clearly reveals that **it is not referring, in our day, to an actual observance of the Feast of Tabernacles, with its “rivers of blood,” but to a joyful fall camp meeting.** When the harvests of the year are past, several families can join together in a celebration of the future life, when the faithful will all live forever in heaven. Here is the passage:

“Well would it be for the people of God at the present time to have a Feast of Tabernacles—a **joyous commemoration of the blessings of God to them.** As the children of Israel celebrated the deliverance that God had wrought for their fathers, and His miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways He has devised for bringing us out from the world, and from the darkness of error, into the precious light of His grace and truth.”—*Patriarchs and Prophets, 540-541*.

First, this is not a command! “Well would it be” for us to do this, but it is not a requirement for salvation.

Second, this is not the keeping of the actual Old Testament feast. For there would be no blood sacrifices on the occasion.

Third, it would, indeed, be well for faithful believers if they could take time for such a gathering! The Spirit of Prophecy recommends it; so we do also.

But, once again, let us emphasize that this passage is not a command from God to keep the Old Testament feast days!

OTHER STATEMENTS ABOUT THE KEEPING OF FEAST DAYS AFTER CALVARY

CALVARY WAS THE DIVIDING POINT

“Then, said the angel, ‘He shall confirm the covenant with many for one week [seven years].’ For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself; and afterward by the apostles. **‘In the midst of the week He shall cause the sacrifice and the oblation to cease.’** Daniel 9:27. **In the spring of A.D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed.** The time had come for the earthly sacrifice and oblation to cease.”—*Desire of Ages*, 233.

Someone will reply that the above prophecy is not referring to termination of the yearly feast days. —Yet it was at the yearly feasts that the vast majority of the crucial, ritual, blood sacrifices occurred!

Prior to the death of Christ, not to offer blood sacrifices would—like the bloodless offering of Cain—be an offense to God; for it would be a rejection of the Redeemer to come. **After the death of Christ, the offering of blood sacrifices would be “an insult to Jehovah,” and a renunciation by the professed believer of Christ’s atonement.** Read these two passages:

“It was Christ’s desire to leave to His disciples **an ordinance [foot washing and the Lord’s Supper] that would do for them the very thing they needed—that would serve to disentangle them from the rites and ceremonies** which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. **To continue these rites would be an insult to Jehovah.**”—*5 Bible Commentary*, 1139-1140.

“In the Galatian churches, open, unmasked error was supplanting the gospel message. **Christ, the true foundation of the faith, was virtually renounced for the obsolete ceremonies of Judaism.** The apostle saw that if the believers in Galatia were saved from the dangerous influences which threatened them, the most decisive measures must be taken, the sharpest warnings given.”—*Acts of the Apostles*, 385.

Christ’s death on Calvary not only ended the sacrificial system of daily and feast-day offerings,—it also brought an end to the meaning, in the eyes of God, of the Temple as well.

“Christ’s prediction regarding the destruction of the temple was a lesson on the purification of religion, by making of none effect forms and ceremonies. He announced Himself greater than the temple, and stood forth proclaiming, ‘I am the way, the truth, and the life.’ **He was the one in whom all the Jewish cer-**

emony and typical service was to find its fulfillment. He stood forth in the place of the temple; all the offices of the church centered in Himself alone.

“In the past, Christ had been approached through forms and ceremonies, but now He was upon the earth, calling attention directly to Himself.”—*Fundamentals of Education*, 399.

Christ at His death forever ended one economy and system of festival gatherings; and He started a new economy and symbolic gatherings: baptism, foot washing, and the Lord’s supper.

“Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages.”—*Desire of Ages*, 652.

All of the ceremonies done at the Temple were to end at Calvary. The types and shadows, including the annual feast days, were to end at Christ’s death.

“The ceremonies connected with the services of the temple, prefiguring Christ in types and shadows, were taken away at the time of the crucifixion, because on the cross type met antitype in the death of the true and perfect offering, the Lamb of God.”—*6 Bible Commentary*, 1115-1116.

We dare not cling to obsolete forms and, by so doing, reject Christ as our Saviour!

“Christ’s mission was not understood by the people of His time. The manner of His coming was not in accordance with their expectations. **The Lord Jesus was the foundation of the whole Jewish economy. Its imposing services were of divine appointment. They were designed to teach the people that at the time appointed One would come to whom those ceremonies pointed.**

“But the Jews had exalted the forms and ceremonies and had lost sight of their object. The traditions, maxims, and enactments of men hid from them the lessons which God intended to convey. These maxims and traditions became an obstacle to their understanding and practice of true religion. And when the Reality came, in the person of Christ, they did not recognize in Him the fulfillment of all their types, the substance of all their shadows. **They rejected the antitype, and clung to their types and useless ceremonies.**”—*Christ’s Object Lessons*, 34-35.

We dare not return to the Galatian error!

“In the Galatian churches, open, unmasked error

Should We Keep the New Moon Feast? Should We Keep the Feast Days?

**PART THREE
OF THREE**

Continued from the preceding tract in this series

was supplanting the gospel message. Christ, the true foundation of the faith, was virtually renounced for the obsolete ceremonies of Judaism. The apostle saw that if the believers in Galatia were saved from the dangerous influences which threatened them, the most decisive measures must be taken, the sharpest warnings given.—*Acts of the Apostles*, 385.

Here is a remarkably clear statement of the danger inherent in the error now being presented to us, to retain the feast day observances after Calvary:

“While the apostles united with the ministers and lay members at Antioch in an earnest effort to win many souls to Christ, certain Jewish believers from Judea ‘of the sect of the Pharisees’ succeeded in introducing a question that soon led to widespread controversy in the church and brought consternation to the believing Gentiles. With great assurance these Judaizing teachers asserted that in order to be saved, one must be circumcised and must keep the entire ceremonial law.

“Paul and Barnabas met **this false doctrine** with promptness and opposed the introduction of the subject to the Gentiles. On the other hand, many of the believing Jews of Antioch favored the position of the brethren recently come from Judea.

“The Jewish converts generally were not inclined to move as rapidly as the providence of God opened the way. From the result of the apostles’ labors among the Gentiles it was evident that the converts among the latter people would far exceed the Jewish converts in number. **The Jews feared that if the restrictions and ceremonies of their law were not made obligatory upon the Gentiles** as a condition of church fellowship, the national peculiarities of the Jews, which had hitherto kept them distinct from all other people, would finally disappear from among those who received the gospel message.

“**The Jews had always prided themselves upon their divinely appointed services**, and many of those who had been converted to the faith of Christ still felt that since God had once clearly outlined the Hebrew manner of worship, it was improbable that He would ever authorize a change in any of its specifications. **They insisted that the Jewish laws and ceremonies should be incorporated into the rites of the Christian religion.** They were slow to discern that **all the sacrificial offerings had but prefigured the death of the Son of God, in which type met antitype, and after which the rites and ceremonies of the Mosaic dispensation were no longer binding.**”—*Acts of the Apostles*, 188-189.

“The typical service and the ceremonies con-

nected with it were abolished at the cross. The great antitypical Lamb of God had become an offering for guilty man, and **the shadow ceased** in the substance. Paul was seeking to bring the minds of men to the great truth for the time; but these who claimed to be followers of Jesus were wholly absorbed in teaching the tradition of the Jews, and the obligation of circumcision.”—*Review*, May 29, 1888; 6BC 1061.

Later in this research report, it will be shown that **circumcision was also done away at the cross, even though it did not appear to prefigure the death of Christ. It was one of the ceremonies that was taken away. In the same way, there may appear to be portions of the ceremonies of the feast days which could now be kept as long as no blood sacrifices were offered. But no, the entire system had to be swept away!**

The next statement reveals that by continuing to observe these types and ceremonies—we are rejecting Christ!

“**The apostle showed that religion does not consist in rites and ceremonies, creeds and theories.** If it did, the natural man could understand it by investigation, as he understands worldly things. Paul taught that religion is a practical, saving energy, a principle wholly from God, a personal experience of God’s renewing power upon the soul.

“He showed how Moses had pointed Israel forward to Christ as that Prophet whom they were to hear; how all the prophets had testified of Him as God’s great remedy for sin, the guiltless One who was to bear the sins of the guilty. He did not find fault with their observance of forms and ceremonies, but **showed that while they maintained the ritual service with great exactness, they were rejecting Him who was the antitype of all that system.**”—*Acts of the Apostles*, 451-452.

“Paul endeavored to direct the minds of his hearers to the one great Sacrifice for sin. **He pointed to the sacrifices that were shadows of good things to come, and then presented Christ as the antitype of all those ceremonies**—the object to which they pointed as the only source of life and hope for fallen man. Holy men of old were saved by faith in the blood of Christ. As they saw the dying agonies of the sacrificial victims they looked across the gulf of ages to the Lamb of God that was to take away the sin of the world.”—*Acts of the Apostles*, 424-425.

“**The greatest difficulty Paul had to meet arose from the influence of Judaizing teachers. These made him much trouble by causing dissension** in the church at Corinth. **They were continually presenting the virtues of the ceremonies of the law, exalting these ceremonies above the gospel of Christ, and condemning Paul because he did not urge them upon the new converts . . .**

“**The types and shadows of the sacrificial service,**

with the prophecies, gave the Israelites a veiled, indistinct view of the mercy and grace to be brought to the world by the revelation of Christ. To Moses was unfolded the significance of the types and shadows pointing to Christ. He saw to the end of that which was to be done away when, at the death of Christ, type met antitype.”—*1 Selected Messages, 236, 237.*

“After Christ died on the cross as a sin offering, the ceremonial law could have no force.”—*1 Selected Messages, 238.*

THE SHADOWS DIED, NOT THE MORAL LAW

“In the midst of the week He shall cause the sacrifice and the oblation to cease.’ In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease.”—*Great Controversy, 327-328.*

“The Lord instructed Moses definitely in regard to the ceremonial sacrifices which were to cease at the death of Christ. The system of sacrifices foreshadowed the offering of Christ as a Lamb without blemish.”—*Story of Redemption, 149.*

The ceremonial law primarily consisted of forms of worship and sacrifices. Those forms and ceremonies were abolished at Calvary, but the moral law of God remains.

“After the completion of the tabernacle He communicated with Moses from the cloud of glory above the mercy seat, and gave him full directions concerning the system of offerings and the forms of worship to be maintained in the sanctuary. The ceremonial law was thus given to Moses, and by him written in a book. But the law of Ten Commandments spoken from Sinai had been written by God Himself on the tables of stone, and was sacredly preserved in the ark.

“There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ ‘took . . . out of the way, nailing it to His cross.’ Colossians 2:14. But concerning the law of Ten Commandments the psalmist declares, ‘Forever, O Lord, Thy word is settled in heaven.’ Psalm 119:89. And Christ Himself says, ‘Think not that I am come to destroy the law . . . Verily I say unto you—making the assertion as emphatic as possible—‘till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.’ Matthew 5:17, 18. Here He teaches, not merely what

the claims of God’s law had been, and were then, but that these claims should hold as long as the heavens and the earth remain. **The law of God is as immutable as His throne. It will maintain its claims upon mankind in all ages . . .**

“While the Saviour’s death brought to an end the law of types and shadows, it did not in the least detract from the obligation of the moral law. On the contrary, the very fact that it was necessary for Christ to die in order to atone for the transgression of that law proves it to be immutable.”—*Patriarchs and Prophets, 364-365.*

WHAT REPLACED THE OLD TESTAMENT CEREMONIES?

Baptism, foot washing, and the Lord’s supper were given to us by Jesus as ordinances to replace the Old Testament ceremonies.

“In this ordinance [*foot washing*], Christ discharged His disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. These no longer possessed any virtue; for type was meeting antitype in Himself, the authority and foundation of all Jewish ordinances that pointed to Him as the great and only efficacious offering for the sins of the world. He gave this simple ordinance that it might be a special season when He Himself would always be present, to lead all participating in it to feel the pulse of their own conscience, to awaken them to an understanding of the lessons symbolized, to revive their memory, to convict of sin, and to receive their penitential repentance. He would teach them that brother is not to exalt himself above brother, that the dangers of disunion and strife shall be seen and appreciated; for the health and holy activity of the soul are involved.”—*5 Bible Commentary, 1139.*

The sacrifices and festival services, instituted by Moses, were abolished at Calvary and replaced by the ordinances of foot washing and the Lord’s supper.

“He [*Christ*] put an end to the sacrifices which for four thousand years had been offered. In the place of the national festival which the Jewish people had observed, He instituted a memorial service, in the ceremony of feet washing, and the sacramental supper, to be observed by His followers through all time and in every country. These should ever repeat Christ’s act, that all may see that true service called for unselfish ministry.”—*5 Bible Commentary, 1139.*

Those who today believe that everyone must keep the feast days, read this:

“This ordinance [*foot washing*] does not speak so largely to man’s intellectual capacity as to his heart. His moral and spiritual nature needs it. If His disciples had not needed this, it would not have been left for them as Christ’s last established ordinance in connection with, and including, the last supper. **It was Christ’s desire to leave to His disciples an ordinance that would do for them the very thing they needed—that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made**

Should We Keep the Feast Days?

no longer of any force. To continue these rites would be an INSULT to Jehovah.—5 *Bible Commentary*, 1139-1140 [emphasis mine].

“Oh, how Christ longed to open to Israel the precious treasures of the truth! But such was their spiritual blindness that it was impossible to reveal to them the truths relating to His kingdom. **They clung to their creed and their useless ceremonies when the truth of Heaven awaited their acceptance.** They spent their money for chaff and husks, when the bread of life was within their reach. **Why did they not go to the Word of God, and search diligently to know whether they were in error?**”—*Desire of Ages*, 241-242.

THE SERVICES DONE AT THE TEMPLE WERE ANNULLED AT CALVARY

All of the services of the feast days—all of them—were done at the Temple. Yet the death of Christ abolished those services. It was the death knell of the continued existence of the Temple itself.

“[On the afternoon that Christ died] the high priest from Golgotha was there, splendidly robed in his sacerdotal garments. White-turbaned priests, full of activity, performed their duties. But some present were not at rest as the blood of bulls and goats was offered for sin. **They were not conscious that type had met antitype, that an infinite sacrifice had been made for the sins of the world. They knew not that there was no further value in the performance of the ritual service.**”—*Desire of Ages*, 774.

“The ceremonies connected with the services of the temple, prefiguring Christ in types and shadows, were taken away at the time of the crucifixion, because on the cross type met antitype in the death of the true and perfect offering, the Lamb of God.”—6 *Bible Commentary*, 1115-1116.

Please, my friend, do not let Satan draw you away from the special truths for this time that you need to give to the world (the Bible Sabbath, moral law of God, third angel’s message, etc.)—by wrapping about you a special snare.

“Satan rejoiced that the Jews were safe in his snare. They still continued their useless forms, their sacrifices, and ordinances. As Jesus hung upon the cross and cried, ‘It is finished,’ the veil of the temple was rent in twain from top to bottom, to signify that God would no longer meet with the priests in the temple, to accept their sacrifices and ordinances, and also to show that the partition wall between the Jews and the Gentiles was broken down. Jesus had made an offering of Himself for both, and if saved at all, both must believe in Him as the only offering for sin, the Saviour of the world.”—*Early Writings*, 209.

“The Jews who rejected the light given at Christ’s first advent, and refused to believe on Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, the Jews were left in total darkness to continue their useless sac-

rifices and offerings. The ministration of types and shadows had ceased. That door by which men had formerly found access to God was no longer open. The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. To them the door was shut. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation.”—*Great Controversy*, 430.

TWO TYPES OF ORDINANCES

There were two types of ordinances, the Mosaic kind which pointed to Christ’s death and were fulfilled and ended at that time. The other type predated Moses and included tithing and marriage.

“Such [referring to the experience of Abraham and Jacob in paying tithe] was the practice of patriarchs and prophets **before the establishment of the Jews as a nation.** But when Israel became a distinct people, the Lord gave them definite instruction upon this point: ‘All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord’s: it is holy unto the Lord.’ **This law was not to pass away with the ordinances and sacrificial offerings that typified Christ.** As long as God has a people upon the earth, His claims upon them will be the same.”—*Christian Stewardship*, 67.

“‘Bring ye all the tithes into the storehouse, that there may be meat in Mine house.’ This is not a request of man; **it is one of God’s ordinances,** whereby His work may be sustained and carried on in the world.”—*Testimonies to Ministers*, 307.

“Those who regard the marriage relation as one of God’s sacred ordinances, guarded by His holy precept, will be controlled by the dictates of reason.”—2 *Selected Messages*, 440.

CIRCUMCISION WAS ALSO ABOLISHED

It is a remarkable fact that circumcision, which would appear not to foreshadow the death of Christ, was also abolished at the cross. Some may say that the feast days are still required, while their blood sacrifices no longer are. But the entire system of types and shadows was swept away—even many things which did not appear to be types or shadows of Christ’s death. The abolition of circumcision was a clear evidence of this truth.

Circumcision was a pledge to fulfill the conditions of God’s covenant (3SG 297; SR 147), obey God’s law (DA 50; PP 363), and remain separated from idolatry (PP 138, 363-364; SR 146-147). It was a sign of Israel’s covenant with God (PP 364, 485; SR 147). —Yet it was valueless after Christ’s death (6BC 1061)!

“Certain Jews from Judea raised a general consternation among the believing Gentiles by agitating the question of circumcision. **They asserted, with great assurance, that none could be saved without being circumcised** and keeping the entire ceremonial law.

"This was an important question, and one which affected the church in a very great degree. Paul and Barnabas met it with promptness, and opposed introducing the subject to the Gentiles."—*Story of Redemption*, 304-305.

"He [Paul] believed and taught circumcision or uncircumcision to be nothing and the gospel of Christ everything."—*Acts of the Apostles*, 204.

"There were those in Paul's day who were constantly dwelling upon **circumcision**, and they could bring plenty of proof from the Bible to show its obligation on the Jews; **but this teaching was of no consequence at this time; for Christ had died upon Calvary's cross, and circumcision in the flesh could not be of any further value.**

"The typical service and the ceremonies connected with it were abolished at the cross. The great anti-typical Lamb of God had become an offering for guilty man, and the shadow ceased in the substance. Paul was seeking to bring the minds of men to the great truth for the time; **but these who claimed to be followers of Jesus were wholly absorbed in teaching the tradition of the Jews, and the obligation of circumcision.**"—*6 Bible Commentary*, 1061.

"They were to be urged to keep the commandments and to lead holy lives. They were also to be assured that **the men who had declared circumcision to be binding were not authorized to do so.**"—*Acts of the Apostles*, 195.

"Christ's sacrifice is the glorious fulfillment of the whole Jewish economy."—*7 Bible Commentary*, 932.

"In the Galatian churches, open, unmasked error

was supplanting the gospel message. Christ, the true foundation of the faith, was virtually renounced for the obsolete ceremonies of Judaism. The apostle saw that if the believers in Galatia were saved from the dangerous influences which threatened them, the most decisive measures must be taken, the sharpest warnings given."—*Acts of the Apostles*, 385.

"In his ministry, Paul was often compelled to stand alone. **He was specially taught of God and dared make no concessions that would involve principle.** At times the burden was heavy, but Paul stood firm for the right. He realized that the church must never be brought under the control of human power. **The traditions and maxims of men must not take the place of revealed truth.** The advance of the gospel message must not be hindered by the prejudices and preferences of men, whatever might be their position in the church.

"Paul had dedicated himself and all his powers to the service of God. **He had received the truths of the gospel direct from heaven, and throughout his ministry he maintained a vital connection with heavenly agencies. He had been taught by God regarding the binding of unnecessary burdens upon the Gentile Christians; thus when the Judaizing believers introduced into the Antioch church the question of circumcision, Paul knew the mind of the Spirit of God concerning such teaching and took a firm and unyielding position which brought to the churches freedom from Jewish rites and ceremonies.**"—*Acts of the Apostles*, 199-200.

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