



The

KNOCK OUT BLOW

Chronicles

**Studies and Articles of Interest To
Davidian Seventh-day Adventists**

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How Does God Want Us to Keep the Ceremonial Feast Laws Today?

Introduction:

One of the many winds of doctrine blowing around Adventism today involves the issue of whether God wants us to keep the Ceremonial feast laws today or not. If so, then how are we to keep them is the question that many are asking today. To add to the confusion a myriad of false teachers, especially within conservative Adventist circles, are drawing converts to their way of thinking by strongly emphasizing certain passages from scripture saying that we have to literally keep the feast days at certain appointed days of the year. This has also become a major controversy in certain Davidian groups, most notably the Branch Davidians who follow the uninspired teachings of Ben and Louis Roden or one of their successor's, most notably Vernon Howell (a.k.a. David Koresh). In order to gain a clear bearing about our obligation we need to seek the firm foundation of God's word backed up by the Spirit of Prophecy to be our guide and shun all uninspired interpreters on this subject.

Q: Are we to literally keep the feasts and festivals today?

A: "We all know, moreover, that the Bible arrived with the Exodus movement; also that since that arrival, the Lord never bargained, as it were, with another people, and that they [ancient Israel, the Jews] were the only one to whom He ever committed the ceremonial covenants and all their rewards and promises."—**WHR 16** [bracket added]

"[ancient Israel, the Jews] were the only one to whom He ever committed the ceremonial covenants and all their rewards and promises."—White House Recruiter, p. 16

"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 wide-spread 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, pp. 188-89**

“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.”—**Patriarchs and Prophets, p. 365**

“Once before, Peter had reasoned with his brethren concerning the conversion of Cornelius and his friends, and his fellowship with them. As he on that occasion related how the Holy Spirit fell on the Gentiles he declared, “Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?” Acts 11:17. Now, with equal fervor and force, he said: “God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?” This yoke was not the law of Ten Commandments, as some who oppose the binding claims of the law assert; Peter here referred to the law of ceremonies, which was made null and void by the crucifixion of Christ.”—**Acts of the Apostles, p. 193.2**

“Broadly speaking, the law of Moses consists of three parts. The first is the Ceremonial law, the law of the temple—the sacrificial law. This law, of course, we today must not observe, except in antitype, for it foreshadowed things to come, particularly Christ’s first advent. Thus it is that if we had lived in Old Testament times and had failed to comply with the sacrificial law and system of that day, we would thereby have demonstrated unbelief in Christ, Who was to come. But since we are living in the Christian era, if we should now observe the typical sacrificial law and system, we should thereby demonstrate unbelief in Christ, Who has come.

And so, as this law was nailed to the cross (Col. 2:14), we need not, and must not, observe it now.”—**Timely Greetings, Vol. 2, No. 37, p 15**

The ordinances that were nailed to the cross include the feasts as shown by the following scriptures.

“For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast;

and against all the gods of Egypt I will execute judgment: I [am] the LORD. And the blood shall be to you for a token upon the houses where ye [are]: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy [you], when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an *ordinance* for ever.”—**Exo. 12:12-14**

“Thou shalt therefore keep this *ordinance* in his season from year to year.”—**Exo. 13:10**

And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the *ordinance of the passover*, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.”—**Num. 9:14**

“And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD... And the king commanded all the people, saying, Keep the passover unto the LORD your God, as [it is] written in the book of this covenant.”—**2 Kings 23:2, 21**

“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.’ But concerning the law of ten commandments the psalmist declares, ‘Forever, O Lord, thy word is settled in heaven.’—**Patriarchs and Prophets, pg. 365**

“The moral law was never a type or a shadow. It existed before man’s creation, and will endure as long as God’s throne remains. God could not change nor alter one precept of His law in order to save man; for the law is the foundation of His government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son

of God to offer Himself as a sacrifice for sin. He who knew no sin became sin for us. He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of His law.”—**Selected Messages, Vol. 1, pgs. 239-40**

Before we enter further into our study it is very important to have a clear understanding of the meaning and definition of a *type* and an *antitype* and to know the similarities and difference between them. This is one of the major sources of confusion regarding how we are to keep the ceremonial feast days today. Some of the common meanings for a “type” are:

- “By way of example”—R.V.
- “By way of figure.”—R.V. Margin.
- “But these things occurred to them typically.”—Emphatic Diaglott.
- “All this kept happening to them with a figurative meaning.”—Weymouth.

Type is defined as: “a figure, emblem, or symbol; a symbol or figure of something to come; a pattern.”

Figure is defined as something: “to prefigure; to foreshadow; to represent by typical or figurative resemblance; a pattern, emblem, type, image, or imitation.”

A type is a literal representation of a spiritual fact. Baptism is called “a figure” of the resurrection (1 Pet. 3:21); the first Adam “the figure of Him who was to come,” that is the second Adam (Rom. 5:14). “In Adam we have a type of Him whose coming was still future.”—Weymouth The earthly sanctuary and its services and priesthood are said to be a “figure” of the heavenly sanctuary and the ministration of Christ (Heb. 9:8, 9, 24).

However, a type and antitype are never identical, but only similar. In fact there must be differences in many respects. “As there must be a similarity or analogy between the type and antitype, so there is also a diversity or dissimilitude between them. It is not in the nature of the types and antitypes that they should agree in all things; else, instead of similitude, there would be identity. Hence the apostle, whilst making Adam a type for Christ, yet shows how differently the latter excelled the former (1 Cor, 15:47). So the priests of the old were

types of Christ, though He infinitely excelled them.”¹ As we examine the question on how we are to observe the ceremonial feast law of Moses today in antitype, it is crucial to keep in mind this distinction as it will help clear the muddy waters of confusion that surround this topic.

Q: How do we observe the ceremonial law of Moses today?

A: “This law, of course, we today must not observe, *except* in antitype,”—**Timely Greetings, Vol. 2, No. 37, p 15**

“The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for sabbaths, new moons, and special feasts.

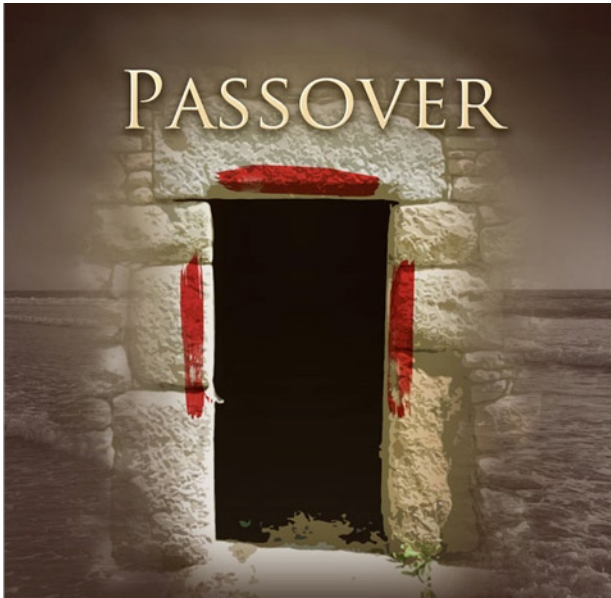
Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ. God expressly directed that every offering presented for the service of the sanctuary should be “without blemish.” Exodus 12:5. The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. Only an offering “without blemish” could be a symbol of His perfect purity who was to offer Himself as “a lamb without blemish and without spot.” 1 Peter 1:19. The apostle Paul points to these sacrifices as an illustration of what the followers of Christ are to become. He says, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Romans 12:1. We are to give ourselves to the service of God, and we should seek to make the offering as nearly perfect as possible. God will not be pleased with anything less than the best we can offer. Those who love Him with all the heart, will desire to give Him the best service of the life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will.—**Patriarchs and Prophets, p. 352**

1. The Passover

Type: Deliverance of the Israelites from Egyptian captivity (Lev. 23:5-8).

1 *Popular and Critical Bible Encyclopedia*, under the article “Type.”

Antitype: The deliverance of antitypical Israel, the S. D. A. church², from the antitypical Egypt, the world of sin today.



“When God was about to smite the first-born of Egypt, He commanded the Israelites to gather their children from among the Egyptians into their own dwellings and strike their door posts with blood, that the destroying angel might see it and pass over their homes. It was the work of parents to gather in their children. This is your work, this is my work, and the work of every mother who believes the truth. The angel is to place a mark upon the forehead of all who are separated from sin and sinners, and the destroying angel will follow, to slay utterly both old and young.

God is not pleased with our inattention and trifling with His blessings placed within our reach. Neither is He pleased to have us place our children in worldly society, because this best suits their tastes and inclinations. If the souls of your children are saved, you must do your work with fidelity. God has not been wholly pleased with your course in regard to worldly associations, and now the peril is revealed.”—**Testimonies for the Church Vol. 5, pp. 505-06**

“If it becomes necessary for us to know ahead of time the day and hour of the purification of the church, the antitypical Passover, we will be told. Yes, we shall know at least as much in advance as Moses knew about the Passover in his day. He did not know months ahead the day and hour of the events that were then to take place, but he was instructed of his and of the people’s duties and of what to expect from day

to day.”—**Timely Greetings Vol. 2, No. 41, p. 3**

To keep the Passover today in antitype means to receive the mark (seal) of all those “that sigh and that cry for all the abominations that be done in the midst thereof” and escape the purification of the church as described in the ninth chapter of Ezekiel.

“The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God’s professed people. This is forcibly set forth by the prophet’s illustration of the last work under the figure of the men each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer’s inkhorn by his side. “And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.”

Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God and who murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them and sympathize with those who commit wrong? No, indeed! Unless they repent, and leave the work of Satan in oppressing those who have the burden of the work and in holding up the hands of sinners in Zion, they will never receive the mark of God’s sealing approval. They will fall in the general destruction of the wicked, represented by the work of the five men bearing slaughter weapons. Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those “that sigh and that cry for all the abominations that be done” in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in agony, even sighing and crying. Read the ninth chapter of Ezekiel.

But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: “Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

2 *Testimonies*, Vol. 9, p. 164

slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary.”—**Testimonies for the Church Vol. 3, pp. 266-67**

2. The Feast of Tabernacles

Type: The dwelling in booths to commemorative the end of the harvest season (Lev. 23:33-43).

Antitype: The dwelling in the promised land of the



redeemed (the kingdom) to celebrate the final harvest of souls at the end of the world.

“Like the Passover, the Feast of Tabernacles was commemorative. In memory of their pilgrim life in the wilderness the people were now to leave their houses and dwell in booths, or arbors, formed from the green branches “of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook.” Leviticus 23:40, 42, 43.

The first day was a holy convocation, and to the seven days of the feast an eighth day was added, which was observed in like manner.

At these yearly assemblies the hearts of old and young

would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the ties that bound them to God and to one another. 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, pp. 540-41**

“God gave direction to the Israelites to assemble before Him at set periods, in the place which He should choose, and observe special days wherein no unnecessary work was to be done, but the time was to be devoted to a consideration of the blessings which He had bestowed upon them. At these special seasons they were to bring gifts, freewill offerings, and thank offerings unto the Lord, according as He had blessed them... Besides these special religious feast days of gladness and rejoicing, the yearly Passover was to be commemorated by the Jewish nation. The Lord covenanted that if they were faithful in the observance of His requirements, He would bless them in all their increase and in all the work of their hands.

God requires no less of His people in these last days, in sacrifices and offerings, than He did of the Jewish nation... Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges which He has provided that they may become strong in Him and in the power of His grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and He will do for you that which you most need to have done. . . . These camp meetings are of importance.”—**Testimonies for the Church Vol. 2, pp. 574-76**

This part of keeping the feast of tabernacles today in antitype involves meeting together for annual convocations (camp meetings) where “the hearts of old and young would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the ties that bound them to God and to one another.” In no manner does inspiration specify that S. D. A. camp meetings were to be held

at the appointed time for the annual feasts kept in the Old Testament. If you search the statistical archives of the S. D. A. church³ you will find that camp meetings were usually held in the seasonal part of the year which depending the location could range anywhere from April to September, with most meetings occurring during the summer months (June-August). Thus, we can find no historical or theological basis to have our camp meetings or holy convocations specifically during either the spring or fall feast days according to some Hebrew calendar. Furthermore we are not instructed by inspiration to keep any of the rituals associated with these feasts, such as burnt offerings, sin offerings, drink offerings, meat offerings, peace offerings, or trespass offerings.

Another part of keeping the feast of tabernacles in *antitype* for us as Seventh-day Adventists today involves leaving the cities where corruption and gross immorality abound and relocating in the country where a better environment for raising and training children is possible. Furthermore, it will also apply to the experience of the Great Multitude during the time of trouble as described in the passages below.

With a Piece of Land and a Comfortable Home.-- Whenever possible, it is the duty of parents to make homes in the country for their children.

Fathers and mothers who possess a piece of land and a comfortable home are kings and queens.

Do not consider it a privation when you are called to leave the cities and move out into the country places. Here there await rich blessings for those who will grasp them.

Contributes to Economic Security.--Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies. (For further detailed counsel on this topic see *Country Living*.)—**Adventist Home**, p. 141

“In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of

3 <http://www.adventistarchives.org/search.asp?CatID=14&CatName=General+Conference+Session+Bulletins&Search=camp+meetings>

the saints with a sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God.”—**Early Writings**, pp. 33-34

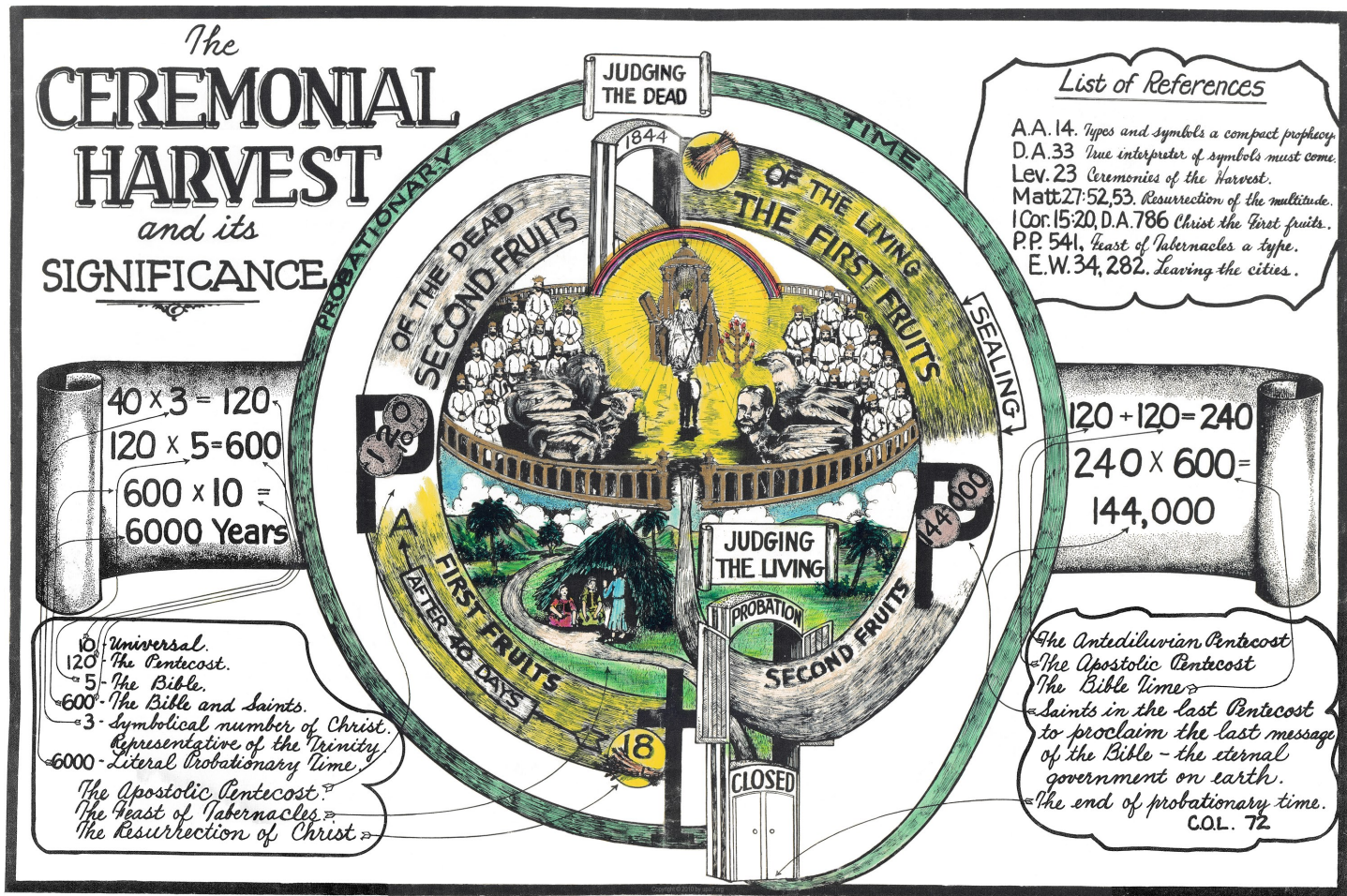
“I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst. Then I saw the leading men of the earth consulting together, and Satan and his angels busy around them. I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty after a certain time to put them to death. But in this hour of trial the saints were calm and composed, trusting in God and leaning upon His promise that a way of escape would be made for them. In some places, before the time for the decree to be executed, the wicked rushed upon the saints to slay them; but angels in the form of men of war fought for them. Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade His angels watch over them. God would be honored by making a covenant with those who had kept His law, in the sight of the heathen round about them; and Jesus would be honored by translating, without their seeing death, the faithful, waiting ones who had so long expected Him.”—**Early Writings**, p. 282.2

The final and perfect fulfillment of keeping the feast of tabernacles will happen after probation closes and all of the saints of God are gathered in the kingdom (Zech. 14:16, 18-19).

“The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner.”—**Patriarchs and Prophets**, p. 541

For a better understanding on how we are to keep the appointed feasts in antitype in regard to the wave-sheaf and wave-loaves let us turn to systematic study outline developed for the Ceremonial Harvest chart study⁴.

4 For a complete discussion of the final harvest of souls at



The Ceremonial Harvest at the End of Time

(study outline based on Ceremonial Harvest chart)

Introduction: This study reveals that the ancient harvest rites/ceremonies pointed forward to the work of the gospel, including the last great harvest of our time. Our study will concentrate on three harvest feasts/ceremonies. They are called the feasts of :

- The wave sheaves
- The wave loaves
- The feast of tabernacles

Leviticus 23:1-4.

God introduces the subject of the feasts by reiterating the Sabbath. Note that the Seventh day Sabbath is designated as “the” Sabbath, while the other rest days are

the end of the world see: Tract No. 3, “The Judgment and the Harvest”

designated “a” Sabbath as specified in the KJV Holy Bible written in plain English for all to understand.

Leviticus 23:5-8.

- The first feast mentioned is the Passover. The Passover was kept on the 14th day of the first month (what we today would refer to as late March to April).
- The next feast is the ceremony of unleavened bread. This feast was kept for seven days beginning the 15th day of the first month, immediately following the Passover.

Leviticus 23:9-11 (The Wave Sheafs in Type):

- Each year during the Passover/feast of Unleavened bread, farmers would take to the priests a handful of grain (sheaf) to be waved for them as a thank offering.
- The sheaf was waved as a thank offering pointing forward to the ingathering of the first fruit harvest, the fruits to be harvested. They could not reap until the sheaf was offered.
- The sheaf was always waved on a Sunday — “on the morrow after the Sabbath.” The sheaf therefore was

presented every year on the Sunday of the Passover/feast of Unleavened bread.

Leviticus 23:15-17 (The Wave Loaves in Type):

- Farmers were to count seven Sabbaths (49 days).
- Then on the 50th day they were required to present two wave loaves.
- During the 50 days the farmers reaped, sifted, ground the grain, and then baked it into bread.
- The 50th day was a Sunday, the day after the 7th Sabbath. (Verse 16).
- The wave loaves being a finished product, signified fruits previously gathered. As a thank offering it pointed back to the ingathering of the crops.
- The wave loaves are a symbol of the first fruits. They were dedicated at the completion of the harvest (Lev. 23:17).

Who are the Wave Sheaf in Antitype?

- Christ and those who were resurrected with Him.
- Christ was resurrected on the very day the wave sheaf was offered (DA 785-86).
- Note: Christ was crucified on the Sunday during the Passover/Feast of Unleavened Bread.
- A multitude of saints were resurrected with Christ (Matt. 27:51-53; DA 786; EW 184). The resurrected ones were faithful persons from Adam to Christ's time. Unlike Lazarus, these persons were never to die again.
- These saints were taken to heaven and presented before the Father as the antitypical wave sheaf (DA 834). It pointed forward to the ingathering of a harvest.

Summary: The wave sheaf was a symbol of Christ and those who resurrected and ascended with Him to heaven. They were presented before the Father as a thank offering, a token of saints to be gathered.

Who are the Wave Loaves in Antitype?

—The 120 disciples

- After His resurrection, Jesus remained on earth for 40 days teaching and preparing the disciples for the outpouring of the Holy Spirit (Acts 1:2-5). So while the farmers were harvesting, sifting, grounding, and baking their grain, Jesus was teaching, preparing His disciples.
- After Jesus' ascension, the disciples tarried in the upper room until the day of Pentecost.

- On the day of Pentecost (50th day from the offering of the wave sheaf), the disciples received the outpouring of the Holy Spirit (Acts 2:1-4). So while the farmers were bringing their wave loaves to the temple, the true wave loaves were receiving the power of the Spirit.

Summary: Thus the 120 disciples were the antitypical wave loaves, the gospel's first fruits. A second gathering in ancient Israel, after the harvesting of the grain, the first fruits (Lev 23:17) farmers would have a second period of reaping, a vintage or fruit harvest. This second gathering period ended around the fall, September to October. The same was true of the disciples. After the outpouring of the Holy Spirit on the day of Pentecost, the empowered 120 saints (the gospel's first fruits) went out and gathered another group, a great multitude of people, the second fruits (Acts 2:40-47).

The wave sheaf and waved loaves must have a double antitype.

The wave sheaf and the wave loaves must also have applications to the last great harvest.

- The 144,000 are also called the first fruits.
- The 120 disciples are all now dead.
- There are two outpourings of the Holy Spirit.
- The judgment is in two phases, the dead and living.

The Wave Sheaf of the Living:

As those who arose with Christ ascended with Him as trophies of His victory over death and the grave, they thereby became a living type of the wave sheaf of the living. They therefore, must be the only ones offered in the heavenly sanctuary; and that as ones raised from the dead, they are the first fruits of the dead, whereas as ones ever living before the Father, they are the living wave sheaf of the first fruits of the living, the 144,000. Thus, the wave sheaf also points to the ingathering of the 144,000.

The Waves Loaves of the Living:

The 144,000 are also called the first fruits of the living, the finished product. The wave loaves are also called the first fruits (Lev. 23:17). The 144,000 like the 120 disciples will receive the outpouring of the Holy Spirit. We are therefore living in the time when Christ is preparing His disciples for the second Pentecost. This preparation has been going on since 1844, the time when Ellen White had her first vision of the 144,000 (EW 14-15), signaling that Jesus is about to reap another first-fruit

harvest.

A Second Gathering [of the Living]:

Just as the 120 disciples brought in a great multitude after the outpouring of the Spirit in their day, so in like manner the 144,000 will receive the power of the Holy Spirit and go out to gather the Great Multitude from all nations, the second fruits of living (Rev. 7:9; Isa. 66:15-20).

Leviticus 23:33-43 The Feast of Tabernacles in Type:

- The feast of Tabernacles was celebrated on the 15th day of the 7th month.
- The children of Israel had to dwell in booths made of tree branches.
- They could only celebrate the feast after they had brought in the fruit of the land, finished the year's harvesting.
- Their dwelling in booths reminded them of their wilderness sojourn (Verse 43).

The Feast of Tabernacles in Antitype:

PP 541—The feast of Tabernacles was not only commemorative of Israel's wandering in the wilderness, but typical of the great day of final ingathering when the gospel is completed and all the righteous are gathered into the barn (kingdom)--when the "fruits" have been "gathered in."

Summary: This reveals that the righteous (the 144,000 and the Great Multitude) will celebrate their being delivered from sin (their wilderness wandering) and having completed the gospel work, "gathered in the fruit of the land" (Lev. 23:39). This celebration will be in the kingdom near the close of probation.

Conclusion: This study revealed that the ceremonies of the harvest point to the opening and closing events of the gospel and as it relates to Christ work in the heavenly sanctuary.

Further Study: Tract No. 3, pgs. 75-88

"As the wave-sheaf and the wave-loaves are typical, then also the Feast of Tabernacles must be typical. Otherwise the ceremony would not have been observed as a part of the harvest rite. And as in the type the feast was to be celebrated at the close of the final ingathering of the year's harvest, then correspondingly in the antitype it must be celebrated

at the close of the final ingathering of earth's harvest, which is nearing its fulfillment. So the time consumed in producing and in offering the wave-sheaf and the wave-loaves, also in observing the Feast of Tabernacles, is representative of the entire spiritual harvest time of the living and of the dead.

Bearing out this fact the Spirit of Prophecy says:

"The Feast of Tabernacles was not only commemorative, but typical. . . . It celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed." -- Patriarchs and Prophets, p. 541.

Plainly, therefore, since the first and the second fruits of the literal harvest and its attendant rites foreshadowed a spiritual harvest of first and second fruits, they are to be climaxed by the antitypical Feast of Tabernacles.

"I saw the saints," says the servant of the Lord in describing this celebration, "leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst." -- Early Writings, p. 282.

Thus ancient Israel's dwelling in booths typifies modern Israel's eventually dwelling in the woods. Irrefutably, therefore, the harvest of Matthew 13 precedes the close of probation, and is the time of the ingathering of the first and second fruits -- the 144,000 and the "great multitude," -- all the saints who are to be translated."—**Tract No. 3, pp. 81-82**

Final Conclusion: From our brief study we can clearly see that God does not want us to keep the ceremonial feasts and festivals in a literal sense, i.e., on an annual basis. This amounts to denying the sacrifice of Christ on the cross as a sacrifice for our sins. Such errors constitute blasphemy against God and amounts to legalism, or salvation by works. If you think this is a strong charge consider the case of the Branch Davidians who followed the false teachings originated by Ben Roden and perpetuated by his wife Louis and later Vernon Howell (David Koresh) and other Branch groups to this day. The Branch teaching entailed keeping the feasts and festivals on literal days of the year, the same as other S. D. A. fringe ministries, some other Davidian groups and various sects

of Messianic Jews.⁵³ How can God protect us, especially S. D. A.'s who should know better from the abundant light God has shined on us through the Testimonies, that we could continue to ignore them with impunity? Judgment will surely come to those who persist in these devilish doctrines. On the other hand, can we not marvel and praise God for the wonderful message of The Shepherd's Rod that He has provided for us through inspiration that tell us how we are to keep this feasts and festivals today in antitype. Let us turn from the uninspired writings of false prophets/teachers to numerous to mention by name and follow the true and living God through the writings of His chosen instruments, Ellen G. White and Victor T. Houteff.

"Christ had many truths to give to His disciples of which he could not speak, because they did not advance with the light that was flashed upon the Levitical laws and the sacrificial offerings. They did not embrace the light, advance with the light, and follow on to still greater brightness as Providence should lead the way. And for the same reason Christ's disciples today do not comprehend important matters of truth. So dull has been the comprehension of even those who teach the truth to others that many things cannot be opened to them until they reach heaven. It ought not to be so! But as minds become narrow, they think they know it all, and

5 Some of the known Branch Davidian/Davidian groups/ individuals who continue to teach the literal keeping of the feasts days are listed below. Two S. D. A. groups that follow the similiar teachings are listed also. There are likely other ministries who advocate feast keeping, but are not listed herein.

- Verlis W. Johnson, Creation Calendar Institute, Kermit, TX
- Denton R. Brunken, Mt. Zion at the 12th Hour Congregation, Liberty Hill, TX
- General Assn. of Branch Davidian Seventh Day Adventists, Doug Mitchell and Steve Penner, Kingsland, TX
- Lords of Sabbath, Our Righteous Branches, Teresa Moore/ Sis. Irmine Sampson, 714 East 78 Street, New York, NY
- Heralds of the King Ministries, Garrick Augustus, Franklin Davis, Brixey, MO
- Hidden Manna, P. O. Box 789, Jesup, GA
- Solomon Ben David (Winston Rose), 744 Dumont Ave., Brooklyn, NY

S. D. A. Feast Keepers:

- Bible Explorations, John L. VanDenburgh, P. O. Box 10965, Terra Bella, CA 93275
- Walter "Chick" McGill, Creation Seventh Day Adventist Church, Guys, TN

set one stake after another in points of truths of which they have only a glimpse. People close their minds as though there were no more for them to learn, and should the LORD attempt to lead them on they would not take up with the increased light. They cling to the spot where they think they see a glimmer of light, when it is only a link in the living chain of truths and promises to be studied....The development of truth will be the reward to the humble-hearted seeker who will fear God and walk with Him. The truth that the mind grasps as truth is capable of constant expansion and new development. Manuscript 143, 1897 (Manuscript Releases, vol. 16, pp.122-23)

❧ End of Study ❧



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Appendix:

(Response to contradictions coming from feast keeping advocates)

Contradiction No. 1: The first record that the Bible gives that tells us that we should keep the feast days is in Exo. 23, which the Rod says, are an interpretation of the requirements embodied within the 10 commandments (13 SC 11, 12:19-20). Sis. White also confirms this in one of her statements.

Response: Looking at the references in question, they read...

“The God of law and order in heaven and earth counsels us to “remember the Sabbath day, to keep It holy” (Ex. 20:8) and also to “remember the Law” which He “commanded unto [Moses] in Horeb for all Israel, with the statutes and judgments” – (Mal. 4:4), the law of the ten commandments (Ex. 20:1-17). (For the interpretation of it see chapters 21 to 23).”—**Symbolic Code, Vol. 13, Nos. 11, 12, pp. 19-20**

“The Lord gave many other statutes or judgments, which were to be strictly obeyed. These are recorded in the twenty-first, twenty-second, and twenty-third chapters of Exodus.”—**Sermons and Talks, Vol. 2, p. 187.3**

The passage from *Symbolic Code*, Vol. 13, Nos. 11, 12 is part of the “new codes” that were published by Florence Houteff after Bro. Houteff’s death and contain supposed sermon addresses that were delivered many years before. However, recent research has shown that many portions of these sermon addresses are in direct contradiction to the authentic published writings of the Rod and have never been verified as authentic.⁶ The brief reference to the statutes and judgments from Sis. White is very general and does specify that they end at verse 13 of the 23rd chapter of Exodus. Verses 14 to 19, which feast keepers insist is part of the moral law, is speaking of the ceremonial law. This is more clearly outlined in Bro. Houteff’s elaboration of these statutes and judgments from the book of Deuteronomy (2 TG 37:15-16) and is addressed below in Contradiction No. 2. The great

6 For a detailed study that exposes the errors found in the “New Codes” please go the following links: Should We Publish the “New Codes” Today? or the davidianssda.org website.

danger here is that the literal feast keepers are attempting to build up a doctrine based on overly broad reading of one inspired statement and an uninspired passage from the “new codes” without taking into context all that the authors have written on the subject.⁷ In commenting elsewhere on Mal. 4:4-5, Bro. Houteff makes it clear that this is referring to the Ten Commandments and the associated statutes and judgments. In no manner in the literal keeping of the feast days included (the ceremonial law), or alluded to, in these inspired references or the scriptures mentioned therein.

“Plain it is we are to remember His Holy Gift [the Sabbath], the law of Moses, not only before the promised prophet arrives and while he is proclaiming the great and dreadful day of the Lord, but even forever. (Isa. 66:22-24 quoted)”—**Tract 13, p. 11** [bracket added]

“Here we are asked to remember the law of Moses which God commanded in Horeb — the ten commandments, the statutes and judgments (Deut. 4:10-14).”—**Timely Greetings, Vol. 2, No. 30, p. 21**

“That the Sabbath and consequently all the commandments are perpetual, to be kept even hereafter, anyone can easily see from the following scriptures: [Isa. 66:23 and Mal. 4:4 quoted]”—**Answerer Book, No. 3, p. 88**

Going through the section of scriptures, which embody the statues and judgments (Exo. 21-23), the portion that feast keepers claim is still literally binding is found in verses 14 to 19. However they fail to recognize that the statutes and judgments that are designed to guard the Ten Commandments end at verse 13 of Exodus 23. Verses 14

7 For a nearly complete compilation of Ellen White statements regarding the ceremonial laws please go to the following link: “The Feast Days and the Ceremonial Law.” Alternatively, one can look up the references their own on the EGW CD-ROM. Some suggested key words are: “yearly feasts”, “sacrificial service”, “Passover ordinance”, “sacrifices and ordinances”, “law of types and shadows”, “sacrifices and offerings”, “ceremonial”, “ceremonies”, “wave sheaf antitype”, “law of ceremonies”, “circumcision”. This should keep the earnest researcher busy for awhile.

to 19 change to the keeping of the three annual feasts, which are part of the ceremonial law.

(14) Three times thou shalt keep a feast unto me in the year. (15) Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) (16) And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, [which is] in the end of the year, when thou hast gathered in thy labours out of the field. (17) Three times in the year all thy males shall appear before the Lord GOD. (18) Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning. (19) The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk."—**Exo. 23:14-19**

If we take the reading of these texts literally, as the feast keepers advocate, then several problems arise which can be enumerated as follows.

- Where are all the adult males supposed to go when the scriptures say, "Three times in the year all thy males shall appear before the Lord GOD"?
- What about the women and children, how are they to be involved in these feasts?
- What does one bring for their "first of the first fruits of thy land thou shalt bring into the house of the LORD thy God."?
- How does one calculate when "in the time appointed of the month Abib" is to begin the feast of unleavened bread?
- What do people do for offerings that do not grow wheat, barley, or other crops?

At the time when these ceremonial laws were literally kept, as in the type, in the Old Testament up until the cross, the all the adult males were required to go to the temple in Jerusalem⁸. Is this possible today when there is not even a temple in existence today in Jerusalem and

Davidians are scattered around the four corners of the globe? This presents a logical absurdity which some feast keepers try to reason around by suggesting that the believers should attend their special meetings held at the appointed times of the year. By their own admission this shows that the feast laws are typical since there is no longer a literal temple to go to, then we must obviously follow the work of the High Priest (Jesus) in the temple in heaven in antitype. Why is this necessary? Because the law of types and shadows was done away with at the cross! This serious dilemma of the literal feast keepers is easily solved if one follows the admonition from the scriptures and inspiration...

Where are all the adult males supposed to go when the scriptures say, "Three times in the year all thy males shall appear before the Lord GOD"?

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."—**I Cor. 10:11**

"This law [sacrificial law, the law of types and shadows], of course, we today must not observe, except in antitype,"—**Timely Greetings, Vol. 2, No. 37, p. 15** [brackets added]

Much of the confusion that arises from the feast keepers arguments results from their misapplication of the phrase "statutes and judgments" as applying to the feast days. This is one of the principle arguments used to say that we should literally keep them today. Either they do not realize it, or they intentionally fail to make the point clear that there are statutes, which are connected with the Ten Commandments and there are statutes connected with the ceremonial system. It is crucial to rightly distinguish the two or else confusion will result. Before we examine the different uses of these terms in the Bible, it is important to remember that human language is imperfect, thus Sis. White reminds us that "different meanings are expressed by the same word: there is not one word for each distinct idea."—**1 Selected Messages, Vol. 1, p. 20.**

This is particularly true of the Biblical uses of the words "statute" and "statutes." Strong's Concordance lists 165 entries of these words in the Old Testament (there are none recorded in the New Testament). Examining this list it becomes apparent that the words "statute" and "statutes" are used in four quite different ways in the

⁸ *Desire of Ages*, pp. 75.2, 447.1

Scriptures.⁹

- The majority of scriptures use these words in a general and all-inclusive nature having reference to any and/or all of the instructions God has given to His people.
- The second largest occurrence is in reference to specific details of the ceremonial law. The instructions for the ministry of the priests is detailed in Exodus, chapters 27-30, Leviticus, chapters 3-24, and Numbers, chapters 18-19; they are frequently accompanied by the phrase “It shall be a statute for ever.”
- The third largest use of these words is in reference to the explanations and applications of the moral law. The best example is given in Exodus, chapters 21-23:13, which immediately follow the Ten Commandments in chapter 20. In these cases the word “statutes” is often connected with the words “judgments, commandments, laws, testimonies” and any combination thereof.
- There are a few references in which the word “statutes” is used to refer directly to the Ten Commandments, in whole, or in part (e.g., Neh. 9:12-14, Psalms 19:7, 8).
- Lastly, there are a few references which “statute/statutes” refers to a man-made decree or law (see, 1 Sam. 3:35, 2 Kings 17:8, Eze. 20:18, Dan. 6:7, 15)

The writings of Ellen White reflect these first four uses of the words “statute” and “statutes,” though with slightly different emphases. She applies the word “statutes” to the moral law more frequently than the Bible writers do, often adding the words “divine” or “sacred.” The Ten Commandments are often called God’s “divine statutes” (see, GC 285, 668).

Sis. White follows the example of Bible writers in referring to the explanations and applications of the moral law as “statutes and judgments” (see in particular an article written in the Review and Herald entitled “The Law of God”).¹⁰ A good example is given in the following statement.

9 For a useful discussion on the different definitions of the words “statute” and “statutes” see: Ralph Larson, “Types and Shadows” Steps to Life Special Report. <http://www.stepstolife.org/library/rlarson/typesshadows.htm>

10 Ellen G. White, “The Law of God”, Review and Herald, May 6, 1875.



“If man had kept the law of God, as given to Adam after his fall, preserved in the ark by Noah, and observed by Abraham, there would have been no necessity of the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, which circumcision was a token or pledge of, they would never have gone into idolatry, and been suffered to go down into Egypt, and there would have been no necessity of God’s proclaiming his law from Sinai, and engraving it upon tables of stone, and guarding it by definite directions in the judgments and statutes given to Moses.

Moses wrote these judgments and statutes from the mouth of God while he was with him in the mount. If the people of God had obeyed the principles of the ten commandments, there would have been no need of the specific directions given to Moses, which he wrote in a book, relative to their duty to God and to one another. The definite directions which the Lord gave to Moses in regard to the duty of his people to one another, and to the stranger, are the principles of the ten commandments simplified, and given in a definite manner that they need not err.”—**Spiritual Gifts, Vol. 3, pp. 299-300**

As inspiration informed us that the same word could have different meanings (*Selected Messages*, Vol. 1, p. 20), this is certainly the case with the words “statute” and “statutes.” Both the scriptures and Ellen White use these words in a least four different ways with very different meanings. Therefore it is apparent that serious errors can result if the words are not used in proper context according to the author’s original intent. As an illustration, consider a statute given that requires the “wave breast” and “heave shoulder” from the peace offerings to be set aside for the Levites for food (Leviticus 10:14-15). If we take this reference and apply it beside one of Sis. White’s many references to the moral law as “divine statutes” which will endure throughout eternity, then we would

be led to the conclusion that throughout eternity there will be priests eating the flesh from animal sacrifices. It should be obvious that these are two different uses of the term “statutes” which do not belong together. To bring them together would result in serious error.

Upon careful examination of the writings of individuals advocating the literal keeping of feast days today reveal a serious disregard of the principle to examining the proper context of the use of the words “statute” and “statutes.” They find in the Bible the word “statutes” used in reference to the feast days and then place beside it a usage of the same word in reference to the moral law, which will endure for eternity. In this misguided way they arrive at the conclusion that the feast days are for all eternity. They do a similar injustice by taking Sis. White’s discussion of the “statutes and judgments” that were given to explain and apply to the moral law and place them together with references to the feast days as “statutes” and come to the conclusion that it is the feast days that are binding upon man as long as time shall last! The following statement is a particular favorite one used severely out of its intended context to justify their claims.

“These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon man in every age as long as time should last.”—**Review and Herald, May 6, 1875**

These writers evade the plain truth that the various usages of the word “statutes” in both the Scriptures and the Spirit of Prophecy are in four distinct categories and should not be used interchangeable without careful regard to their proper context. They also ignore the fact that the feast days are an integral part of the ceremonial system, which is by definition shadowy types that passed away at the cross. In the landmark Review and Herald article of May 6, 1875 Sis. White makes no reference to the feast days, except when she faults the Jews for still observing them, in the last paragraph of the article. Perhaps it would be wise for us to do the same when speaking of the law of God.

Contradiction No. 2: The *Rod* emphasizes that we are to obey “all the commandments, and the statutes, and the judgments” of the moral law of Moses. . . . Keeping the commandments and the statutes in the Lord, then is the light and shield of your life.” (2

TG 37:24). Also, to have peace with God we are told “those who keep God’s solemn “feasts” and perform their vows shall have this peace. None others shall.” (2 TG 42:41)

Response: In order to maintain a sharp and clear distinction between the moral and the ceremonial law the Bible sets forth many differences between both the giving and the use of the two legal systems as summarized in the chart below.

The Moral Law	The Ceremonial Law
Written by the finger of God (Deut. 5:22, Ex. 24:12, 31:18, 32:16)	Written by Moses (Deut. 31:9-11, 24)
Written on two tables of stone (Deut. 4:13, 10:4)	Written on parchment
Kept inside the ark of the testimony (Ex. 25:21-22, 40:20; Deut. 10:1-2)	Kept in the side of the ark (Deut. 31:24-26)
Deals with morality	Deals with ceremony and rituals
Defines sin and points it out (1 Jn. 3:4, Jas. 2:9-10, Rom. 7:7, 3:20)	Was added because of sin (Gal. 3:17-19)
Is as eternal as God Himself (Matt. 5:17-19)	Was for a limited time only (Col. 2:14, Heb. 8:13)

One of the most shocking claims that feast keepers assert is that the feast days — Passover (Feast of Unleavened Bread), Pentecost (Feast of Weeks), and the Harvest festival (Feast of Tabernacles) are actually part of the moral law! It should be noted that God wrote Ten Commandments in the tables of stone, not thirteen (Deut. 4:13). They are specified in the following scriptures.

“And he declared unto you his covenant, which he commanded you to perform, [even] ten commandments; and he wrote them upon two tables of stone.”—**Deut. 4:13**

“And He wrote on the tables, according to the first writing, the ten commandments...”—**Deut. 10:4**

“These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them

unto me.”—**Deut. 5:22**

This represents the moral law although the Bible does not use either of the terms, “moral” or “ceremonial”, God’s servant Ellen White, does in order to make the issue clear and distinct between the two systems.

“He [God] would remove all possibility of misunderstanding, of mingling any tradition with the ten commandments of the moral law, or of confusing the divine requirements with the practices of men; and to do this He not only spoke the ten words of the moral law, but He wrote them with His own finger on tables of stone.”—**Signs of the Times, May 6, 1886 par. 3** [bracket added]

“In addition to the tables of testimony that were given to Moses in the mount, he received the ritual or ceremonial law...It is this law of ceremonies, which was to find its fulfillment in the death of Christ, when type should meet antitype, that is so frequently in our day confounded with the moral law of ten commandments, which was engraven with the finger of God upon the stone, and which is as enduring as the throne of Jehovah.”—**Signs of the Times, July 15, 1880 par. 1, 2**

“These laws were to be recorded by Moses, and carefully treasured as the foundation of the national law, and, with the ten precepts which they were given to illustrate, the condition of the fulfillment of God’s promises to Israel.”—**Patriarches and Prophets, p. 311**

Furthermore, in view of many Ellen White statements that the moral law was known by the unfallen Adam and Eve¹¹ as well as by the unfallen angels¹², we are required by the feast keeper proposition to imagine the feast days as having been observed in Eden and in heaven itself!

Bro. Houteff further clarifies which law we are to keep today.

“The only law of Moses, therefore, that we can possibly be admonished to remember, is the third part of his law: the moral law, which consists of the things that pertain to us as individuals, the things that we as individuals must perform, the things that perfect our character, the things that make us a peculiar people. We therefore need to search out and do the things contained in the moral law of Moses -- “The

commandments, and the statutes and the judgments.” Deut. 5:31

And the surest way to select these moral essentials from among those things which pertain to the sacrificial and legal systems, is to go to the book of Deuteronomy. This book is the summary of all the laws and statutes which Moses spoke to ancient Israel in his last words. (Deut. 4:26-31; 5:11-21; 6:5, 8; 7:6, 12, 15; 10:12, 13, 19, 20; 11:26-28; 12:32; 14:3; 18:10-12; 22:5-11; 23:19-23; 24:6, 10-15; 25:4, 13-16; 27:21, 24, 26; 28:1-4, 6, 15-22, 27, 35; 30:15 quoted)”—**Timely Greetings, Vol. 2, No. 37, pp.15, 16**

Nowhere in these verses quoted is a requirement found in the moral law given to Moses to literally keep the feast days or any part of the ceremonial system. Notice that Bro. Houteff says that “this book is the summary of all the laws and statutes which Moses spoke to ancient Israel...” It is rather conspicuous that Bro. Houteff would forget to mention the feast days mentioned in Deut. 16:1-17 if they were so important and necessary for us to observe today. The reason is simple, they are part of the ceremonial law (the law of types and shadows) which got done away with at the cross and Bro. Houteff well understood this. The reference above (2 TG 37:15-16) is explicit and purposely leaves out mention of the feast days found in Deuteronomy chapter 16, verses 1 to 17, we therefore have no liberty to add them back when they do not belong there in the first place. It is insanity by this attempt to make Bro. Houteff contradict himself in order to sustain an unbiblical doctrine.

“Your obeying “all the commandments, and the statutes, and the judgments” of the moral law of Moses, you see, is your evidence that you have been born again, that you have been endowed with power from above, that you are enabled to choose the good and refuse the evil, that you are the children of God.”—**Timely Greetings, Vol. 2, No. 37, p. 24**

The scripture quoted in *Timely Greetings, Vol. 2, No. 41*, p. 42 is Nahum 1:15. To gain the proper understanding of what it means to “keep thy solemn feasts” we must let inspiration guide us as follows...

“O Judah, keep thy solemn feasts [the truth of the sanctuary], perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.” Nah. 1:15”—**Tract No. 4. p. 61**

“How do we keep the Sanctuary truth? It is kept, not in type,

¹¹ *Patriarches and Prophets*, p. 363

¹² *Mount of Blessing*, p. 48

but in antitype. By faith we believe that Christ, our High Priest, in the heavenly sanctuary is officiating in our behalf, as it was taught in type by the earthly sanctuary, built by Moses. As Israel complied with the requirements of its service in type, so we must in the anti-type. Thus we “proclaim the truth [Sabbath and the Sanctuary] more fully”—**The Shepherd’s Rod. Vol. 2, p. 139**

In another comment on this verse (Nah. 1:15) inspiration says . . .

Here we are told that at the time the war is fought someone is to be publishing inspired revelations of newly revealed Truth, the Truth of the Judgment of the Living, the which is to forever separate the wheat from the tares (Matt. 13:30), the good fish from the bad (Matt. 13:47, 48), the sheep from the goats (Matt. 25:32), and the wise virgins from the foolish ones (Matt. 25:1-12). These shall “no more pass through” the church, declares the scripture, they are “utterly cut off.” Thus urging Judah, the church, to keep this antitypical atonement feast and to perform her vows to God so as to be found worthy of escaping the judgments of God. Hence God’s plea to His church is now ringing throughout the land, saying, “Awake, awake: put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and unclean.” (Isa. 52:1)”—**Timely Greetings, Vol. 1, No. 3, p. 15**

In summary, to keep thy solemn feasts today in anti-type amounts to understanding and teaching the truth of the heavenly sanctuary service and the Sabbath, especially in the light of the investigative judgment of the living.

Contradiction No. 3: According to Dan. 7:25 the papacy sought to change times and laws which not only involved the Sabbath, but a change of the feast days to pagan counterfeits such as Christmas, Easter, Halloween, etc.

Response: This secondary argument for a literal keeping of the feast days comes from certain Davidians who believe in a literal keeping of the feast days along with other groups throughout Adventism who are being entrapped in this false doctrine. The most basic way to respond to this claim is to go to the golden bowl and see what inspiration has to say regarding this verse and let that settle the issue. Of thirty four (34) references to Dan. 7:25 in the *Shepherd’s Rod* Scriptural Index, only six offer an expla-

nation of the portion of the verse “to change times and laws.” Of these references (3 Tr 32.1, 39.1, 13 Tr 12-13, 15 Tr 49-50), *The Shepherd’s Rod* Vol. 2, pp. 130-33 offers the most detailed explanation of the casting down of the Daily (Sabbath) and the Sanctuary truths by the Papacy and can be summarized in the following quote.

“To ascertain the prophetic time when the Seventh-day Sabbath (“daily”), and the “truth” (“sanctuary”) were trodden underfoot, and Sunday observance with its Pagan priesthood set up in their stead, it would be necessary to subtract 1335 years from 1844, which would point back to 508 A.D., (dealing with the Hebrew calendar). In that year the “Daily” (Sabbath) and the “Sanctuary” truths were “cast to the ground,” and the “Abomination” (Sunday) “set up.”

As the truth of the two inseparable doctrines were thrown down in 508 A.D., preliminary to the setting up of the papacy, just so the imprisonment of the pope in 1798 was preparatory to the restoration of the jointly taught Bible truths, the Sabbath and the Sanctuary. The accountability that rests on the papacy is not the observance of the day, but rather, the desire to change the law of God, as shown in Daniel 7:25: “Think to change times and laws.” The papacy thought to erase the Seventh-day Sabbath from the eternal law, and to inscribe the first day of the week in its place.”—**The Shepherd’s Rod. Vol. 2, p. 133**

So the question is what times and laws did the little horn change? The feast keepers presume that it includes the feast days since Rome introduced so-called Christian festivals (really pagan) such as Sunday keeping, Christmas, Easter, etc. Is this a historically and doctrinally accurate assumption? What exactly does the *Rod* say as to what the little horn did as far as changing times and laws? Can we go beyond the message which clearly identifies two doctrines or truths that Rome changed, the 7th day Sabbath and the sanctuary? Is there any specific mention of Rome changing the observance of the Passover, or the Feast of Tabernacles, or other Jewish festivals?

The changing of times and laws in Dan. 7:25 is linked with Hos. 2:11, a common verse used by feast keepers to justify a literal keeping of the annual feasts.

“In fulfillment of the prophecy contained in verse eleven [Hos. 2:11], God permitted the little horn of Daniel seven to change times and laws, and permitted the saints of the Most High to be in his hand until “a time and times and the dividing of

time.” Dan. 7:25.”— **Timely Greetings, Vol. 2, No. 21, p. 11**
[bracket added]

“I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.”—
Hos. 2:11

To rightly understand this verse, the *Rod* tells us that the term “to cease” applies to Rome supplanting the truth of the Sabbath and the Sanctuary service as described in Dan. 7:25; 8:11, 12. The terms “her feast days, her new moons, and her Sabbaths” is the sanctuary truth as revealed to the S. D. A. church after 1844. Sis. White refers to the teachings of the sacrificial service in these words, “the whole system of types and symbols was as a compacted prophecy of the gospel...”—AA 14. Bro. Houteff makes it clear in the references below that Hos. 2:11 is the truth of the heavenly sanctuary, to be kept today on earth in anti-type, not in type, or literally, as the feast keepers promote based upon an obvious misreading of this scripture.

Since these ordinances (her feast days, her sabbaths, etc.) were part of “a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption” (The Acts of the Apostles, p. 14), and since Hosea’s symbolization has brought us into the Christian era, the ceasing of the ordinances therefore typifies Rome’s supplanting the Truth. Daniel, also, was shown that this was to be accomplished through Rome, the “exceeding great” horn, which “cast down...to the ground” the Truth “and the place of His [Christ’s] sanctuary.” Dan. 8:12, 11.” —**Tract No. 4. pp. 25, 26**

As we have already seen, this symbolism shows the Christian church endowed with the sanctuary truth (Hos. 2:11). And since the Seventh-day Adventist church is known to be the only one with this doctrine, it is evident that this symbolical prophecy of church history brings us this side of 1844 A.D. to the founding of the Seventh-day Adventist denomination.”—
Ibid., p. 27

“Because sin entered the human family, the Lord instituted the sanctuary truth, which typically illustrates His sacrifice, death and resurrection—the revelation of our redemption. Thus in keeping the Sabbath and sanctuary truth, we openly confess that Christ is both Creator and Redeemer. “Therefore the Son of man is Lord also of the Sabbath day.” (Mark 2:28.)”—
The Shepherd’s Rod. Vol. 2, p. 138, par. 6

How do we keep the Sanctuary truth? It is kept, not in type, but in anti-type. By faith we believe that Christ, our High Priest, in the heavenly sanctuary is officiating in our behalf, as it was taught in type by the earthly sanctuary, built by Moses. As Israel complied with the requirements of its service in the type, so we must in the anti-type. Thus we “proclaim the truth [Sabbath and Sanctuary] more fully.”—**Ibid., p. 139**

This brings up a most revealing point that is seen in the following reference.

Furthermore, the papal power “treads” God’s truth on the ground up to the termination of the prophetic 1260 years, and ended with the imprisonment of the pope in 1798. But the “Sanctuary” and the “Daily” were held to the ground by the “Great Horn” up to 1844. At that time he lost control of them, and the power of the “THREE ANGELS’ MESSAGES” raised the truth from the ground, or from “under-foot” and placed it in the church.”—**Ibid., p. 139, par. 3**

Since the papacy trod down the truth of the Sanctuary and the Daily during the period of the 1260 years and then God raised up these truths after 1844 through the preaching of the Three Angels’ Messages, where do we find in these messages evidence that we are to return to a literal keeping of the feast days? If they were part of the truths, the times and laws that were changed by the Roman power, then we should clearly expect to see that God is re-instituting them as plainly as the truths of the Sabbath and Sanctuary are revealed throughout the writings of Adventism. Is this the case? Even a third grader can see it simply is not there by the plain facts of the matter, nor can it be construed to be part of the these divinely inspired messages regardless of how much verbal maneuvering is applied. To attempt to do so would amount to deception of the worst order.

Let us examine the *Rod* references regarding the pagan festivals that Rome introduced into the Christian church.

“With the proclamation of the fall of Babylon, it was announced that the so-called Christian festivals, such as Sunday keeping, Christmas, and Easter, also baptism by sprinkling, and other false doctrines were unbiblical and of pagan origin. But as ancient Babylon failed to renounce the pagan system of worship, and adopt the worship of the only true God, just so, present day Christendom has refused to reform or turn from these practices. The true mediatorial

work of the heavenly sanctuary, jointly with the Seventh-day Sabbath as it was then taught, is also unheeded!"—*ibid.*, p. 273

"How can professed Christians worship the dragon? The answer is easy, and the worship of the dragon can be clearly seen. The present system of worship by so-called Christian institutions is unquestionably pagan. Sunday, Christmas, and Easter keeping, etc., originated in ancient Babylon, from the old pagan religion in honor of the sun god. Christians, in modern times, assume to honor the most High God with pagan customs calling them "Christian Doctrines." Protestantism has taken a grip on these pagan festivals as a leech on a human body. As the sluggard sucks the blood unaware that his satisfaction brings him to destruction, just so with protestants and their pagan commemoratives, even daring to call them by the name of Christ. Blasphemy indeed! Every student of ancient history knows this to be true; likewise every Bible student knows these so-called Christian festivals are unbiblical as well as unchristian. If these institutions were Christian, or Biblical, they would certainly have been spoken of in the Bible. But since they are not found in the Word of God, Christians had better leave them alone lest they be found worshipping the dragon."—*ibid.*, 98-99

It is true that the Roman church re-instituted these ancient pagan rituals into the Christian church as part of "falling away" predicted by the apostle Paul (2 Thess. 2:3) and lead astray from the simplicity of pure and undefiled religion. However, this does not form a solid thesis for concluding that these acts of Rome were substituting for the literal keeping of the ceremonial festivals. In fact, it is mere presumption that proves nothing. There is no solid historical evidence to confirm that the early Christian church continued to faithfully keep the three annual festivals as proscribed by the Old Testament model. Neither Ellen White, nor Victor Houteff make mention that the introduction of these pagan festivals was a replacements for keeping the Jewish festivals, so why should we? Are we wiser than God's true prophets? It is clear why they do not bring up this interpretation of Dan. 7:25 is because it is a private opinion not founded in the Word of God. They firmly believed and taught that these Jewish festivals were done away at the cross when type met antitype, and were replaced with new ordinances¹³

13 e.g., the Passover replaced by the Lord's supper, Matt. 26:26-28, 1 Cor. 5:7, *Patriarches and Prophets*, pp. 277, 539, *Desire of Ages*, pp. 652-53.

Contradiction No. 4: According to Colossians 2:14-16 "the sabbath days" is referring to the 7th-day Sabbath and "the handwriting of ordinances" that was nailed to the cross was not the ceremonial feast laws but the record book of our sins.

Response: The arguments justifying this reasoning are long-winded and tedious. It is important to note that this teaching from the Apostle Paul, along with Eph. 2:15, are the most clear cut references showing that the ceremonial laws including the feast days got nailed to the cross, so it is not surprising that feast keepers resort to a great amount of maneuvering and reinterpretation to get around the obvious meaning. Looking at the verses in question, we will simply let the Bible interpret itself by defining what each of the key terms or phrases (*italic*) means backed up by appropriate inspired statements for clarification and emphasis.

(14) 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; (15) [And] having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. (16) *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]:* (17) Which are a shadow of things to come; but the body [is] of Christ."—**Col. 2:14-17**

As shown at the beginning of this chapter, the "handwriting of ordinances" are specifically referring to the feast days, an integral part of the ceremonial system (Exo. 12:12-14, 17, 13:10; Num. 9:14). In closer inspection the following two verses makes it quite certain that the sabbaths, new moons, and solemn feasts of the LORD are ordinances. It is also apparent that the sabbaths referred to here are ceremonial sabbaths and *not* the 7th-day Sabbath of the moral law. This is to plain to require further comment.

"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 showbread, 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] for ever to Israel."—**2 Chron. 2:4**

“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. Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.”—**2 Chron. 31:2-4**

Where is it “written in the law of the Lord”? As we have seen it was first recorded in Exodus 23:14-19, also recorded in Deuteronomy 16:1-17, and elsewhere (Num. c. 28, 29) with essentially the identical emphasis. Bro. Houteff makes it clear that ceremonial “sabbaths” associated with the feast days are never called “the Sabbath” (the 7th-day Sabbath of the moral law). Neither should we confuse the matter as the feast keepers do.

“While the Passover week was regulated by the month, the day upon which the sheaf was to be offered (the type of the resurrection--1 Cor. 15:20; *The Desire of Ages*, p.786) was regulated by the week. And according to Lev. 23:3, 11, the sheaf was to be offered on the day following the seventh-day Sabbath, for the Sabbath of verse 11, is the Sabbath of verse 3 -- the one in connection with which Moses introduces the subjects of the feasts.

The Scriptures, moreover, never call a feast day, “the Sabbath,” but always, “a sabbath” or “sabbaths.” (See Lev. 23:24)”—**Answerer Book, No. 3, p. 18**

“It will be observed that the command regarding observance of the seventh-day Sabbath, as well as that regarding observance of the yearly ceremonial feasts, is recorded in the twenty-third chapter of Leviticus, verse 3. Care, therefore, must be exercised not to confuse the one truth with the other.”—**Tract No. 3, p. 78**

Furthermore, feast keepers tend to overlook or grossly misinterpret verse 17, which is the cornerstone to understanding the issue that Paul is addressing. The “hollyday, or of the new moon, or of the sabbath [days]” are “shadows of things to come.” A couple of key points here which most plainly exposes the feast keeper misinterpre-

tation of these scriptures. 1) the 7th-day Sabbath is never referred to as a type or shadow. Inspiration makes this clear by stating that “the moral law was never a type or a shadow”—*Selected Messages*, Vol. 1, p. 239. 2) By definition from Paul’s own words the holy days, new moons, and sabbaths days are contained in the law of types and shadows, *not* the moral law. Since the law of types and shadows or ceremonial (ritual) law was done away with at the cross we are told from inspiration “this law, of course, we today must not observe, except in antitype,”—*Timely Greetings Vol. 2*, No. 37, p. 15. The lesson is so simple how could anyone miss it except they choose to believe a lie and thus, God gives them over to strong delusion. The problem for feast keepers is that they do not know how to keep the feast days in antitype, which is explained at the beginning of this article. Due to their presumed bias of having to literally keep the feast days today they are blinded to the more profound and meaningful spiritual application and lessons taught primarily from the SRod. The prophet Isaiah speaks squarely to this class of legal religionists.

“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].”—**Isa. 1:13, 14**

One additional point that should be mentioned is that the shadowy ceremonial sabbaths were prophetic in nature. Colossians 2:17 says that the sabbath days referred to in verse 16 were “shadows” of things to come. So what does that mean?

“The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. 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.”—**Heb. 9:8-12**

“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.”—**Heb. 10:1-4**

The law spoken of there is the ceremonial law connected with the symbolic sacrificial system of animal sacrifices, and offerings of food and drink at the Temple. The yearly ceremonial sabbaths that the Jews observed in connection with the Temple or Sanctuary were a shadow, or prophetic in nature, of future events. Every year the Jews were acting out the plan of salvation as demonstrated by the Temple ceremonies. The whole process was designed as a play of sorts, to explain to everyone the exact sequence of events in God’s plan to redeem mankind. The focus of this plan, of course, is Jesus Christ in his role as the Lamb of God, as well as his role of High Priest or Mediator between God the Father and humanity. Its final act will be played out, in antitype, at the end of time when the final harvest of souls are gathered into the kingdom during the judgment for the living.

Regarding the first part of Colossians 2, verse 16 Paul states, “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].” Feast keepers argue that this means we are not to judge those who keep the feast days today and the particulars on how they observe them. However, this is far amiss from the intended teaching of the author. Of anyone who was more familiar with the controversy between legalist Jewish converts who were trying to impose Jewish customs and rituals, especially circumcision and the feast days, on new Gentile converts, it was Paul. It is perhaps the dominant heresy he addresses in nearly all of his epistles (Col. 2, Eph. 2-3, Phil. 3, Titus 1:10-16, Rom. 14, Heb. 7-10). Therefore the judging that Paul was speaking against was that of the legalist Jewish converts who were guilty of judging the new Gentile converts unworthy of salvation unless they were circumcised and keep the ceremonial law including the feast days (Jewish festivals). The Holy Spirit, not man, settled this issue, as recorded in Acts chapter 15. The only requirements that were given in writing as applying to the Gentile converts was that they; 1) turn from idols,

2) shun fornication, and 3) abstain from things strangled and blood (Acts 15:20). The first two items belong to the moral law whereas the third is part of the health/dietary laws that were never nailed to the cross.

The private interpretation that “the handwritings of ordinances” is not the ceremonial law that got nailed to the cross but the “record-book of sin” is a view advocated by Samuele Bacchiocchi¹⁴ and adopted by some feast keepers. They say that Mrs. White did not understand the meaning of the Greek words that Paul used in the text, so we must reevaluate the meaning of the passage according current research. The soundness and scholarship of Bacchiocchi’s position has been challenged in a Ph.D. thesis submitted to the S. D. A. Theological Seminary at Andrews University.¹⁵ Let us look at two of several inspired references that confirm that Ellen White and Victor Houteff made it clear that the law that got nailed to the cross in Col. 2:14 was the ceremonial or sacrificial law.

“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.”—**Patriarches and Prophets, p. 365.1**

And so, as this law [ceremonial] was nailed to the cross (Col. 2:14), we need not, and must not, observe it now.”—**Timely Greetings, Vol. 2, No. 37, p 15** [bracket added]

So whom do we believe here, God’s inspired messengers, or Samuele Bacchiocchi and his followers? The choice is simple for those who are wise to follow the voice of inspiration through the living Spirit of Prophecy and turn

14 Samuele Bacchiocchi, *Gods Festivals in Scripture and History, Parts 1 and 2, The Spring and Falls Festivals*, Biblical Perspectives, no. 11 (Berrien Springs, MI, 1995)

15 H. Ross Cole, *Passover and Pentecost: Optional or Obligatory?* Andrews University, SDA Theological Seminary, 1996. Review article located at <http://www.adventistbiblicalresearch.org/documents/Passover%20&%20Pentecost.htm>

from the voice of strangers who peep and mutter things contrary to the Word of God. Did Sis. White and Bro. Houteff need to be schooled in Greek and Hebrew in order to rightly interpret Paul's writings? Perhaps we should follow the Rod's counsel on this matter and refrain from theologians and their speculative research.

"Let this counsel warn God's people away from the precarious practice of hanging their doctrines and their faith on the gilded hooks of perverted interpretations and of renderings from tongues unknown to them (the Hebrew, the Greek, and this, that, or the other) and of interpretative translations that bolster up and serve the interests of theological preconceptions and predilections better than does the authorized version -- the version which God, in His providence and in His foreknowledge of finishing His work by the English-speaking world, has given to His people to lead them into His kingdom. Beware, therefore, of the pretensions of pseudo-scholarship, which assume to be more dependable than that which God, Himself, has chosen and wrought in simplicity."—**9 Tract No. 9, p. 75, 76** (see also: **Tract No. 3, pp. 94, 95**)

Contradiction No. 5: According to Dan. 9:27 the "sacrifice and oblation" that ceased in the midst of the week when Jesus was crucified was referring only to the animal sacrifices but not the rest of the rituals such as the feast days.

Response:

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate."—**Dan. 9:27**

The sacrifice and oblation that ceased at the cross is well understood to be the ceremonial system and its associated sacrifices and rituals. The attempt by feast keepers to say that the animal sacrifices were all that was done away with but the annual feasts were to remain is an illogical perversion of scripture in order to justify a preconceived notion, i.e. we must literally keep the feast days today. The best way to discredit this fallacy is to look at the scripture, which states the "sacrifice and oblation" shall be re-instituted in the kingdom, and then let the Rod interpret for us its proper meaning in antitype.

"In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform [it]. And the LORD shall smite Egypt: he shall smite and heal [it]: and they shall return [even] to the LORD, and he shall be entreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, [even] a blessing in the midst of the land: Whom the LORD of hosts shall bless, saying, Blessed [be] Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."—**Isa. 19:19-25**

As the sacrifice and oblation that shall resume again in the kingdom and be performed by the Egyptians, does this mean that the animal sacrifices will then be re-instituted? Obviously not, which exposes the logical absurdity of the feast keeper argument on Dan. 9:27. The only proper way to understand this verse is to apply it strictly in antitype. The *Rod* makes it clear that the sacrifice and oblation that shall resume is referring to the harvest of souls that will come from first the church (the 144,000) who will then gather the great multitude that will join in and worship the Lord in the holy mount at Jerusalem (see: **Tract No. 9, p. 17; Tract No. 14, pp. 16, 17**), not to resume the feast days and their associated animal sacrifices. Isaiah 66:20 also speaks of this same great ingathering of souls when the 144,000 will bring an offering (the Great Multitude) into a clean vessel (kingdom church).

Regarding the false prophets and teachers today in Adventism who would led others to literally keep the Jewish feasts days today at appointed times let them hear what the prophet of God has to say about their burnt offerings and oblations. Choose this day whom you will serve.

"Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins. Then said the LORD unto me, Pray not for this people for [their] good. When they fast, I will not hear their cry; and when they offer burnt offering and an

oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence. Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.”—**Jer. 14:10-16**

Other Comments and References:

The ceremonial law was “a shadow of good things to come and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect” (Heb. 10:1). We no longer abide by the ceremonial Levitical law; we have a new High Priest who does not belong to the order of Aaron; and “for the priesthood being changed, there is made of necessity a change also of the law” (Heb. 7:12).

Festivals and Centralized Worship: A number of the festivals were to be celebrated at the Temple and not anywhere else in Israel. Three feasts are specifically required to be observed in the Temple, making it necessary for the people to appear before the Lord; namely, the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles (Deut. 16:16). Even Passover, which was originally a family celebration, was also centralized and connected with the Temple: “Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: But the place which the Lord thy God shall choose to place his in, there thou shalt sacrifice the passover at even, at the going down of the sun” (verses 5, 6). The Bible does not allow for the celebration of those festivals anywhere else. Any attempt to justify their celebration independent of the Israelite Temple is simply a human determination.

“Christ came to this earth to bring a new order of things. For many years his people had been departing from the principles of the Scriptures. He did not spare the leaders, but by withering rebukes made plain their dishonest practices. He knew the hearts of all, and understood what was beneath the surface. They richly deserved his awful denunciations. They had closed their eyes that they should not see their corrupt motives, and their ears that they should not hear the glorious truths the Saviour had brought them. They made their voice heard in sounding forth their own traditions, teaching for doctrines the commandments of men. They contended vehemently for Moses and Abraham, whose words they did not heed or practice. They brought forward these men for the purpose of ignoring Christ.

The ceremonial institutions which Christ himself has established were to pass away when type met antitype in the death of the great sacrificial offering. But the Jewish leaders, selfish and corrupt, were blind to the love of God. They were not prepared to receive the declaration of the new and better, covenant they refused the greatest gift ever sent from heaven to earth.”—**General Conference Bulletin, April 24, 1901 par. 17-18**

Below are some Spirit of Prophecy statements and a quote from Elder James White used to justify a literal keeping feast days at appointed times.

“Shall we not keep holy festivals unto God? Shall we not show that we have some enthusiasm in His service? With the grand, ennobling theme of salvation before us, shall we be as cold as statues of marble? If men can become so excited over a match game of cricket, or a horse race, or over foolish things that bring no good to anyone, shall we be unmoved when the plan of salvation is unfolded before us? Let the school and the church henceforth have festivals of rejoicing unto the Lord.”—**Special Testimonies on Education, pages 77-82.**

“Would it not be well for us to observe holidays unto God, when we could revive in our minds the memory of his dealing with us? Would it not be well to consider his past blessings, to remember the impressive warnings that have come home to our souls, so that we shall not forget God? The world has many holidays, and men become engrossed with games, with horse-races, with gambling, smoking, and drunkenness. They show plainly under what banner they are standing. They make it evident that they do not stand under the banner of the Prince of Life, but that the prince of darkness rules and controls them. Shall not the people

of God more frequently have holy convocations in which to thank God for his rich blessings? Shall we not find time in which to praise Christ for his rest, peace, and joy, and make manifest by daily thanksgiving that we appreciate the great sacrifice made in our behalf, that we may be partakers of the divine nature? Shall we not speak of the prospective rest in the paradise of God, and tell of the honor and glory in store for the servants of Jehovah? "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." We are homeward-bound, seeking a better country, even a heavenly.—**ibid., p. 80.**

However what was the true position of Ellen G. White and James White regarding the application of the feast days to our day?

As he brought his report of this the first camp meeting of the season to a close, James White made this comment

"This excellent meeting with all its labor of preparation anxiety, preaching, hearing exhorting , confession of sins and want of Christ, its tears, deliverance, and joys is now past. Those parents who brought their children to the meeting and saw them converted, and take the baptismal vow are now glad that they brought them. Those who did not bring their children regretted their mistake. These annual feast of tabernacles are gatherings of the greatest importance; and there should be a general turnout of all who may be benefited."—**Signs of the Times, June 8, 1876.**

The question that needs to be asked is why didn't Bro. and Sis. White keep the "feast days" at the appointed times in the spring and fall season? Camp meetings were held almost anytime of the year around the Adventist world with most of them being during the summer months (May to July) in North America.

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Festival	Typical Application	First Antitypical Application	Complete Antitypical Fulfillment (Future)
Passover	Freedom from Egypt	Christ the Passover	Ezekiel 9 (See Jer.16:12-15 & 23:5-8)
Unleavened Bread	Began to be Eaten On Eve of Freedom	Last Supper	Solemn Assembly: Joel 2:15
First Fruits	Beginning of First Fruit Harvest	Wave Sheaf (Resurrection)	Wave Sheaf (Translation)
Pentecost	End of First Fruit Harvest	120, Upper Room (Jerusalem) Acts 2:1-21 (Early Rain Period)	144,000 in Kingdom (Jerusalem) Eze. 36, Joel 2:28, Rev. 14 (Latter Rain Period)
Trumpets	Announcing Second Harvest	Gospel to the World: Matt. 28:19, 20; Rom. 2:9, 10 Acts 9:15; 10:34, 35; 11:18	Loud Cry: Isa. 11:10; 27:13, Rev. 18:1-4, EW 277
Day of Atonement	Judgment	1844 Judgment of Dead in the heavenly sanctuary commences	Judgment of Living, 1st and 2nd Fruits Harvest, Rev. 7:9, Isa. 66:15-21; 60:11,12
Feast of Tabernacles	End of Harvest Year	None	All Ingathered to Kingdom Zech. 14:13-21, PP 541:2