

Bible Lesson: Jesus and Paul Kept the Feast Days

Foundation Principle

The Messiah said the law would not pass away.

Matthew 5:17–18 (KJV)

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

The feast days were commanded in the law.

Leviticus 23:2 (KJV)

“Speak unto the children of Israel, and say unto them, Concerning the feasts of YAH, which ye shall proclaim to be holy convocations, even these are **my** feasts.”

Part 1 — Jesus Kept the Feast Days

Passover Observed in His Youth

Luke 2:41–42 (KJV)

“Now his parents went to Jerusalem every year at the feast of the passover.

And when he was twelve years old, they went up to Jerusalem after the custom of the feast.”

This shows the pattern of Messiah’s family: **Passover every year according to the custom of the feast.**

Jesus Went to Jerusalem for Passover

John 2:13 (KJV)

“And the Jews' passover was at hand, and Jesus went up to Jerusalem.”

John 2:23 (KJV)

“Now when he was in Jerusalem **at the passover**, in the feast day, many believed in his name, when they saw the miracles which he did.”

Jesus Went Up to the Feast of Tabernacles

John 7:2 (KJV)

“Now the **Jews' feast of tabernacles** was at hand.”

John 7:8–10 (KJV)

“Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.”

John 7:14 (KJV)

“Now about the midst of the feast Jesus went up into the temple, and taught.”

John 7:37 (KJV)

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.”

Jesus at the Feast of Dedication

John 10:22–23 (KJV)

“And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch.”

Jesus Deliberately Kept the Passover

Matthew 26:17–19 (KJV)

“Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover.”

Luke 22:15 (KJV)

“And he said unto them, With desire I have desired to eat this passover with you before I suffer.”

Messiah did not abolish Passover.
He **kept it**.

It is **not explicitly recorded** in the Gospels that Messiah kept:

- Pentecost (Feast of Weeks)
- Feast of Trumpets
- Day of Atonement

But that does NOT mean He did not keep them.

1. WHAT IS EXPLICITLY RECORDED

There are feast days that **ARE directly recorded**:

Passover

Luke 22:15 (KJV)

“And he said unto them, With desire I have desired to eat this passover with you before I suffer:”

Feast Attendance Pattern

John 7:2, 8–10 (KJV)

“Now the Jews' feast of tabernacles was at hand...

Go ye up unto this feast: I go not up yet unto this feast...

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.”

So we clearly see:

- He kept Passover
 - He attended feast days in general
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2. WHAT SCRIPTURE ALSO MAKES CLEAR

Even though not every feast is individually listed, Scripture gives us **principles that close the gap**

He Kept the Law Perfectly

John 15:10 (KJV)

“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.”

1 Peter 2:22 (KJV)

“Who did no sin, neither was guile found in his mouth:”

1 John 3:4 (KJV)

“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”

👉 If sin = breaking the law

👉 And Messiah had **no sin**

👉 Then He did **not break the law**

3. THE LAW REQUIRED THESE FEASTS

Pentecost (Feast of Weeks)

Leviticus 23:15–16 (KJV)

“And ye shall count unto you from the morrow after the sabbath... seven sabbaths shall be complete:

Even unto the morrow after the seventh sabbath shall ye number fifty days...”

Trumpets

Leviticus 23:24 (KJV)

“In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets...”

Atonement

Leviticus 23:27 (KJV)

“Also on the tenth day of this seventh month there shall be a day of atonement...”

Mandatory Appearance

Deuteronomy 16:16 (KJV)

“Three times in a year shall all thy males appear before the LORD thy God... in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles...”

👉 That includes:

- Unleavened Bread (Passover season) ✓ recorded
- Weeks (Pentecost)
- Tabernacles ✓ recorded (John 7)

4. WHAT THIS MEANS LOGICALLY AND SCRIPTURALLY

If Messiah:

- kept the commandments
- committed no sin
- obeyed Torah fully

Then:

👉 He **must have kept Pentecost** (required feast)

👉 He **must have honored Trumpets and Atonement** (appointed holy convocations)

The absence of a written narrative does **not equal absence of obedience**

5. WHY EVERYTHING IS NOT RECORDED

Scripture itself tells you this:

John 21:25 (KJV)

“And there are also many other things which Jesus did, the which, if they should be written every one...”

So the Gospel accounts are:

- selective
- focused on key events
- not a full daily log of His life

6. ADDITIONAL INDIRECT EVIDENCE

He Was Recognized as Lawful

Luke 2:22–24 (KJV)

Shows His parents raising Him according to the law.

Luke 4:16 (KJV)

“And, as his custom was, he went into the synagogue on the sabbath day...”

👉 “As his custom was” = habitual obedience

7. KEY PRINCIPLE YOU MUST NOT MISS

This is where many go wrong:

They say:

“If it’s not written that He kept it, maybe He didn’t.”

But Scripture defines righteousness differently.

👉 You do not assume disobedience unless Scripture **states disobedience**

And Scripture states the opposite:

Hebrews 4:15 (KJV)

“...yet without sin.”

8. THE REAL ISSUE

The real question is not:

“Is it recorded?”

The real question is:

👉 **Did He obey the law or not?**

If someone claims:

- Messiah did NOT keep those feasts

Then they are indirectly saying:

👉 He broke the law

👉 Which would make Him a sinner

That contradicts Scripture completely.

FINAL CONCLUSION

- It is **not explicitly recorded** that Messiah kept Pentecost, Trumpets, or Atonement
- But Scripture **proves He did**, because:
 - He kept the commandments
 - He had no sin
 - The law required those observances

👉 Therefore, He did not neglect them.

WATCHMAN WARNING

Be careful of arguments built on **silence instead of Scripture**

Because that same logic could be used to:

- remove commandments
- justify disobedience
- create false doctrine

But the truth stands:

Matthew 4:4 (KJV)

“...Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

Not by what is missing...

but by what is written.

The fact that these holy days point to Messiah does **not** weaken them. It actually shows why they matter. A thing does not become worthless because it testifies of Him. It becomes more meaningful.

PENTECOST, TRUMPETS, AND ATONEMENT — HOW THEY TESTIFY OF MESSIAH

1. PENTECOST / FEAST OF WEEKS

The command

Leviticus 23:15–17 (KJV)

“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 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.”

What happened in the New Testament

Acts 2:1–4 (KJV)

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

Literal meaning

Pentecost was already an appointed feast in the law. Then on that very day, the Spirit was poured out. That is not random. That shows the day was prophetically loaded.

This does **not** say the day was abolished. It shows YAH used that appointed day to reveal a greater work through Messiah.

Why this strengthens the feast instead of removing it

If YAH chose the day of Pentecost to pour out the Spirit, then the day still has meaning in His plan.

A signpost is not thrown away because you reached a deeper understanding of the road. The signpost still tells the truth.

Supporting precepts

Acts 2:16–18 (KJV)

“But this is that which was spoken by the prophet Joel;

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:”

Jeremiah 31:33 (KJV)

“But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”

The Spirit being poured out does not remove the law. It helps write the law in the heart.

So Pentecost points to Messiah’s work and the giving of the Spirit, but that does not make obedience unnecessary. It shows how YAH empowers obedience.

2. FEAST OF TRUMPETS

The command

Leviticus 23:23–25 (KJV)

“And the LORD spake unto Moses, saying,

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.”

What trumpets point to

In Scripture, trumpets are tied to:

- gathering
- warning
- alarm
- assembly
- the coming of YAH
- warfare
- kingdom proclamation

Messiah and the trumpet

Matthew 24:30–31 (KJV)

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”

1 Corinthians 15:51–52 (KJV)

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”

1 Thessalonians 4:16 (KJV)

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:”

Literal meaning

Trumpets point forward to:

- warning before judgment
- the gathering of the elect
- resurrection
- the appearing of Messiah
- the proclamation of divine rule

So the feast is prophetic. It teaches watchfulness.

Why this strengthens the feast instead of removing it

If the day points to Messiah’s return, then it still teaches something future. It is not empty. It is a shadow of things to come.

Colossians 2:16–17 (KJV)

“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.”

Notice: “things to come.” Trumpets clearly points ahead.

So if a day teaches the coming trumpet, the gathering, and the appearing of the King, why would a righteous man despise it?

Watchman connection

Ezekiel 33:3–6 (KJV)

“If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.”

Trumpets is not just ceremony. It is warning language. It calls men to wake up.

3. DAY OF ATONEMENT

The command

Leviticus 23:26–32 (KJV)

“And the LORD spake unto Moses, saying,

Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.

It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.”

Messiah and atonement

Romans 5:8–11 (KJV)

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.”

Hebrews 9:11–12 (KJV)

“But Christ being come an high priest of good things to come, by a greater and more perfect

tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”

Hebrews 9:24–26 (KJV)

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”

Literal meaning

The sacrifices tied to atonement pointed to Messiah’s blood. He is the true atoning sacrifice. He is the true High Priest.

But notice carefully: that does not make repentance, humility, confession, or afflicting the soul unnecessary. In fact, it makes them more serious.

The day teaches:

- sin is deadly
- blood is necessary
- man cannot cover himself
- reconciliation comes by YAH’s provision
- the sinner must humble himself

Why this strengthens the feast instead of removing it

If the day points to the seriousness of sin and the necessity of atonement, then Messiah fulfills its meaning at the highest level.

That does not make the lesson vanish. It magnifies it.

If anything, a believer should keep such a day with even more understanding, trembling, and sincerity.

Supporting warning

Hebrews 10:26–29 (KJV)

“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

He that despised Moses' law died without mercy under two or three witnesses:

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

That is Day of Atonement language intensified, not weakened.

4. FULFILLMENT DOES NOT MEAN ABOLITION

This is where many stumble.

They treat “fulfilled” as though it means “discarded.”

But Messiah said:

Matthew 5:17–18 (KJV)

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

He expressly said:

- not destroy
- not one jot or tittle passes

So fulfillment cannot honestly mean cancellation.

It means bringing to full meaning, full expression, full witness, full manifestation.

5. THE FEASTS TEACH MESSIAH — THAT IS WHY THEY STILL MATTER

The holy days are not rivals to Messiah. They testify of Him.

Passover

Points to the Lamb

Unleavened Bread

Points to putting away sin

Firstfruits

Points to resurrection

1 Corinthians 15:20 (KJV)

“But now is Christ risen from the dead, and become the firstfruits of them that slept.”

Pentecost

Points to the outpouring of the Spirit and the ingathering

Trumpets

Points to warning, gathering, and the coming King

Atonement

Points to reconciliation by blood and afflicting the soul

Tabernacles

Points to dwelling with YAH

Zechariah 14:16 (KJV)

“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.”

That future text alone should make men slow to mock YAH’s feast days.

6. WHY BELIEVERS SHOULD NOT DESPISE THESE DAYS

Because to despise what points to Messiah is strange. If a feast teaches His work, His kingdom, His return, His atonement, His Spirit, or His dwelling with His people, why would a believer say it has no value?

That is like saying:

“I love the King, but I hate the memorials He gave.”

That is not wisdom.

7. THE TRUE NEW COVENANT DIRECTION

The new covenant does not remove YAH’s order. It internalizes it.

Hebrews 8:10 (KJV)

“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts...”

Not:

- I will erase my laws
- I will make my appointments meaningless
- I will train them to ignore what I commanded

No. He writes His laws in the heart.

8. FINAL CONCLUSION

Yes:

- Pentecost is fulfilled in the outpouring of the Spirit
- Trumpets points prophetically to warning, gathering, resurrection, and Messiah’s appearing
- Atonement points to the blood, priesthood, and reconciling work of Messiah

But that fulfillment does **not** weaken the case for keeping them.

It strengthens it, because now we see:

- what they teach
- who they testify of
- how serious they are
- how they fit into YAH's plan

They are not empty rituals when kept in truth. They are holy appointments that proclaim Messiah.

CLOSING WARNING

A man should be careful not to call meaningless what YAH made meaningful.

Psalm 111:7–8 (KJV)

“The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness.”

1 John 5:3 (KJV)

“For this is the love of God, that we keep his commandments: and his commandments are not grievous.”

Ecclesiastes 12:13 (KJV)

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.”

The holy days do not compete with Messiah. They witness of Him.

Part 2 — Paul Kept the Feast Days

Paul Said to Keep the Feast

1 Corinthians 5:7–8 (KJV)

“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

Paul did not say the feast was abolished. He said “**let us keep the feast.**”

Paul Observed the Days of Unleavened Bread

Acts 20:6 (KJV)

“And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.”

Luke records Paul's travel according to the **feast calendar**.

Paul Hurried to Pentecost

Acts 20:16 (KJV)

“For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.”

Paul was trying to **arrive in Jerusalem for Pentecost**.

Paul Stayed Somewhere Until Pentecost

1 Corinthians 16:8 (KJV)

“But I will tarry at Ephesus until Pentecost.”

Paul planned his ministry around the feast calendar.

Paul Said He Must Keep the Feast

Acts 18:21 (KJV)

“But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if Elohim will. And he sailed from Ephesus.”

Paul said plainly:

“I must by all means keep this feast.”

Paul Still Reckoned Time by the Day of Atonement

Acts 27:9 (KJV)

“Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them.”

“The fast” refers to **the Day of Atonement**.

Part 3 — Paul Said He Did Not Break the Law

Acts 25:8 (KJV)

“While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.”

Acts 28:17 (KJV)

“And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.”

Paul denied ever violating the law or customs.

Part 4 — The Apostles Continued the Feast Calendar

Even after Messiah’s resurrection, the feast calendar continued.

Acts 2:1 (KJV)

“And when the day of Pentecost was fully come, they were all with one accord in one place.”

Pentecost is a feast from **Leviticus 23**.

Final Conclusion

The New Testament shows clearly:

Jesus

- kept Passover
- attended Tabernacles
- taught during the feasts
- desired to eat Passover with his disciples

Paul

- said **“let us keep the feast”**
- traveled according to feast days
- hurried to Pentecost
- said he must keep the feast
- denied breaking the law

The apostles

- were gathered for Pentecost after the resurrection

Therefore the New Testament does **not show the feasts being abandoned**, but rather **continued observance among the disciples**.

SECTION TWO: PASSAGES OFTEN USED TO ARGUE AGAINST OBEDIENCE

This section must be handled carefully, because many men take a few verses from Paul, remove them from their setting, and then use them to overthrow the plain commandments of YAH. But the Scriptures cannot be broken. Paul cannot be teaching against the commandments when the rest of Scripture says the commandments are holy, just, good, and forever.

So we will go passage by passage.

1. COLOSSIANS 2:16–17

The Passage

Colossians 2:16–17 (KJV)

“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.”

This is one of the main passages people use to say, “See? You do not have to keep feast days or sabbaths anymore.”

But that is not what Paul said.

What Paul Actually Said

Paul did **not** say:

- do not keep the holy days
- do not keep the sabbath
- those things are abolished
- those things were evil
- those things no longer matter

He said:

“Let no man therefore judge you...”

That means the Colossian believers were being criticized or condemned by others **in connection with** meat, drink, holydays, new moons, and sabbath days.

The plain reading is not that they had stopped doing these things, but that they were being judged **regarding** these things.

In other words, the issue is not abolition. The issue is **judgment from outsiders**.

Read the Context

Colossians 2:8 (KJV)

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”

Paul warns against:

- philosophy
- vain deceit
- tradition of men
- rudiments of the world

So the danger in the chapter is not the law of YAH. The danger is **human tradition and worldly ordinances**.

Colossians 2:20–22 (KJV)

“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,
(Touch not; taste not; handle not;
Which all are to perish with the using;) after the commandments and doctrines of men?”

Notice that carefully. Paul defines the problem as:

“the commandments and doctrines of men.”

So Colossians 2 is not attacking the commandments of YAH. It is attacking **man-made religion**.

“A Shadow of Things to Come”

Colossians 2:17 (KJV)

“Which are a shadow of things to come; but the body is of Christ.”

People often say, “A shadow means it is over.”

But Paul did not say the shadow **was** done away. He said these things **are** a shadow “of things to come.”

That wording matters.

A shadow points to something real. The fact that a thing is a shadow does not make it false or useless. It means it teaches, points, and testifies.

The feast days, sabbaths, and new moons teach prophetic truth. They point to Messiah and to YAH’s plan. That is not an argument to discard them. It is an argument that they are meaningful.

Supporting Precepts

Isaiah 66:22–23 (KJV)

“For as the new heavens and the new earth, which I will make, shall remain before me, saith YAH, 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 YAH.”

If new moons and sabbaths appear even in the age to come, then Colossians 2 cannot mean they were abolished.

Literal Conclusion on Colossians 2

Colossians 2:16–17 does **not** teach the abolition of YAH’s holy times. It teaches that believers were not to let men judge or condemn them concerning these things, especially through man-made religious rules and traditions.

2. GALATIANS 4:9–11

The Passage

Galatians 4:9–11 (KJV)

“But now, after that ye have known Elohim, or rather are known of Elohim, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

Ye observe days, and months, and times, and years.

I am afraid of you, lest I have bestowed upon you labour in vain.”

Many people say this means keeping special days is bondage.

But again, we must ask: **what days?**

Are these the commandments of YAH, or something else?

The Context of Galatians

Before knowing YAH, the Galatians had been pagans.

Galatians 4:8 (KJV)

“Howbeit then, when ye knew not Elohim, ye did service unto them which by nature are no Elohims.”

That is crucial.

Before coming to the truth, they served **false Elohims**.

Then Paul says:

Galatians 4:9 (KJV)

“But now, after that ye have known Elohim... how turn ye again to the weak and beggarly elements...”

He says they were turning **again** to something.

That means he is not speaking about the holy commandments of YAH that they had never known as pagans. He is speaking of a return to their former pagan-style bondage, their old religious system, or a fleshly system of ritual dependence apart from faith and obedience.

The word “again” destroys the common argument. You cannot “again” return to something you never had before.

Why It Cannot Mean YAH’s Holy Days

The feast days, sabbaths, and appointed times of YAH are not “weak and beggarly.” Scripture does not describe them that way.

Psalm 19:7–8 (KJV)

“The law of YAH is perfect, converting the soul: the testimony of YAH is sure, making wise the simple.

The statutes of YAH are right, rejoicing the heart: the commandment of YAH is pure, enlightening the eyes.”

Romans 7:12 (KJV)

“Wherefore the law is holy, and the commandment holy, and just, and good.”

So Paul cannot be calling YAH’s commandments weak and beggarly when elsewhere Scripture says they are holy, just, good, perfect, and right.

What the Bondage Was

Galatians is heavily concerned with people seeking justification through fleshly systems and carnal confidence rather than faithful obedience through Messiah.

Galatians 5:1 (KJV)

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

The problem is not obedient walking with YAH. The problem is trying to be justified through the flesh, through circumcision as a means of merit, and through a return to religious bondage.

Literal Conclusion on Galatians 4

Galatians 4:9–11 is not a condemnation of YAH’s feast days or sabbaths. It is a rebuke of turning back into former bondage and fleshly religious dependence. Paul is not calling YAH’s holy times weak and beggarly. He is warning against corrupt religious bondage.

3. ROMANS 14

The Passage

People often appeal to Romans 14 and say, “One man esteems one day above another, another esteems every day alike. Therefore sabbath and feast days are optional.”

Let us read it.

Romans 14:5–6 (KJV)

“One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

He that regardeth the day, regardeth it unto YAH; and he that regardeth not the day, to YAH he doth not regard it. He that eateth, eateth to YAH, for he giveth Elohim thanks; and he that eateth not, to YAH he eateth not, and giveth Elohim thanks.”

The Context Is Eating and Fasting Disputes

Romans 14 is about disputes over:

- eating
- herbs
- doubtful disputations
- personal scruples

Romans 14:1–3 (KJV)

“Him that is weak in the faith receive ye, but not to doubtful disputations.

For one believeth that he may eat all things: another, who is weak, eateth herbs.

Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for Elohim hath received him.”

The chapter begins with food disputes. So when it later says one esteems one day above another, the context strongly suggests voluntary days associated with fasting or personal devotion, not the commanded sabbaths of YAH.

Why This Cannot Abolish the Sabbath

No man has authority to make YAH’s commandments optional.

Exodus 20:8–10 (KJV)

“Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of YAH thy Elohim: in it thou shalt not do any work...”

Paul cannot mean, “You may treat the sabbath however you want,” because YAH already commanded what the sabbath is.

Romans 14 speaks of matters where YAH had **not** given a direct command in that way—personal practices, eating matters, and doubtful disputations.

Key Phrase: “Doubtful Disputations”

Romans 14:1 (KJV)

“Him that is weak in the faith receive ye, but not to doubtful disputations.”

The sabbath is not a doubtful disputation. It is one of the Ten Commandments.

The feast days are not doubtful disputations. They are plainly written in Leviticus 23.

So Romans 14 cannot be used honestly to erase explicit commandments.

Literal Conclusion on Romans 14

Romans 14 deals with personal disputes over eating, fasting, and conscience in non-commanded matters. It does not give men permission to set aside YAH’s appointed times.

4. “CHRIST OUR PASSOVER”

The Passage

1 Corinthians 5:7 (KJV)

“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:”

Many people say, “Since Christ is our Passover, we no longer need Passover.”

But Paul does not say that.

In fact, he says the opposite in the next verse.

1 Corinthians 5:8 (KJV)

“Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

That is plain.

Paul says:

“Therefore let us keep the feast...”

Not abolish it.

Not forget it.

Not replace it with man's tradition.
Not say it is done away.

He says **keep the feast**.

Literal Meaning

Messiah being our Passover does not cancel Passover. It gives Passover its fullest meaning.

Just as Messiah being the Lamb does not abolish the truth behind the lamb, it fulfills and magnifies it.

The feast points to him. He is the substance to which it testifies. So instead of keeping it carnally or hypocritically, believers are to keep it with sincerity and truth.

Yahshua Himself Desired Passover

Luke 22:15 (KJV)

“And he said unto them, With desire I have desired to eat this passover with you before I suffer:”

Messiah did not despise Passover. He honored it.

The Apostolic Pattern

Acts 20:6 (KJV)

“And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.”

Acts 18:21 (KJV)

“But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if Elohim will. And he sailed from Ephesus.”

These passages show the continued relevance of the feast times among believers.

Literal Conclusion on “Christ Our Passover”

Messiah being our Passover does not abolish Passover. Scripture says, “**Therefore let us keep the feast.**” The feast remains meaningful, but must be kept in truth, without hypocrisy and sin.

5. THE BIGGER ERROR: MEN USING PAUL AGAINST YAH

A major problem in religion is that men take difficult sayings in Paul and use them to overthrow plain commandments from YAH.

But Peter already warned about this.

2 Peter 3:15–16 (KJV)

“And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.”

That is exactly what many do.

They **wrest** Paul’s writings to their own destruction.

If an interpretation of Paul makes him contradict:

- the law
- the prophets
- Messiah’s own words
- the apostles’ practice

then that interpretation is wrong.

6. MESSIAH’S OWN WORDS SET THE BOUNDARY

Whatever men try to do with Paul, Messiah already spoke clearly.

Matthew 5:17–19 (KJV)

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven...”

That settles the matter.

Whatever Paul means, he cannot mean that men are free to break YAH's commandments and teach others to do so.

7. THE RIGHT CONCLUSION

The passages often used against obedience do **not** abolish YAH's commandments.

Colossians 2

Does not say to stop keeping holy days or sabbaths. It says do not let men judge you concerning them, especially through man-made ordinances.

Galatians 4

Does not call YAH's holy days weak and beggarly. It rebukes returning to former bondage and corrupt religious systems.

Romans 14

Deals with doubtful disputations, food questions, and personal observances—not the commandments plainly given by YAH.

Christ our Passover

Does not cancel Passover. Paul says, **“Therefore let us keep the feast.”**

8. FINAL WATCHMAN WARNING

The danger is not in keeping what YAH commanded.
The danger is in men teaching rebellion while claiming liberty.

1 John 2:4 (KJV)

“He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.”

Ecclesiastes 12:13–14 (KJV)

“Let us hear the conclusion of the whole matter: Fear Elohim, and keep his commandments: for this is the whole duty of man.

For Elohim shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

Hebrews 10:26–27 (KJV)

“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”

So then, let no man use twisted interpretations to make void the commandments of YAH. Let every man repent, believe, and walk in obedience. The holy times of YAH are not a burden to the righteous; they are part of His order, His memorial, and His truth.