

FEAST DAYS – FROM A FORMER BELIEVER

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Introduction

Hello everyone. Grace and peace to you from God our Father and His Son, the Lord Jesus Christ. This book is something I felt really needed to be written to address the “feast” issue in Adventism. I am a former believer in the feasts so I feel I have a perspective on these issues that may help in everyone’s studies. I know the key things that led me into accepting feast keeping and I know the key issues that brought me out of this teaching. I will tell you now that I believe our traditional arguments are not free from error; in fact, some key errors in our traditional arguments are giving rise to people accepting the feasts. This book will be a study from my perspective of what led me into this doctrine and why I have now come out of it.

Timing

When I was a believer in the feasts one of the main issues that troubled my conscience was the “timing” of the festivals as there are some divisions in these groups concerning “timing.” How the festival year starts, new

moon, etc. If we are going to warn the world against the “mark of the beast” and present the “Sabbath” we obviously need to help people understand “when” the Sabbath is. We all know this is a pretty simple task as it is the seventh day of the week. Now if the festivals have importance in the three angels’ messages then we must also be able to clearly show people “when” these festivals are. Most Feast keepers believe that the latter rain will only fall through the observance of these appointed times. This sets up a similar “Saturday versus Sunday” issue in their minds with “Feasts versus Camp Meetings.” A rejection of the festivals for camp meetings will make it impossible to receive the latter rain. Knowing this we can now see that their foundational argument for the importance of feast keeping is in having correct “timing.” So if I am going to proclaim these to the world, I need to show the world how to calculate them using the correct “timing.” I don’t think I have ever seen a non-feast keeper address this issue, yet it is the very foundation to feast keeping as these were “appointed times.”

When I first came into the feast camp I was convinced through scripture that the Abib stage of the barley harvest played a significant role in establishing the festival year. The Abib stage of the barley is when it is beginning to ripen, as it nears the harvest. I later changed to the more popular “first new moon after the vernal equinox” method. Why did I do this? Simple reasoning really. If God intended for these festivals to be “globally binding” in all ages how would anyone in the USA or other parts of the world know when the barley was in “the Abib” stage in Israel? Today we have technology that makes this somewhat possible but in the 1800’s this would have been impossible. Simple reasoning told me that this method would not work on a global scale without the aid of modern technology. Many feast believers would agree that it doesn’t work but some do go by the barley harvest today. For those who believe this is acceptable to God I simply don’t agree with their reasoning. Christ could have come any time since 1844 and anything that denies this possibility I reject. Remember that feast keepers believe the church would have to have grown into this “light” for the final events to take place around 1888 yet how would they have known what stage the barley was in over in Israel? Their interpretation of Zechariah 14 and other passages makes it very clear that they see a major role in the final events through the annual feasts.

Thus because I had conceived in my mind that the feasts were globally binding I changed to the “first new moon after the vernal equinox” method as it could work globally where the “Abib” method would never have worked in the 1800’s. I changed the **foundation** (timing method) of the festivals to suit my belief that the festivals were globally binding without a thus saith the Lord. If I had stayed with the “Abib” barley method I would have come to my current conclusion that God had no intention for these festivals to be “globally binding” as the Abib method is a local thing not a global. There are feast keepers who would agree with me on the “Abib” method yet they also reason that using modern technology to track the barley in Israel is acceptable. As I stated before, I do not believe this is correct reasoning but rather the “Abib” is evidence that God did not intend these festivals to be part of His global gospel.

Where in scripture did I get the idea that the festival year was based on “the first new moon after the vernal equinox”? There is no plain thus saith the Lord for this but because it could work on a global scale and I was convinced the feasts were globally binding I felt it must be the correct way. Some believe in the “new moon closest to the vernal equinox” but again you will not find a plain thus saith the Lord for this either. The idea had been presented to me that the Abib stage of barley in Israel is “ALWAYS” in line with the “first new moon after the vernal equinox.” You ask people that follow the barley harvest in Israel and they will tell you this is not true. I believe simple reasoning will show why, which I will go over later.

With the above stated I will now move through scripture from the beginning to establish the “timing” which is the foundation for the festivals.

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons {**appointed times** (moedim)}, and for days, and years” (Genesis 1:14).

The above scripture is a common one used to prove the feasts existed before sin.

I personally believe

“seasons” is a very bad translation and believe “appointed times” would fit the best overall translation in this passage. Some feel “festivals” is the best translation but I believe the word “moedim” should have never been translated “feasts” in scripture (more on this later). If Adam had told his wife or children that they were going to do something at “evening” the sun in the sky would have helped them in determining the “appointed time” they established. Here is an example of how the sun would determine a “moed.”

“Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed **three days**, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark... And it came to pass in the morning, that Jonathan went out into the field at the **time appointed** [moed] with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him” (1 Samuel 20:18-20, 35, 36).

In the above passage the sun would have told them when the “appointed time” was as two days had already passed taking us to the morning of the third day. There are many possibilities of how men could have used these lights in establishing “moedim” with each other. It is true God also uses them in such a way with the festivals and the Sabbath (not lunar) but man can also use them to establish a “moed” or “appointed time.” Remember they weren’t using today’s modern technology in time telling so the most natural thing to use would have been the lights in the sky. For us “noon” is when we see the clock saying 12pm but in Adam’s day it could have been when the sun was at the highest point in the sky.

Below are some passages from the Spirit of Prophecy which I believe clearly shows us that the feasts were not part of God’s original plan in Eden:

“God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. ‘Marriage is honorable’ (Hebrews 13:4); it was one of the first gifts of God to man, and it is **one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise**. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man’s social needs, it elevates the physical, the intellectual, and the moral nature.”

{Patriarchs and Prophets, page 46.3}

What was the other institution that came out of Eden?

“When the Pharisees afterward questioned Him concerning the lawfulness of divorce, Jesus pointed His hearers back to the **marriage institution** as ordained at creation. ‘Because of the hardness of your hearts,’ He said, Moses ‘suffered you to put away your wives: but from the beginning it was not so.’ He referred them to the blessed days of Eden when God pronounced all things ‘very good.’ Then **marriage and the Sabbath had their origin, twin institutions** for the glory of God in the benefit of humanity.” {*The Adventist Home*, page 340.4}

Remember that Genesis 1:14 is before sin and with the above testimony we can see what was carried over after sin. Some may say the above quotes are not “exclusive” but this is based on the same thinking as

Trinitarians who claim all our two person quotes are not “exclusive” when they are. Even when I was a believer in the feasts I never accepted Genesis 1:14 as saying “festivals.” “One of two” doesn’t mean “one of three” or “one of many” it means “one of two.”

Some would say the “Abib” method isn’t in harmony with Genesis 1:14 but this isn’t true. The lights in the sky certainly play a role in establishing the festival year but you will soon see that because of “circumstances” the “Abib” method would aid in keeping the seasons in line with the yearly harvest cycle. How simple was the calendar pre-flood?

“In the six hundredth year of Noah’s life, in the **second month, the seventeenth day of the month**, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened” (Genesis 7:11).

Notice the flood began on the “second month, the seventeenth day of the month.” “And the waters prevailed upon the earth an **hundred and fifty days**” (Genesis 7:24).

150 days from the previous starting point would take us to the “seventh month and the seventeenth day of the month” if a month was a perfect thirty days at that time. There would have been five months in a row with thirty days per month to equal 150 days to get to the seventeenth day of the seventh month. This is impossible today as a month is 29.5 days. Did this happen?

“And the waters returned from off the earth continually: and **after the end of the hundred and fifty days** the waters were abated.⁴ And the ark rested in the **seventh month, on the seventeenth day of the month**, upon the mountains of Ararat” (Genesis 8:3, 4).

We know then that the drastic effect of the flood had not at least at that time altered the month and year. The moon still had a perfect 30 day cycle along with what would have been a perfect 360 day year @ 12 months. The calendar would have been so simple to start the New Year. After 12 months or 360 days a New Year would have begun. There would have been no need for an equinox or barley harvest method to determine the first new moon of the year. Something changed though to give us 365 day years and 29.5 day months which complicates a calendar based on the moon.

With these alterations to the original calendar the simplicity of the calendar was not the same. The problem is when did the change happen? At the end of the flood things appear to still be “perfect” so it is plausible that at the time of the Exodus the year was still 360 days long. (Ask me for my historical record for evidence that this 360 day year may have been as far as 800-700BC.) What we think the year was like at that time will affect how we interpret the Torah concerning the timing. Because I do not know for absolute fact when the “time change” happened I will be addressing both the perfect calendar (360) and the altered calendar (365).

Some things to think about: Why no mention in the Bible of the “thirteenth month”? In 1 Chronicles Chapter 27 and 1 Kings 4:7 we see twelve different courses setup to help the king (David and Solomon) with food or military for “every month of the year” but no provision was made for the thirteenth month. Perhaps the calendar was perfect at that time? I’m not 100% positive and as I said before, because of this I will address the “timing” issue from both perspectives. I believe it is actually more of an assumption to believe at the time of the Exodus the year was 365 days. The last place (flood) in scripture the year was still perfect at 360 days. Let us now go to Exodus to see what was said:

“And the LORD spake unto Moses and Aaron in the land of Egypt saying,² **This month shall be unto you the beginning of months: it shall be the first month of the year** to you” (Exodus 12:1, 2).

In the perfect calendar this would be simple as it would be common sense to everyone what month they were in. After thirty days a new month begins with the new moon always being on the first day of the month. Scripture does not say if the new moon was a visible crescent or conjunction which is another debated subject but I do believe it was the crescent. After twelve months or 360 days the New Year would begin. I’m not sure if the equinox would be on day 180 and day 360 or day 1 and day 181 (181 would be Feast of Trumpets). It is possible the equinox could have been on a different day also then what I assume. See in a perfect scenario there would be no debate at all on how to start the year. What is “this month” that is the “first month of the year”?

“This day came ye out in the month Abib.” (Exodus 13:4). The Hebrew reads literally (chodesh ha’aviv):

“This day came ye out in the month of the Abib.” (Exodus 13:4).
How do we know that “the Abib” is referring to the barley?

“And the flax and the barley was smitten: for **the barley was in the ear** (Abib), and the flax was bolled. But the wheat and the rie were not smitten: for they were not grown up.” (Exodus 9:31).

The Hebrew word “aviv” is translated “ear” in this passage. The barley was at a stage where it was just brittle enough to be damaged by the hail plague where the wheat and rie were not. Now let’s take a look at the importance of the Abib in connection with the first month:

“Three times thou shalt keep a feast unto me in the year. 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:) 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” (Exodus 23:14-16).

Do you see how these festivals all surround the harvest? This is why they were dependent on “the Abib” being just right.

We see how the harvest played a role in the festivals here:

“And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall **reap the harvest** thereof, then ye shall bring a **sheaf of the firstfruits of your harvest** unto the priest: And he shall wave the **sheaf** before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it” (Leviticus 23:9-11).

A few more passages that describe the Exodus being “in the month of the Abib”:

“The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, **in the time of the month Abib**: for in the **month Abib** thou camest out from Egypt” (Exodus 34:18).

“Observe the month Abib, and keep the passover unto the LORD thy God: for in the month Abib the LORD thy God brought thee forth out of Egypt by night.” (Deuteronomy 16:1)

It should be noted that a “month” begins via a “new moon.” In the perfect calendar the new moon was common sense as it would always be the day after day thirty but in the 365-day year the new moon would have to be monitored as it has a 29.5 day month. Notice what Ellen White says concerning the barley:

“The Passover was followed by the seven day’s feast of unleavened bread. The first and the seventh day were days of holy convocation, when no servile work was to be performed. On the second day of the feast, the first fruits of the year’s harvest were presented before God. Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered.”
{*Patriarchs and Prophets*, page 539.4}

Once barley is in the Abib stage or seen to be ready by Passover the New Moon at that time could begin the year in a 365 day calendar. This new moon could fall shortly before the equinox or after the equinox **or even the second new moon after the equinox**. Fourteen days later would take us to Passover and then on the second day of “unleavened bread” the “wave sheaf” would be presented.

Notice above how the timing of the Abib would be important so the barley is “beginning to ripen” at Passover time. This shows us how this festival was carefully timed as the barley was not in a fully ripe stage sitting in the fields for weeks on end waiting for Passover to come as the children of Israel could not harvest the grain until the “wave sheaf” had been presented. In a perfect 360 day year the season of the Abib would always fall in the first month with no calculating necessary. This to me explains why the Torah is silent on these “timing” issues as everything would have been common sense to them in that day. If things were not perfect (365 day year) at that time then I definitely believe God intended the Abib barley to determine the New Year when He said “month of the Abib.” Do you see how our assumption of a 365 day year could affect how we read these things?

Either way there is nothing said about the “new moon after the equinox” so how can one present that as a command from God today?

Let’s let all of this make simple sense for a 365 day year. If the barley was seen to be in Abib stage within a short amount of time the next new moon was March 19th that moon would begin the year as they would have harvestable barley by Passover. It would be 14 days to Passover on April 1st and the wave sheaf would be offered on April 3rd. This places us 2-3 weeks after the time when it was determined that they would have barley in Abib. By Passover time it would be “beginning to ripen.” Now if you go by the “first new moon after the equinox” you would not have the New Year begin in this “same scenario” until around April 17th-19th. Fourteen days later would put Passover around April 30th- May 2nd. This means the harvest, though it was ready, sat in the field an extra thirty days or so in this scenario waiting for the “first new moon after the equinox.” By this time it seems to me that it would be passed the point where it is “beginning to ripen.”

The new moon closest to the equinox does not fare any better as Passover can come as early as March 19th or so which could be too early for having any real amount of Abib barley. There needs to be a decent amount that is ready to harvest during the Feast of Weeks not to mention by the time you get to the end of the festival year the ingathering of fruit may not be ready if the year started too early.

It’s also possible that a new moon on March 22 (first new moon after the equinox) would not produce Abib barley within 14 days. In this case the second new moon after the equinox would be used to start the year.

As we saw earlier in Leviticus 23 and the Spirit of Prophecy the actual harvest began on the wave sheaf day. Now notice:

“For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the **fruit is brought forth, immediately he putteth in the sickle, because the harvest is come**” (Mark 4:28, 29).

It wouldn't be very logical to leave the harvest-ready grain standing in the field for another thirty days yet the Israelites could not begin the harvest until the wave sheaf had been offered. In the “first new moon after the equinox” method the earliest Passover date possible is April 3rd if I'm not mistaken which would put the “wave sheaf” a couple of days later. NEVER could you have a March Passover with the “first new moon after the equinox” method. Notice below from SOP:

“Every year Joseph and Mary went up to Jerusalem, to the **feast of the Passover**. When Jesus was twelve years old, they took Him with them.

“This was a pleasant journey. The people traveled on foot, or rode on oxen or asses, and it took several days to go. The distance from Nazareth to Jerusalem is about seventy miles. From all parts of the land, and even from other countries, the people went to this feast, and those from the same place usually traveled together, in a large company.

“The feast was held near the **close of March or the beginning of April**. This was springtime in Palestine, and the whole land was bright with flowers, and glad with the song of birds.” {*The Story of Jesus*, page 31. See also *Desire of Ages*, p.76}

I believe Ellen is speaking in approximate terms or on average. From the above we see that Passover could fall in March near its end which again is impossible in the “first New Moon after the equinox” method. Those who use this method would claim that the barley harvest WOULD definitely be ready around the first week of April in a year with the earliest possible New Moon (March 21st) after the equinox (March 20th). Yet if the New Moon was on March 19th placing Passover on April 1st this would be unacceptable as the barley supposedly couldn't be ready yet they say it would be ready if the New Moon was March 21st. Does this make any sense? How could the barley be in a stage where it is “beginning to ripen” by April 3rd but it couldn't be ripening on

April 1st a difference of two days or even 1 day if the New Moon was March 20th? According to the SOP, Passover could fall near the end of March.

“New Moon closest to the equinox” people might rejoice with this information but the people that follow the barley crop know that it is very common that the barley might not be in Abib stage on a March 10th new moon with a Passover being March 23rd. From what I understand the Abib will fall during the new moon after the equinox more often than the new moon before it. The Abib would play a key role in determining if a thirteenth month is needed. If the barley is going to be in the Abib stage a thirteenth month would be added. The “New Moon closest to the equinox” has the issue of being too early for the harvest season while the “first new moon after the equinox” method has the issue of possibly being too early or too late, leaving harvestable grain standing in the fields for up to a month. The Abib is the key in order to keep barley in season with the festivals.

To me this establishes why “the Abib” would have played a role in the festival year.

Both those who go by the “new moon closest to the equinox” and those who go by the “first new moon after the equinox” for the start of the festival year are missing a “plain thus saith the Lord” for its support. In fact in the 360 day year the Abib didn’t determine the year as it was simply following natural order always coming after 360 days. The problem is some timing method has to be developed once the change is made from 360 to 365 if this occurred after the Exodus. We have no instruction from God on this point after the Torah. I believe that the evidence shows whether the 365 day year was just after the flood or 800-700BC the “Abib” would be the crucial piece needed in determining the year so that the festivals stayed in the harvest cycle. Surely there has always been debate on this as there is no new thing under the sun.

Some objections to the Abib method

There is no barley in the wilderness where they wandered for 40 years. Based on Leviticus 23 it appears the wave sheaf was not going into effect until they went into Canaan though they could certainly find a way to work around the no barley issue if they were keeping feasts in the wilderness. It is possible they used alternate methods such as the equinox during that time. The above points are only necessary in a 365 day year. In the 360 day year it wouldn’t matter if there was no barley in the wilderness as the year started after 360 days, no calculating necessary.

Another objection is, waiting for the barley to signal a definite month is too slow and short sighted for people to travel to Jerusalem. If you know much about farmers and people who pay attention to these things they will tell you that they can generally predict the stage of their crops well ahead of time. I’ve had barley people tell me thirty days out that it appears the Abib will not be in for the next new moon, or vice versa. When it is not in and a thirteenth month is added the next month will always be the Abib as it is never that far out of sync. If the barley is in Abib the people will still be waiting for the new moon that would soon follow anyhow plus fourteen days to Passover. So in the worst-case scenario the shortest possible heads up would be fifteen or so days out from Passover. We don’t live in their day so it is hard to be absolute on just how good they were at predicting these things. I believe they could even predict with decent accuracy from even more than a year simply because of being used to how things are.

Some will point out this passage in the Appendix of 4SP:

NOTE 4. PAGE 241.--THE YEAR 1843, DURING WHICH ADVENTISTS AT FIRST EXPECTED THE COMING OF CHRIST, WAS REGARDED AS EXTENDING TO THE SPRING OF 1844. THE REASON FOR THIS, BRIEFLY STATED, IS AS FOLLOWS: ANCIENTLY THE YEAR DID NOT COMMENCE IN MID-WINTER, AS NOW, BUT AT THE FIRST NEW MOON AFTER THE VERNAL EQUINOX. THEREFORE, AS THE PERIOD OF 2300 DAYS WAS BEGUN IN A YEAR RECKONED BY THE ANCIENT METHOD, IT WAS CONSIDERED NECESSARY TO CONFORM TO THAT METHOD TO ITS CLOSE. HENCE, 1843 WAS COUNTED AS ENDING IN THE SPRING, AND NOT IN THE WINTER. {*The Spirit of Prophecy*, Volume 4, Appendix, page 497}

Ellen White did not write this which I’m sure most know but some will say if it was allowed in the book it must be inspired. I’m not sure where that idea comes from so until I see solid evidence for that I cannot accept it. If feast keepers believe this should be accepted as inspired then why don’t they accept the following quote as inspired?

“On every side we hear discussion of the subjects presented at the camp-meeting. One day as Elder Corliss stepped out of a train, the guard [conductor] stopped him with the request that he explain Colossians 2:16. They stopped, and as the crowd rushed by, the explanation was given, and from Leviticus 23:37, 38 it was shown that there **were sabbaths besides the Sabbath of the**

Lord. Earnest requests have been sent in that some of the addresses be given in the Melbourne town hall.” {*The Review and Herald*, January 7, 1896 par. 14}

You won’t find a feast keeper that believes God is endorsing what Mrs. White said here when quoting Elder Corliss.

Another objection is the Abib method doesn’t work on a global scale.

I agree 100% with that but for me this is a piece of evidence that these “appointed times” were never established for a global gospel.

The next important issue is on how the pioneers calculated 1844.

When I wrote my first edition to this I thought they simply used the “first new moon after the equinox method” but I was shown evidence from a brother that this was not true. The question we need to ask ourselves: were the pioneers around 1844 discussing the method of using the “first new moon after the equinox” as if this was God’s method or were they discussing the “Abib barley” method as the Biblical method? I was surprised to find lots of information on this in our writings of that day, which clearly points out that they believed the Biblical method was based on the barley harvest.

Now before I get into those writings I need to explain some terms you will see shortly. You will see things such as the **rabbinical method** which was the “new moon closest to the equinox” as well as the **Caraite** (also seen as Karaite) **method** which was based on the “Abib barley” method I have presented. We will start on this with Samuel Snow as he was responsible for pinpointing October 22nd 1844:

“**SNOW, SAMUEL S.** (1806-1870). A Congregationalist, then a skeptic, later a Millerite minister; initiator of the ‘seventh-month movement.’ Beginning with an article written Feb. 16, 1843, he emphasized the tenth day of the Jewish seventh month, *Tishri*, the Jewish Day of Atonement, as the true ending date of the prophetic 2300 years. Later he set forth the specific *day* as Oct. 22, 1844, our calendar equivalent of the tenth day of the seventh month in that year according to the **old Karaite Jewish calendar**. At first there was but little interest or response, but when Snow preached on July 21 in the large Boston Tabernacle on the text, ‘Behold, the bridegroom cometh [on the tenth day of the seventh month]; go ye out to meet him,’ some began to be roused.” *From the Seventh-day Adventist Encyclopedia Volume 10*, p. 1357.

Above we see noted that Snow used the same method used by Karaite Jews in order to calculate October 22nd 1844.

I will now start in chronological order as the information appeared in *The Signs of the Times* in June of 1843 (Himes seems to be credited with these articles):

“The chronology of the Bible, be, it remembered, is in accordance, not with our time of commencing the year, but with the Jewish time. The Jewish year begun with the **new moon nearest the barley harvest**, and the Jews were required to bring a sheaf of the first fruits of their harvest unto the priest as a wave offering; and on the 14th day of the first month, at even, was the Lord’s passover. See Levit. 23. The commencement of their years being always **governed by the time the barley harvest should be reaped**, made them always virtually of the same length as our own; for there must have been as many years, as there were barley harvests, and no more. The year beginning with the **new moon nearest the barley harvest**, made that feast a moveable

feast, and the year **sometimes began earlier and sometimes later, varying half a moon, as the barley ripened early or later**, and the new moon came near to the time of the harvest.” {June 21, 1843, Joshua V. Himes, *Signs of the Times*, vol. 5, no. 16, page 123}

From the above we see that the “new moon nearest the barley harvest” began the year. Now some might say that the “first new moon after the equinox” is the “new moon nearest the barley harvest.” Let’s see if that is true according to the above author:

“Now there is at dispute between the **Rabinical**, and the **Caraite Jews**, as to the correct time of commencing the year. The former are scattered all over the world, and cannot observe the time of the ripening of that harvest in Judea. They therefore regulate the commencement of the year by **astronomical calculations**, and commence with the **first day of the new moon nearest the vernal equinox, when the sun is in Aries**. The **Caraite Jews on the contrary**, still adhere to the **letter of the Mosaic law**, and commence with the **new moon nearest the barley harvest in Judea**; and which is **one moon later than the Rabinical year**.” {June 21, 1843, Joshua V.

Himes, *Signs of the Times*, vol. 5, no. 16, page 123.17}

In the above Himes says that the Caraites start the year “one moon later than the Rabinical year” as they use the “new moon nearest the barley harvest.” In later writings you will see this same author says that sometimes the Rabbinical and Caraites start the year at the same time. In general though it appears the Caraites were usually one month later. This is often true for the “first new moon after the equinox” method so thus far we don’t have enough evidence as to what Himes is saying. Now notice what he says as he finishes the above paragraph:

“The Jewish year of A D 1843, as the **Caraites** reckon it in **accordance with the Mosaic law**, therefore commenced this year with the **new moon on the 29th, day of April** and the Jewish year 1844, will commence with the **new moon in next April**, when 1843 and 2300 days, according to their computation, will expire. But according to the **Rabinical Jews**, it began with the **new moon the first of last April**, and will expire with the new moon in the month of March next. {June 21, 1843, Joshua V. Himes, *Signs of the Times*, vol. 5, no. 16, page 123.17}

In the above Himes says that the Caraites began 1843 on April 29th which of course was a “new moon.” April 29th is the second new moon after the equinox, not the first. The Rabbinical Jews actually observed the “first new moon after the equinox” as it was the closest “new moon to the equinox” in 1843. From that point it was a simple calculation to project that the new moon in April of 1844 would commence the start of the year. April 29th in 1843 is so late that it had to be a thirteenth month and it is impossible to have two thirteenth months in a row. Now let’s look at this article from December 1843:

“In the commencement of the Jewish year no reference was originally had to astronomical accuracy. They reckoned from the first appearance of the moon. And we are informed that on the appearance of the moon **near the ripening of the barley harvest**, if from **the appearance of the harvest it would be ripe by the 14th day**, they made that the commencement of their year; **but if it would not be ripe till after the 14th day**, they **added the whole of that moon to the old year**, and commenced their year with the first day of the next moon.

This was the custom of the Jews till after their dispersion by the Romans, when being scattered all over the world, it was **difficult to observe the ripening of the barley harvest in Judea**; and in some countries where the Jews were, it was observed earlier, and in some, later.

“In order, therefore, to have the observance of the **Passover uniform**, the Rabbins established the time of its observance by **astronomical calculations**, and began their year with the **new moon nearest the vernal equinox.**” {December 5, 1843, Joshua V. Himes, *Signs of the Times*, vol. 6, no. 16, page 134}

In the above we clearly see how the barley harvest regulated the festival year. We also see that the Rabbins adopted the “equinox” method to keep the Passover “uniform” on a global scale. This is the same thing most SDA feast keepers do today by using the “first new moon after the equinox.” Obviously our pioneers recognized the difficulty in using the barley method on a global scale.

Now let’s look at this article from September in 1844:

“There is a difficulty in ascertaining within an entire month, when the seventh month commences. The **law of Moses requires that the passover shall be at the full moon, when the barley harvest is ripe, which varies from the last of March, to the first of May.** The Rabbinical Jews observe the **first full moon** after the vernal equinox **irrespective of the barley harvest** and which is **usually one moon earlier than the Caraites Jews observe, who conform to the law of Moses.** The Jewish year begins with the new moon before the passover.” {September 11, 1844, Joshua V. Himes, *Signs of the Times*, vol. 8, no. 6, page 45}

In the above we clearly see what our pioneers understood the “Law of Moses” to be teaching. We see the wide range upon which the barley harvest is ripe. We also see that the Rabbins are usually one moon earlier than the Caraites. Don’t be confused by the language above as the author is talking about the “full moon” at the Passover and not the new moon which starts the month. The author continues:

“If the Caraites Jews always observed the passover at the second full moon after the vernal equinox, we might always know when their year commences; but when the barley is ripe, they observe, with the Rabbinical Jews, at the first full moon. The first full moon after the equinox varies from the 20th of March, to the 5th of April. When it comes near the 20th of March, the barley is not ripe, and the Caraites observe the second; but when it comes near the first of April, the barley is frequently ripe, and then the Caraites and Rabbinical Jews observe the passover at the same full moon.” {September 11, 1844, Joshua V. Himes, *Signs of the Times*, vol. 8, no. 6, page 45.3}

Here we see that sometimes both groups observe Passover at the same time. At the first “full” moon near the beginning of April the barley will “frequently” be ripe. He continues:

“This year [1844], the first full moon came on the **3rd of April**; and whether the barley was then ripe, and the true passover then kept; or whether it was not observed till the following moon, **we have no certain means of knowing.** As the first full moon came so late this year, **it is probable the Caraites then observed the passover**, unless the harvest was more than unusually late. If so, it follows that we shall soon in the seventh month.” {September 11, 1844, Joshua V. Himes, *Signs of the Times*, vol. 8, no. 6, page 45}

Here we see a confession that they are not really sure if the Caraites observed the first full moon with the Jews or not in 1844. We know the pioneers did not use this date. Now here was the shocker to me that I had

never seen anyone mention. The Jews observed Passover on April 3rd making the new moon which began the year on March 21st. I checked the astronomical data and found the equinox was on March 20th in 1844. The nearest New Moon to the equinox in 1844 was the “first new moon after the equinox” also. Our pioneers did not calculate based on the “first new moon after the equinox” as they used the second new moon after the equinox in 1844. Here is another periodical from 1844 that shows this:

“Originally, the Jewish year, as shown by Dr. Prideaux, was entirely inartificial, and continued thus so long as they remained in their own land, before their enemies began to reign over them. A few hundred years before Christ, they used an astronomical cycle of 84 years, with a certain number of intercalary years, containing thirteen moons each, instead of twelve, the usual number. This was found to be faulty, and Meto’s cycle of 19 years, was substituted for it. To remedy its defects the Jewish calendar in its present shape was struck out by Rabbi Samuel without its being perfected; it was improved upon by Rabbi Adda, and afterwards perfected by Rabbi Hillel, about A. D. 360. (See Prideaux Con. vol. I, pp. 49-54.) According to this calendar, the Jewish year ends with **the first new moon after the vernal equinox, which this year is March 21st**. But according to the **Caraites**, the true year cannot commence till the appearance of **the next new moon in April**.” {March 20, 1844, Joshua V. Himes, *Signs of the Times*, vol. 7, no. 7, page 52}

When I saw this I was stunned as I always assumed that in 1844 our pioneers calculated from the “first new moon after the equinox” but they didn’t.

The conjunction was on March 19, 1844, and by the observance of the moon placed the new moon on March 21st which was “after the equinox.” In April the conjunction was on April 17th and the new moon to commence the year was April 19th making it the second new moon after the equinox in 1844. I had another brother check the historical observations to see if my check was true and indeed we found the same thing. The Jews indeed kept Passover at the “first new moon after the equinox” in 1844 while our pioneers commenced the year at the “second new moon after the equinox.” This is in-line with the Abib barley method of the Caraites even though there is no way to prove what the Abib was in 1844 unless someone uncovers some crop records. In October of 1844 we see:

“The week was divided into two halves, and the event which was thus to divide it was the death of Christ. This took place, according to Dr. Hales, one of the ablest and best chronologers, in the spring of A. D. 31. Ferguson has placed it in A. D. 33; but in order to prove it he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new moon in March; but the Caraites with the new moon in April. The word Caraites signifies ‘one period in the law.’ These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the **charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans**; whereas the **law says nothing of the vernal equinox**; but **required** on the 16th day of the first month, the offering of the first fruits of the **barley harvest**. But if the year be commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. **The Caraites are therefore undoubtedly correct.**” {October 2, 1844, Joshua V. Himes, *Signs of the Times*, vol. 8, no. 9, page 70.9}

Here we see that our pioneers understood that the Law says nothing about the equinox but rather requires the barley to be ready by Passover.

By October 2 of 1844 our pioneers were still saying the same thing on this issue. They understood that the equinox method was something the Romans used. Now after the Great Disappointment there were papers going

around debunking our pioneers but this is what was said:

“Many of the papers have supposed that they were throwing great light on this question when they have published to the world that the **Jews observed September, instead of October**, as the seventh month; and they speak of it as though we were unacquainted with that fact.

“Now, if they knew anything respecting the question; or if **they had read our writings**, they would have known that they were stating nothing but what **we have already published**. No one has even doubted but that the **Rabinnical Jews everywhere observed September** as the seventh month; and this we have **often given in our paper**. But we were **obliged to dissent from their time**, because **they have no regard to the requirements of Moses in reference to the barley harvest**, when the Passover is to be kept. The Caraites Jews who conform to the strict letter of the law, therefore are obliged to begin their year one month later, so that their seventh month corresponded with our October. And as they **comply with the terms of the law, we adopted their reckoning**.” {November 27, 1844, Joshua V. Himes, *Signs of the Times*, vol. 8, no. 16, page 124.3}

We again see that our pioneers believed they were using the correct Caraites reckoning to establish the festival year.

In 1857 we see from our periodicals that this understanding was still the same:

“‘And on the fifteenth day of the same month, was to be the feast of unleavened bread, which was to be eaten for seven days. On the morrow after the Sabbath during this feast, a sheaf of the first fruits of the barley harvest, was to be waved before the Lord.’ Lev. 23:9-14.

“As the Jews were obligated to conform to this requirement, they **could never observe the passover until the barley harvest was ripe; nor could they defer it much after its ripening, as they could not eat of the harvest until the ‘wave-sheaf’ had been offered by the priest**. The Jews, we are told, commenced their months with the **first appearance of the moon, which, in that climate, was usually the second evening after the change**. And they commenced their year with the appearance of the new **moon nearest the ripening of the barley harvest**.” {September 3, 1857, *Advent Review and Sabbath Herald*, vol. 10, no. 18, page 137.12}

We again see the same understanding that I have been presenting thus far but with an additional important line; **“nor could they defer it much after its ripening, as they could not eat of the harvest until the ‘wave-sheaf’ had been offered by the priest.”** This is why both “equinox” methods do not work as they can both miss the Abib at times. All of this shows us more evidence that God never commanded the festival year based on the equinox. This is a man-made commandment. The author continues:

“Their years consisted sometimes of twelve and sometimes of thirteen moons, an intercalary moon being added about once in three years. If, on the appearance of the moon at the end of Adar, the 12th moon of the preceding year, **there was a probability that the barley would be ripe by the fourteenth day of the month, they made that moon the first month of their year; but if the barley would not probably be ripe till after the fourteenth day, they added the whole of that moon to the old year**, calling it Ve-Adar, or the second Adar. If, therefore, we can ascertain the time in the year of the ripening of the barley harvest in Judea, we may know very nearly the commencement of the Jewish sacred year.” {September 3, 1857, *Advent Review and Sabbath Herald*, vol. 10, no. 18, page 137}

“At present the Jews in the holy land **have not the least regard to this season appointed and identified by Jehovah**, but **follow the rules prescribed in the oral law**, viz., by adding a month to every second or third year, and thus making the lunar year correspond with the solar. And when the fifteenth day of Nisan, according to this connotation, arrives, they begin to celebrate the above-mentioned feast although the **chedesh haAbib may have passed or not yet come**. In general, the proper season after they have celebrated it, is a whole month, which is just **reversing the command in the law**. Nothing like ears of green corn have I seen around Jerusalem at the celebration of this festival. The **Caraite Jews** observe it later than the Rabbinical, for **they are guided by Abib**, and they charge the latter with eating unleavened bread during that feast. I think, myself, that the charge is well founded. If this feast of unleavened bread is not celebrated in its season, **every successive festival is dislocated from its appropriate period, since the month Abib is laid down in the law of God**, as the epoch from which every other is to follow.” {September 3, 1857, *Advent Review and Sabbath Herald*, vol. 10, no. 18, page 138.11 }

SUMMARY ABOUT ‘TIMING’

I believe this is enough evidence to conclude what our pioneers believed on this issue and what the Law of Moses says. Nothing of even a hint is mentioned that they went by an equinox method in 1844.

My point in the above section on the issue of “timing” is that it appears to me things were originally perfect but something changed making it necessary to come up with an alternate way of starting the year. That being said it still appears to me that “the Abib” is the best method after the change for the Abib was a critical element for the festivals. If the change was before the Exodus then I believe “the Abib” was certainly the method God commanded. In either case the Abib is not something that works on a global scale showing me that God had no intention for these festivals to be globally binding. I believe further evidence will support the end of the feasts with the commencement of the global gospel.

The issue of timing is very debated by feast keepers and always will be. Even if I have erred I still have not read a credible study using an equinox method and I’m not about to preach the confusion involved in this issue.

If you want to risk eternal salvation and say God commands people to hold camp meetings based on some form of equinox method that is your choice but why risk eternal life on something upon which you have no plain thus saith the Lord?

Location

The next point that made me change on the feast issue is one that is a common argument by non-feast keepers that I agree with, namely, that

God commanded the three feasts to be carried out in Jerusalem:

“Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty” (Deuteronomy 16:16).

I originally looked over this because of the evidence I saw for continued feast keeping after the cross by the early church outside of Jerusalem.

I also justified my position through John chapter 4 which says:

“Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:20-24).

I as well as all feast keepers that I know of use (used) this to justify a change in what the Law said concerning the festivals being bound to Jerusalem. If the above passage can be used to justify this then evangelicals are justified in saying “not what enters the mouth that defiles a man” to establish that eating pork is ok. The evangelicals are using a passage that has nothing to do with unclean meats just as feast keepers are using a passage that has nothing to do with feast keeping. The issue in John 4 was the central worship location of Samaritans versus the Jews and who had proper claim to being God’s people. Christ clarified this by saying “salvation is of the Jews” yet He goes on to show that true worshippers even in that day were ones who worshipped in Spirit and truth. The above passage has nothing to do with Christ “unbinding” what the Law said concerning these three festivals. Notice:

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Matthew 5:17, 18).

Now it is interesting that a passage generally used by feast keepers to support their position, in my eyes would actually go against what they are actually doing. I understand the passage to be exalting the moral law but if feast keepers are going to attempt to quote this in their favor for the “letter of the law” concerning festivals perhaps they should actually do what the letter says. Why quote this to me in favor of feast keeping while at the same time you’re changing the Law?

Originally the church was headquartered in Jerusalem so it makes perfect sense that they would continue to participate in the festivals. The fact that the book of Acts and SOP and early church history shows the continued keeping of the feasts in some form or fashion has no relevance in my eyes for making a claim that the Law was changed to making these “globally binding.” If you look at the circumstances of those days being near Israel it

makes perfect sense that the feasts would continue to be kept, after all we see in Acts 15 that the church still had issues many years after Christ that were “debated.” I see no evidence that Christ told His disciples that they should cease attending festivals. This however does not make them “globally binding” just because early Christians may have done it. More on this later.

If I am wrong concerning the “timing” issue I explained above I still cannot proclaim the festivals as “globally binding” when God has told me no such thing. I know my conscience was troubled by doing so. The only sense that the festivals are globally binding in my understanding is in principle carried out in camp meetings. I am not going to teach the world that camp meetings held at “appointed times” based on the “first new moon after the equinox” are commanded by God. I say camp meetings as these festivals are generally nothing but camp meetings held at appointed times based on a certain method of calculation. I also am not going to teach people that they must keep the Feast of Tabernacles wherever they desire when God specifically bound it to Jerusalem for a purpose.

What other reasons would show us this concept that God never intended His festivals to be on a Global scale? For one, try holding a large Passover or Tabernacles gathering in Northern Alaska or other severe climate areas. When I left Michigan this April for the Georgia Passover we still had a foot of snow and ice on our lakes. Big deal, one may say, as we have heated buildings. True but our camps were not designed for us to come together and sit around. We are supposed to be going out doing evangelism in the nearby towns with the help of a number of people. I can camp in Georgia for free but I would freeze to death in Alaska that time of year or even Michigan for that matter if I setup a tent. A few people might be able to do something but try accommodating 100-200 people and see how it works out. I see a lot of feast keepers who stay home as they cannot afford to travel or have other reasons, instead watching messages online. That may be nice and all but it is nowhere near being the same as attending plus you cannot do much evangelism help if you stay home. I do not see how staying home watching online is “keeping the feast.”

We should all be preparing to setup camp meetings in our own local areas bringing in those who can help for the work of evangelism and we can do this anytime based on our circumstances. We are living in an era where we are to take the gospel to others and not them coming to us as it was before Christ. God had positioned His people in that day so that the world would travel through His people and they could share with them. The feasts had importance in that era but today they simply present issues that for me are beyond acceptable.

Colossians 2:14-17

By far the most controversial passages in scripture on this issue are Colossians 2:14-17. I will be addressing this passage as the main centerpiece on this issue in the New Testament scriptures:

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ”

(Colossians 2:14-17).

Here is a list of the key points I believe we need to address in this passage:

- handwriting: what is the “cheirographon”?
- of ordinances: What are these ordinances?

- against us, which was contrary to us; What was against us?
- “it” out of the way, nailing “it” to His cross: what is “it” that was nailed to the cross?
- spoiled principalities and powers: Who are these powers?
- Let no man therefore judge: who is referred to as “no man”?
- therefore: Because what?
- in meat, or in drink: what are these?
- Holyday: what does this mean?
- New Moon: what does this mean?
- the Sabbath days: Which Sabbaths?
- Shadow of things to come: What does “shadow” mean?
- Are”: is present tense so what does this mean?
- but: What does the Greek word translated “but” mean?
- the body *is* of Christ: What does this all mean?
- Greater context of the chapter and book of Colossians along with other related books: What is it about or what issue is being dealt with?

As you can see there are a lot of debatable points in the above passage. The first thing we will look at is the last point to get a general context. I first want to show a few passages from SOP that show us what relates to this chapter:

“The mercy seat, upon which the glory of God rested in the holiest of all, is opened to all who accept Christ as the propitiation for sin, and through its medium, they are brought into fellowship with God. The veil is rent, the **partition walls broken down**, the **handwriting of ordinances canceled**. By virtue of His blood the **enmity**

is abolished. Through faith in Christ **Jew and Gentile** may partake of the living bread” (Letter 230, 1907). {*Bible Commentary*, vol. 5, page 1109.1}

The above quote shows us a clear parallel with Ephesians 2 so we will be using this chapter as well to address what Paul is saying. Here is another that backs this thought up:

“But there is a law which was abolished, which Christ ‘took out of the way, nailing it to his cross.’ Paul calls it ‘the law of commandments contained in ordinances.’ This ceremonial law, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ as the Lamb of God to take away the sin of the world. Then all the sacrificial offerings and services were to be abolished. Paul and the other

apostles labored to show this, and resolutely withstood those Judaizing teachers who declared that Christians should observe the ceremonial law.” {*Signs of the Times*, September 4, 1884 par. 3}

In the above we again see a clear connection between Ephesians 2 and Colossians 2. Perhaps they can be used to help us in understanding each other. Some important points in Colossians 2:

“And this I say, lest **any man should beguile you with enticing words**” (Colossians 2:5).

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Colossians 2:8).

“**Let no man beguile you** of your reward in a **voluntary humility and worshipping of angels**, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the **rudiments of the world**, why, as though living in the world, are ye subject to **ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;)** after the **commandments and doctrines of men**? Which things have indeed a shew of wisdom in **will worship, and humility, and neglecting of the body**: not in any honour to the **satisfying of the flesh**” (Colossians 2:18-23)

In the above we see a context of watching out for “**any man**” (including professed believers) who through a **variety of methods**, not just paganism or Judaism, which could lead you away from Christ. This is important because feast keepers believe that the warning is only directed to watch out for gentile/pagans. It is certainly true that Paul is warning the church concerning the heathen who live about them but the church’s most dangerous foe has always been from within. The Galatian controversy is divorced from having any impact on Colosse but the issue of the ceremonial law was a widespread issue. Now I don’t know if Jews had any impact in Colosse or not but why is it that we assume that only Jews would ever do such things as pressing the ceremonial law upon the church? I mean, after all, gentiles were deceived into accepting ceremonial rites in Galatia. Did not gentiles have the OT writings? Are we to believe it is impossible for any of them to be deceived into thinking they had to do some or many of the ordinances in the Law of Moses? Is this not happening today? There is no new thing under the sun.

My point in all of this is, the church doesn’t have to be filled with Jews in order for gentiles to fall into deception concerning what they should or shouldn’t be doing in the Law of Moses. With that said I see no reason why Jewish converts to Christianity couldn’t potentially pass by Colosse leaving their impact in what many of them were preaching just as they did in Galatia which is not very far away from Colosse. Paul continually points out a warning to watch out for “any man” so I believe the greater context of the early church is involved in the Colosse letter. That greater context is a deception to make believers think they had to do things from the ceremonial law. The things from the ceremonial law, if enforced on the church are a direct rejection of receiving Christ. That is why Paul also makes these points to the church at Colosse:

“And **He is the head of the body, the church**: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that **in him should all fulness dwell**; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled **In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight**” (Colossians 1:18-22).

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory:**²⁸ Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man **perfect in Christ Jesus**” (Colossians 1:27, 28).

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and **not after Christ**. For in **him dwelleth all the fulness of the Godhead bodily**. And **ye are complete in him**, which is the **head of all principality and power**” (Colossians 2:8-10).

In these passages we see that “in Christ” we have all that we need, thus we have no need for the ceremonial law. Thus the main context of this chapter is going to be about how “any man” could lead a person away from

Christ through a variety of methods whether it is pagans, Christian gentiles, Jews, or Christian Jews. To develop and manifest the character of Christ in humanity is God’s ultimate goal as this was the condition of man before sin and this character is found in Christ. So while I do not deny that Paul is warning the church at Colosse concerning heathen influence I also believe he is giving a warning how “anyone” might lead a person away from Christ. After all we already saw that Ellen White said that Paul is referring to the “ceremonial law” being done away in Colossians 2 and Ephesians 2.

I will now begin going over each point starting with point 1 “handwriting/ cheirographon.”

The first rule of interpretation I would generally use here is to see how this Greek word is used in scripture but it doesn’t exist elsewhere so I can’t do that. We have seen a connection with Ephesians 2 though, so I will begin there. Some would suggest seeing what *Strong’s Concordance* says but I actually would make that step three.

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances...” (Colossians 2:13, 14).

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, **even the law of commandments contained in ordinances**; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby” (Ephesians 2:13-16)

Here in Ephesians 2 we see that Christ has broken down “the middle wall of partition” that separated Jew and Gentile “having abolished in his flesh the enmity, even the law of commandments contained in ordinances...” Ellen had said: “The veil is rent, the **partition walls broken down**, the **handwriting of ordinances canceled**. By virtue of His blood the **enmity is abolished**. Through faith in Christ **Jew and Gentile** may partake of the living bread” (Letter 230, 1907). {Bible Commentary, vol. 5, page 1109.1} In another place she says “But there is a **law which was abolished**, which Christ ‘**took out of the way, nailing it to his cross.**’ Paul calls it ‘**the law of commandments contained in ordinances.**’ **This ceremonial law**, given by God through Moses, with **its sacrifices and ordinances**, was to be binding upon the Hebrews **until type met antitype in the death of Christ as the Lamb of God** to take away the sin of the world. Then all the **sacrificial offerings and services were to be abolished.**” {*Signs of the Times*, September 4, 1884, par. 3}

Ellen obviously spells it out pretty clearly that the “law of commandments contained in ordinances” is the “ceremonial law.” She also relates this to the “handwriting of ordinances.” The Temple service ordinances, because man was in charge of running them, created a scenario where great “enmity” stood between Jew and gentile as the Jews did not share the truth with the gentiles. The gentiles were forbidden by the Jews to

participate in those things which were to show man that God had a substitute for them.

I have pondered why these two chapters don't say the "Law of Moses" as this is how so many interpret these passages and I have come to the conclusion that it is because it is not the "Law of Moses" that was abolished in the passage. I have asked myself why doesn't Colossians 2 say "handwritten ordinances"? I believe it is because not everything in the Law of Moses is "so to speak" nailed to the cross as I believe the principles of the moral Law are also written in that book. I will go over the evidence for that later. There is a difference between "handwriting of ordinances" and "handwritten ordinances." The latter, which is not what Paul said, would nail every statute in the Book of the Law to the cross but that would be a problem as there are a lot of things written in that book that have moral application or health application. I believe the word "handwriting" is the cause of all the confusion so let's take a look at what the "cheirographon" is. Here is what *Strong's* says about this word:

"something *hand written* (*"chirograph"*), that is, a *manuscript* (specifically a legal document or bond (figuratively))"...

Most feast keepers will say that this means our "debt/bond" was nailed to the cross and I agree with them.

Now Ellen White said this refers to the ceremonial law and of course I agree with her. The ceremonial law shows us that a Messiah was to die for us because we have sinned and death is the penalty. The sacrifice of lambs proves that we have sinned and have a "debt" that is to be paid by the "Lamb" which, of course, represents Christ, otherwise there would not have been sacrifices. Thus the "cheirographon" is built into the ceremonial law as this law proves we had a "debt" that needed to be paid. If there was no ceremonial law we would have no "debt" against us which of course is true today as Christ nailed it to His cross. Without the word "cheirographon" it would be much more difficult to prove what specifically was done away with in Colossians 2.

All throughout the Book of the Law we can read this "cheirographon" as we go over the passages that relate to the "plan of salvation." When you read a statute about not "laying with your father's wife" you are **not** reading something that shows you that you have "bond" against you thus this statute has nothing to do with the "cheirographon." You are reading a moral reality of your life in Christ but when you read about having to bring a sacrifice for various sins you know this represents a "bond" that is against you but understood correctly another is going to pay this "debt" for you. Today we know the "debt" has been paid and that is why we have no more use of the ceremonial law. The "cheirographon of ordinances" and not all of the "handwritten ordinances" have been nailed to His cross. We should not get the "debt" that was owed by humanity confused with "specific sins" as these are different. The "blotting out of sin" takes place in the antitypical Day of Atonement but the "debt" caused by Adam's sin was paid at the cross. Colossians 2:14 is not "blotting out a list of sins committed by Jews" but rather the "debt" from sin committed by Adam/humanity. The ordinances that show we had a "debt" against us are the ones that represent the "cheirographon."

In this we have also shown how to understand point 2 "of ordinances."

We see that "ordinances" does not apply to every statute in the Law of Moses and thus understand why Paul did not say the "Law of Moses" but rather "the cheirographon of ordinances." When we read Spirit "of" God we know where that Spirit comes from or to whom it belongs, the same is true when we read cheirographon "of" ordinances. There are specific statutes in the book of the Law which represent a "debt" mankind owed so these are the "ordinances" that have the "cheirographon" built into them. Some have been confused by the word "ordinances" and what can be called an "ordinance." Notice below as the same Greek word is used:

"And as they went through the cities, they delivered them the **decrees** for to keep, that were ordained of the apostles and elders which were at Jerusalem" (Acts 16:4).

What were these “decrees or ordinances”?

“But that we write unto them, that they abstain from **pollutions of idols, and from fornication, and from things strangled, and from blood.** For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day” (Acts 15:20, 21).

These “ordinances” are right out of the Law of Moses but of course these do not represent any type of “bond/debt” owed by mankind. In the Law of Moses these are called “statutes.” Thus an ordinance is simply a command/decreed/statute to do or not do something generally more specific than the Ten Commandments. Statutes often give extra details to the broader commandments. Some of the statutes in the Law of Moses are moral and others are ceremonial. The ceremonial statutes represent a “debt” that was owed by humanity but point to One who would pay that “debt” at a future “appointed time.” Once the “debt” has been paid the ordinance no longer has any value otherwise the “debt” would still exist.

In point 3 we want to understand what was against us and contrary to us.

I believe it is clearly the “cheirographon” (bond) that was against us and contrary to us, not the ordinances in and of themselves. One of the major reasons I originally accepted the festivals was because of how I saw people explaining how many things from the Law are against us and contrary to us. They made claims of how things were “burdensome” and this painted a very negative image of God in my mind. I saw scripture showing God as bringing the children of Israel out of the “house of bondage” not into it, thus I felt many were destroying the character of God. If you want to produce more “feast keepers” keep teaching that the “feasts were against us and contrary to us” or that they were bondage. I’m ok with understanding that the “cheirographon” is built into the festivals as these statutes certainly show us that we had a “debt” against us seeing that they reveal the plan of salvation. This is clearly understood in the Passover as it represents a “debt” that was to be paid at an “appointed time.”

In point 4 we see that the “it” that is taken out of the way, “nailing it to His cross” is the “cheirographon” as our “bond” was nailed to His cross being paid in full.

By “implication” of course the ceremonial law is abolished otherwise the “cheirographon” is not paid nor taken out of the way. Continuing to be bound to the “ceremonial law” would show that you do not actually accept that the “bond” has been paid for, having been nailed to His cross. Of course the great debate in all of this is whether or not the “feasts” are abolished with the ceremonies.

In point 5 we see “And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.”

I assume its common sense that this refers to both satanic spiritual forces behind the scenes and the human agencies they work through. Satan said “if thou be the Son of God,” as did humans who mocked Jesus saying “if thou be the Son of God come down from the cross.” Satan and the leadership of national Israel had been triumphed over in the death of Christ. To those who accepted Christ the enmity had been abolished, and the middle wall of partition was taken down as the veil of the Temple was rent in twain. No longer could the Temple services of the Jewish system prevent the gentiles from coming to God as the antitype of the high Priestly ministry of Christ was made manifest. Both Jew and gentile could go straight to Christ. Satan’s throne over the people of God had been dethroned for the time being as he had to seek a new way to regain control over the true worshippers. With national Israel becoming irrelevant it would be less than forty years until the

Temple would be destroyed. We know Satan’s next counterfeit was through the Papacy as he once again found a way to usurp the ministry of Christ and rule over the majority of God’s professed people.

In point 6 we see “let no man therefore judge you.”

I believe this refers to “anyone” as we have seen throughout history that even the professed “body of Christ” goes astray bringing in “commandments of men” via “philosophy and vain deceit.”

Now in point 7 we want to understand “therefore” as it always refers to what was said beforehand.

“Let no man therefore judge you,” because Christ has nailed the handwritten bond of ordinances (ceremonial law) to His cross and has given you victory over all “principalities and powers.” In the next few points I believe we see an explanation of things that are no longer obligatory due to the “debt” being paid as these things represented that “bond” that was paid in full.

In point 8 we see “in meat, or in drink” as one of these ordinances which represent the “bond.”

“The Holy Ghost this signifying, that the way into the holy places 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” (Hebrews 9:8-12).

At one time I believed the terms “in meat or in drink” should be translated “eating, or in drinking” in Colossians 2, but once I understood what is meant by “shadow of things to come” I could no longer accept that. We will see why when I go over that. The oblations of “food and drink” no longer possess any value for the people of God after the death of Christ. Notice this below from the SOP:

“Though they said of themselves, ‘The temple of the Lord, the temple of the Lord are we,’ yet they crucified the Originator of all the Jewish economy, **Him to whom all their ordinances pointed.** They failed to discern the veiled mystery of godliness; Christ Jesus remained veiled to them. The truth, the life, the heart of all their service, was discarded. They held, and **still hold**, the mere husks, **the shadows, the figures symbolizing the true.** A figure for the time appointed, that they might discern the true, became so perverted by their own inventions, that their eyes were blinded. They did not realize that type met antitype in the death of Jesus Christ. The greater their perversion of figures and symbols, the more confused their minds became, so that they could not see the **perfect fulfillment of the Jewish economy**, instituted and established by Christ, and **pointing to Him as the substance.** Meats and drinks and divers ordinances were multiplied until ceremonial religion constituted their only worship.” {*Fundamentals of Christian Education*, pages 397, 398}

I would like to mention the term “carnal ordinances” (Hebrews 9:10) for a moment as I believe things like the “tzitzit” as well as physical circumcision are included in these. These are both external things that can do nothing for the heart and are therefore carnal ordinances. In points 9, 10 and 11 we see “**or** in respect of an holyday, or of the new moon, or of the Sabbath days.”

I personally would translate this as “or in respect of a festival, or of a new moon, or of Sabbaths.” All feast keepers believe the plural word “Sabbaths” here is referring to “the” seventh-day Sabbath as well as I did. I do

not believe the word “the” belongs in the passage as it is not in the Greek but bias from translators who believed the Sabbath was abolished added it. I know that “the” sometimes can be added correctly but in this case I do not feel it is. Here are some translations I believe have it correct concerning “Sabbaths”:

“So don’t let anyone judge you about eating or drinking or about a festival, a new moon observance, or sabbaths” (*Common English Bible*).

“Let none therefore judge you in meat or in drink, or in matter of feast, or new moon, or sabbaths” (*Darby*).

“Therefore do not let anyone condemn you in matters of food and drink or of observing festivals, new moons, or sabbaths” (*NRSV*).

“Therefore no man judge you in meat, or in drink, or in part of feast day, or of new moon, or of sabbaths” (*Wycliffe*).

Waggoner also understood this when a doctor tried quoting Colossians 2 making the Sabbath “singular”:

“Here again the Doctor has evidently quoted from memory; for in the text the last expression is **plural instead of singular**, thus, ‘of the Sabbath days,’ and not ‘of the Sabbath day.’” { E.J. Waggoner, *Signs of the Times*, February 17, 1887 }

Even after I changed my position on the feasts I still believed this was referring to “the” seventh-day Sabbath until I was well into writing this study. I now agree with our pioneers that this is not referring to “the” seventh-day Sabbath. I now understand this to be referring to days such as “Pentecost, Trumpets, Atonement, 8th great day, as well as Sabbaths during unleavened bread and the 15th of Tabernacles.” I understand that all of these days were “Sabbaths.” I will be going over the Leviticus 23 “morrow after the Sabbath” debate later on as some believe that there is no such thing as “other Sabbaths” with the exception of Atonement. I was one of those people until recently. This is important because for those who do not believe that there are “other Sabbaths” it always forces these Sabbaths in Colossians 2 to refer to the seventh-day Sabbath. Most feast keepers do believe in “other Sabbaths” but because some do not I will address it later as I already said. I understand the festivals to primarily be referring to “Unleavened Bread, Feast of Weeks, and Tabernacles.” Of course the new moon is the new moon.

In order to go over why I understand the above things I need to move forward to point 12 “which are a shadow of things to come.”

Studying this is what changed my position on what “Sabbaths” are being referred to in Colossians 2. In fact, the correct understanding of a “shadow” is probably the most important part of this Colossians 2 study. After I studied this out I was asking myself how I never saw or understood this before. A non-feast keeper that correctly understands what a “shadow” is will never accept that Colossians 2 is referring to the seventh-day Sabbath. It is impossible. The debate over the word “the” before Sabbath in the KJV is irrelevant once we understand what a “shadow” is.

We have to note that Paul says “**which** are a shadow of things” referring to something he previously said. What did he say? “judge you in meat, **or** in drink, **or** in respect of a festival, **or** of a new moon, **or** of Sabbaths”... The word “or” is extremely important as “or” links all that Paul said to the “which are.” At one time I was reading this passage as if it said “judge you in meat, or in drink, **in** respect of a festival, or of a new moon, or of Sabbaths”... Notice I left out the “or” between “drink” and “in respect.” This change has a drastic effect on the passage as it makes the passage say that no one should judge you in “meat, or in drink” at these worship gatherings. By removing the word “or” only the “meat and drink” become “a shadow of things to come.” Paul wrote “or” as it connects all 5 things listed as a “shadow of things to come.” All that Paul listed

represents a “debt” that was against mankind. None of them would have existed if it weren’t for sin and they all are types in the “plan of salvation.” Notice this below from the SOP:

“Do you see Christ as **the anti-type of all the types**, the precious, glorious **substance of all the shadows**, the full signification of **all the symbols**? The **types and shadows** were instituted by Christ himself, to transmit to man an **idea of the plan devised for his redemption**.” {*Signs of the Times*, August 24, 1891 par. 3}

Most feast keepers from what I have seen correctly understand that all 5 things are included in the “which are a shadow of things to come.” Most of them will claim the seventh-day Sabbath is a shadow of things to come.

What is your definition of “shadow of things to come”? When I became a believer in the feasts I understood it to simply mean that “festivals, new moons, and the seventh-day Sabbath” have future application in heaven at their “appointed time.”

That is, we would be keeping these in heaven and that’s why they “are a shadow of things to come.” Some also understand it to mean that the festivals have a future prophetic significance in end time events at their “appointed time” thus making the keeping of the type important. When I ceased believing in the festivals I changed my understanding of what is meant by this passage to mean that our gathering together is a “shadow of things to come” not directly related to the days mentioned. Example: I would say “Camp meetings, prayer meetings, and the seventh-day Sabbath are a shadow of things to come.” I believed Paul was mentioning these days because they were fellowship times during his time but that he was trying to address issues that were happening at gatherings in general and not the specific days. Thus I did not put a future application on the festivals but simply believed that gathering together for worship is a “shadow of things to come.” At that time I also believed “meat and drink” should be “eating and drinking” as we would be doing this in heaven also. The point is, are any of these explanations Biblical definitions of what a “shadow” is? I don’t think so as I will now show you from scripture what a “shadow” really is.

“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the **true tabernacle**,

which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: **Who serve unto the example and shadow of heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, **See, saith he, that thou make all things according to the pattern shewed to thee in the mount**” (Hebrews 8:1-5).

As we can see, the earthly tabernacle and priesthood was only a “shadow” of a “reality.” Christ and His ministry in the Heavenly Sanctuary is the “reality” while the “shadow” was performed by men which were an example of a greater reality. **A “shadow” can NEVER be the “reality.”** Let me say that again, **a “shadow” can NEVER be the “reality.”** That being said the Jews through faith received the Spirit of God in them just as we do today. The shadows not only pointed out future events but also that the God of Heaven was willing and able to fill them with His Spirit right then and there if they truly believed. Another verse:

“For the law having a **shadow of good things to come**, and **not the very image of the things**, can never with **those sacrifices** which they offered year by year continually make the comers thereunto perfect” (Hebrews 10:1).

Notice in the above that it says the law “having a shadow of good things to come, and not the very image of

the things” shows us how a “shadow” is not the “reality.” A “shadow” is not the “very image of the things” it represents. Example: sacrificing a lamb which is a “shadow” does not point to sacrificing a lamb as the “reality” but rather Christ who is the “reality.” Once the “reality” is revealed in Christ the “shadow” has no more use otherwise the “shadow” becomes the “reality” therefore meaning it was never a “shadow” to begin with. Christ is the one who has made manifest the “reality” of the “shadow.” We do not pick and choose which “shadows” are binding as none of them are. Making the “shadow” salvationally important today is a rejection of the “reality.” Now let’s look at the seventh-day Sabbath to see if it is a “shadow” or a “reality.”

“And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made” (Genesis 2:2, 3).

Here we see the existence of the seventh-day Sabbath before sin entered.

Was this a “reality” or “shadow” that pointed to a “greater reality”? Of course the Sabbath was a “reality” as it was a memorial for creation.

There was nothing about it that pointed forward to anything. It had nothing to do with a plan of salvation as salvation was not yet needed. The **festivals can not be a shadow if they pre-exist sin** but Paul says they are a shadow making it impossible for them to exist before sin.

The seventh-day Sabbath is a “sign” of who “sanctifies” us, showing us a “reality,” and as I said before it is a “memorial of creation.” In the past I and other feast keepers have said that the Sabbath is a “shadow” because we are only experiencing a small portion of it compared with what it will really be like in heaven but this is not a correct understanding of a “shadow.” If Christ has revealed to us the reality of a “shadowy” seventh-day Sabbath then it certainly would have no more use to us as we would rather seek the reality. Evangelicals do this very thing with the concept of “rest in Christ.”

Below are SOP statements that I believe back up what I have stated:

“How verily have these words been fulfilled by the Jewish nation, and by every nation that has followed the same course, turning away from the truth unto fables! The Lord Jesus was the foundation of the whole Jewish economy. Its imposing rites were of divine appointment. They were designed to make the worship of God impressive, and to teach the people that at the time appointed One would come to whom these ceremonies pointed. But the Jews exalted the forms and ceremonies, and lost sight of their object. The traditions and maxims and enactments of men hid from them the spiritual lessons that God intended to convey. These maxims and traditions became an obstacle to their understanding and practice of true religion. And when the **reality came, in the person of Christ**, they did not recognize in Him the **fulfilment of all their types, the substance of all their shadows**. They **rejected the Antitype, and clung to their types and useless ceremonies.**” {*Signs of the Times*, November 3, 1898 par. 9}

Please note that I know many feast keepers do not perform any “useless ceremonies” but a good example of some who do would be those who remove the leaven from their houses for seven days and eat unleavened bread for seven days in the context that this statute is still commanded. The “reality” of this is Christ continually removing sin from your life. To believe this is still commanded is a rejection of the “reality” for a useless ceremony that can do nothing for you.

What about communion?

Communion was instituted by Christ as a time when we could reflect on his death and resurrection. When properly applied we should know whether we be in Christ or out of Christ through a thorough examination of ourselves before communion. This is its purpose as we are not to partake of communion if we have

unconfessed, unforsaken sin in our lives. This is why we should do it often. More SOP quotes:

“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.” {*Review and Herald*, April 22, 1902, par. 17}

Of course the seventh-day Sabbath is part of this “moral law” and thus it is a “reality” rather than a “shadow.”

Colossians 2 clearly establishes the festivals as a “shadow” making it impossible for them to be part of the eternal moral Law. I have seen feast keepers claim the entire Law is a shadow as I once believed as well but we see above that this is not true. I remember seeing quotes like these as a feast keeper but so long as I was applying a different “meaning” to what a “shadow” was I felt I could accept them as I was not doing away with the Sabbath.

The problem is I can only find one meaning in inspiration for “shadow,” and it negates my former understanding.

“In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their creator and their rightful sovereign; that they were the work of His hands, and the subjects of His authority. Thus the institution was **wholly commemorative**, and given to all mankind. There was **nothing in it shadowy**, or of restricted application to any people.” {*The Faith I Live By*, page 32}

Nothing in the seventh-day Sabbath is “shadowy.” In case some feel this is only before sin notice below:

“There is no shadow in the precepts of the decalogue. The ten commandments are not a type. God gave his law, and in the fourth precept of the decalogue is his Sabbath, the very day on which we have turned aside from worldly business in order to observe it as a memorial of the creation of the heaven and the earth; and just as long as heaven and earth shall remain, just so long will this law be binding upon those who are living upon the earth.” {*Review and Herald*, July 15, 1890 par. 5}

Also:

“In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to **govern the everyday life**. 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. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law.” {*Review and Herald*, May 6, 1875 par. 10}

The statutes that she is referring to are moral statutes that “govern everyday life” and of course there is nothing “shadowy” about them as they are a “reality.”

Colossians 2 clearly shows us that festivals are a “shadow” not a “reality.” All the moral statutes in the “book of the law” still have existence today either in the most literal sense or in principle. Even the festivals had a moral principle to them as they were “holy convocations” with the principle being fulfilled in camp meetings. I will show this later from the SOP. This is why we don’t nail the “book of the law” to the cross. The statutes that she is explaining above are not related to the “cheirographon” as they are not shadows, since they do not show us that we had a “bond” against us.

In paragraph 12 of the same letter we see:

“Christians who profess to be Bible students can appreciate more fully than ancient Israel did the full signification of the ceremonial ordinances that they were required to observe. If they are indeed Christians, they are prepared to acknowledge the sacredness and importance of the shadowy types, as they see the accomplishment of the events which they represent. The **death of Christ gives the Christian a correct knowledge of the system of ceremonies and explains prophecies which still remain obscure to the Jews.**

Moses of himself framed no law. Christ, the angel whom God had appointed to go before his chosen people, gave to Moses statutes and requirements necessary to a living religion and to govern the people of God.

Christians commit a terrible mistake in calling this law severe and arbitrary, and then contrasting it with the gospel and mission of Christ in his ministry on earth, as though he were in opposition to the just precepts which they call the law of Moses.” {*Review and Herald*, May 6, 1875 par. 12}

In the above we see how the “death of Christ” has given us the “reality” of all the ceremonies in the Law. Notice she talks about “prophecies,” and that “shadowy types” had their “accomplishment of the events which they represent.” Passover: **death of Christ**, Firstfruits/Wave Sheaf: **resurrection of Christ**, Pentecost: **outpouring of His Spirit**, Trumpets: **judgment hour cry by Millerites**, Atonement: **1844 with Christ Most Holy Place ministry**, Tabernacles: **God’s people pressing together for the ripening of the harvest and 1000 years of ingathering in Heaven**, 8th Great day: **ushering in of eternity**. This all shows us that you cannot use the quote in Par. 10 to say she is referring to the festivals in the statutes which were not “shadowy types” as festivals are most certainly “shadowy.” There is no such thing as “shadowy types” which did not pass away. A shadowy type always has a reality in Christ. The above passage is in the year 1875.

Do you really believe Mrs. White in 1875 believed that the festivals were not shadowy types?

“On every side we hear discussion of the subjects presented at the camp-meeting. One day as Elder Corliss stepped out of a train, the guard [conductor] stopped him with the request that he explain Colossians 2:16. They stopped, and as the crowd rushed by, the explanation was given, and from Leviticus 23:37, 38 it was shown that there were sabbaths besides the Sabbath of the Lord.” {*Review and Herald*, January 7, 1896 par. 14}

Now this quote can’t necessarily be used to say that God is endorsing the pioneer interpretation of Colossians 2 as she is recording what a brother said. What is clear though, is in 1896 Ellen White did agree with the churches interpretation of Colossians 2. She is not quoting someone she disagrees with. She cannot be promoting “festivals” in 1875 while at the same time showing she was in harmony with the church in 1896. I don’t believe Ellen wrote things that a future generation was to finally pick up and grab a hold of that was not readily available and preached by the church in her day. This is exactly why we have a Trinity heresy because

people interpret her writings outside of the context of the church and even what she herself believed. The Trinity and the festivals are based on this principle of Ellen teaching things in her writings that were contrary to what the church believed in her day but were supposedly for a future generation. Yet like the Trinity issue how many statements do we see of the pioneers being shocked and disturbed by her teaching contrary to the church? Just like the Trinity it is the people of today who are rising up giving new interpretations to her writings.

“The death of Jesus Christ for the redemption of man lifts the veil and reflects a flood of light back hundreds of years, **upon the whole institution of the Jewish system of religion. Without the death of Christ all this system was meaningless.** The Jews reject Christ, and therefore their whole system of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to **shadowy ceremonies of types which have met their antitype as they do to the law of the ten commandments**, which **was not a shadow, but a reality** as enduring as the throne of Jehovah. The death of Christ elevates the Jewish system of types and ordinances, showing that they were of divine appointment, and **for the purpose of keeping faith alive in the hearts of His people**” (*Review and Herald*, May 6, 1875). {*Bible Commentary*, vol. 6, page 1097.2}

All the “shadowy types” were “for the purpose of keeping faith alive in the hearts of His people” at that time. God did not give the Ceremonial Law as something “legalistic” as it had a real faith driven purpose for that time. However once the “reality” is made manifest the “shadow” becomes obsolete and legalistic if commanded to perform. In the above we again see that the Sabbath in the Ten Commandments is “not a shadow” “but a reality.” It points forward to nothing having no antitype. As a former believer in the feasts it is the toughest to almost impossible idea to accept that the festivals were part of the ceremonial law. I understand from their perspective as they recognize these as “holy convocations” which is moral, so non-feast keepers need to do a better job of acknowledging this point. There is often two poles of truth that need to harmonize. The principle of gathering for holy convocations is still just as valid today as it ever was. Christ however is not going to be crucified again on the 14th day of Abib nor is He going to enter or exit the Most Holy place this fall on the 10th day of the seventh month. Those realities already happened in connection with their time showing us that not just the Passover Lamb but the day also can no longer have salvational significance. The days themselves most certainly shadowed forth a reality of something significant that would happen at the appointed time. Both the ceremonies and the time make up a “feast of unleavened bread.” If you separate either the ceremonies or the time you no longer have a “feast of unleavened bread,” though man may call the gathering by that term. A person keeping Sunday may call it Sabbath but that doesn’t make it so.

“Christ is the substance or body which cast its shadow back into former dispensations. And when Christ died the shadow ceased. The transgression of the moral code made the shadowy system necessary. And at the death of Christ, which event had been shadowed forth by the blood of beasts from the time of Adam, these offerings, and not the law of God, the violation of which had made them necessary, was abolished.” {*Signs of the Times*, August 7, 1879 par. 4}

Notice what Ellen’s Husband James says:

“Here let it be clearly understood that the services connected with the two atonements of the law, were an ‘example and shadow of heavenly things,’ that is, the heavenly things, or priesthood of **Jesus Christ, the substance or body, cast its shadow back into the Jewish age.** {James White, *The Parable*, page 15.2}

Again we see that the “shadowy system” is something that came about because of sin. This can easily be seen in every one of the festivals as they all represent Christ and His ministry in reconciling us. This is a perfect time to bring up the next point “but the body is of Christ.” Notice Ellen had said “Christ is the **substance or body**

which cast **its shadow** back into former dispensations. And when Christ died **the shadow ceased.**” This is Colossians 2 language. Feast keepers believe that the word “is” has been supplied and that the passage is talking about “let no man judge you, but the body of Christ” AKA the church. I agree that the word “is” has been

supplied and thus not needed but I now disagree with their interpretation which I at one time agreed with. I always really struggled with the idea that at the very end of the sentence these words come in to supposedly show an exception of who can judge. The word flow or sentence structure just doesn’t make any sense to claim that only the church should judge you in matters of fellowship at these gatherings. Do a word search on the Greek word translated “but” and I believe you will see a good argument for it being translated “moreover” as it better fits the flow of language. With the translation of “but” I would accept the supplied word “is” but with “moreover” the word “is” isn’t needed. When we see the word “but” we almost always think of a “contrast” such as let no man, “but” the body of Christ do the judging. The “but” often contrasts two things that are opposing but “moreover” is trying to continue the current thought by adding more information. Here is the Greek word in Colossians 2:17: *de deh*

A primary particle (adversative or **continuative**); *but, and*, etc.: - also, and, but, **moreover**.. Let us now look at it with how I understand it:

“Let no man therefore judge you in meat, or in drink, or in respect of a festival, or of a new moon, or of Sabbaths: Which are a shadow of things to come; moreover the body of Christ.”

The death of Christ on the cross put an end to His “shadow” just as Ellen said.

The word “body” is literally dealing with His body/substance just as if I were standing outside my body would cast a shadow if the sun were behind me. We can see through this understanding that adding the word “is” to the translation of “but” will work but for arguments sake over supplied words I would leave out the “is” and translate the word “moreover” since it is continuing Paul’s current thought on “shadow of things to come; moreover the body of Christ.” I believe it makes more sense to me understanding that Christ is the end of the shadow than to say that only the church of Christ is to judge you in respect of the things listed. Paul had warned the church over and over that she was headed towards apostasy so I highly doubt that he is telling the people to allow her to judge them. In fact, in Acts 15 it was “believing” Jews who were judging and by all outward appearance to members of the body at that time they would see these Jews as part of the “body of Christ.” I think it makes more sense to understand Paul as showing the people that these things no longer have any value in them as the shadow was cast by the “body/substance of Christ” (not the church). Paul wanted the church to know that “in Christ dwelleth all the fullness of the Godhead bodily.” The meaning of all these shadows is revealed in Christ as He would explain them. All of those shadows represent a role Christ has in the plan of redemption. Notice from the SOP:

“But as a golden treasure, truth was entrusted to the Jewish nation. The Jewish economy, bearing the signature of heaven, was instituted by the great teacher, Jesus Christ. **In types and shadows, important truths and mysteries that needed an interpreter**, were veiled. The **shadow pointed to the substance**; and when Jesus came to our world, it was to let spiritual light shine forth.”
{ *Christian Educator*, August 1, 1897 par. 10 }

All of this shows me that all “which are a shadow of things to come” are also a “shadow of the body of Christ” and why the translation “which are a shadow of things to come; moreover the body of Christ” makes the most sense to the passage. The festivals, new moons, and annual Sabbaths are a shadow of the body of Christ and the “things to come” are what He will do in the plan of redemption. **“Christ being come an high priest of good things to come.”**

One of the key points that caused me to become a feast keeper was the word “are” a shadow of things to come.

I remember reading some things on some Conference supporting websites where they always said “were a shadow of things to come” which shows past tense but Paul uses present tense. Is the feast keepers “present tense” argument valid? It is true that the word “are” represents present tense but I no longer agree with their argument. Below is the evidence on how I understand this:

“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” (Hebrews 10:1).

In the above scripture Paul is clearly referring to sacrifices and such in the ceremonial law as having a shadow of good things to come but he presents them as present tense, not past tense just as in Colossians. Consistency requires that they both be understood in the same frame of “thought.” It is not that uncommon to use language tenses that can puzzle people. Example: Unto 2300 days then shall the sanctuary be cleansed. The “tense” here often makes people believe that something is “finished” at the end of this time period but we Adventists know that it was the beginning of the Sanctuary cleansing not the end though the “tense” could suggest an end. The antitypical fulfillment of many things in the Law in Paul’s day were still yet future such as “Atonement” or “Tabernacles” but it was Christ’s body which cast the shadow, and through Him is revealed the true antitypical meaning of these good things to come as all the fullness of the Godhead is in Him.

Let’s take a look at the different things Paul said “are a shadow of things to come”:

Passover/Unleavened Bread:

This was already fulfilled in Paul’s day by the death of Christ. All who are “in Christ” will understand that they need to have the leaven of sin removed from their Temple and the Church in antitype. We see this expressed here:

“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world” (1 Corinthians 5:7-10).

Of course I at one time agreed with feast keepers that the above passage was talking about keeping the literal Passover day but after further examination I can see that Paul is speaking in antitype language due to all the symbolism. Paul doesn’t want the church to put these evil men out of the church on Passover but rather right away and always. **This passage is a simple argument of “type” versus “antitype” but most make it a “literal” versus “spiritual.”** Sure antitype generally has a spiritual meaning but not all things that have a spiritual understanding have a type/antitype relationship, thus I don’t buy the “literal versus spiritual” argument as the argument is “type verse antitype.” I do not doubt that the church was still observing festival gatherings in those days based on the circumstances of time and place (hopefully without ceremonies but probably not always), as it makes more sense to me that they were than they weren’t. The attendance at a festival gathering should have been a non-issue in that day. I fully agree with E.J Waggoner on this passage which he explains below:

“All this was written for our learning, for **we as well as they are to keep the Passover.** ‘For our passover also hath been sacrificed, even Christ; wherefore let us keep the feast, not with old

leaven, and neither with leaven of malice, and wickedness, but with the unleavened bread of sincerity and truth.' 1 Cor. v. 8.

The Jews were required to put all leaven away from their houses, and to this day at the time of the passover they search their houses most carefully, to discover and clear away any possible trace of it. But leaven stands for malice and wickedness. We are exhorted to purge out the old leaven, that is, to put away all evil, **that we may keep the passover in sincerity and truth.**

How can this be done? The answer is found in Rom. iii. 23-26.

All have sinned, and fall short of the glory of God; being justified [made righteous] freely by His grace, through the redemption that is in Christ Jesus; whom God set forth to be a propitiation, through faith, by His blood, to show His righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of His righteousness at this present season; that He might Himself be just, and the justifier of him that hath faith in Jesus."

Christ is ever slain, and ever liveth; **therefore the passover is to be continually kept.** His blood cleanses from all sin-purges away all leaven of malice and wickedness. In that He shed His blood for us, and we have redemption, even the forgiveness of our sins, by it, He gives us His life; for the blood is the life." {December 5, 1901 E.J. Waggoner, *The Present Truth*}

First Fruits/ Wave Sheaf:

This was already fulfilled in Paul's day with Christ and those who rose with Him at the cross. Read 1 Corinthians 15.

Pentecost:

This was already fulfilled in Paul's day with the out pouring of Christ's Spirit. It is very common for feast keepers to believe that the final out pouring will happen on this very day again. I believe the latter rain is a gradual building up of receiving more and more light as we walk in it thus what was poured out at Pentecost is still going on in antitype. Around 1888 it was beginning to fall in greater measure yet it had nothing to do with the day of Pentecost. Of course it failed.

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth." {*Review and Herald*, November 22, 1892 par. 7}

"meat, or in drink":

This is sometimes interpreted as "eating, or in drinking" in general by feast keepers or sometimes "communion bread and grape juice." Eating and drinking is a reality, not a shadow, so I can no longer accept that translation. Let us see if communion is a "shadow":

"And he said unto them, With desire I have desired **to eat this passover** with you before I suffer: For I say unto you, I will **not any more eat thereof, until it be fulfilled in the kingdom of God.** And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will **not drink of the fruit of the vine, until the kingdom of God shall**

come. And he took **bread**, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in **remembrance of me**" (Luke 22:15-19).

At the above "Passover" we see that Christ is actually instituting "Communion" which He seems to suggest might be done in Heaven though I'm not going to take a dogmatic position on that. Communion is "commemorative" as we do it in "remembrance of Christ". It points to Him but like the Sabbath which points to Christ as Creator it doesn't make it a "shadow of good things to come; moreover the body of Christ." Christ and His ministry is the "good things to come" and this began with the cross.

Obviously many believe this is to be done on the 14th of Abib so let's investigate this matter:

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do **in** remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as **oft as ye drink it, in remembrance of me**. For as **often as ye eat this bread, and drink this cup**, ye do shew the Lord's death till he **come**" (1 Corinthians 11:23-26).

I don't recall seeing Christ command anyone to do communion on the 14th of Abib nor the new moon which is another common one which attempts to answer the issue of "often." Below we can see why we should do this often:

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Corinthians 11:27-29).

Christ has given us communion as a time when we should examine ourselves to see if we hold any consciousness of sin. You can see why this would be important to do it often.

"The salvation of men depends upon a continual application to their hearts of the cleansing blood of Christ. Therefore, the **Lord's Supper was not to be observed only occasionally or yearly, but more frequently than the annual Passover.** This solemn ordinance commemorates a far greater event than the deliverance of the children of Israel from Egypt. That deliverance was typical of the great atonement which Christ made by the sacrifice of His own life for the final deliverance of His people." {*The Faith I Live By*, page 302.2}

In the above there is no command as to "when" communion should be done. The more often we can fellowship together the better especially if doing communion.

"In instituting the **sacramental service to take the place of the Passover**, Christ left for His church a memorial of His great sacrifice for man. "This do," He said, "in remembrance of me." This was the point of transition between two economies and their two great festivals. **The one was to close forever**; the other, which He had just established, **was to take its place, and to continue through all time as the memorial of His death.** ..." {*God's Amazing Grace*, page 152.2}

In the above passage we see that the Passover was to close forever as it was a “shadow” (all shadows come to their end at the object which cast the shadow, moreover the body of Christ) and that communion was to take its place through all time. Of course feast keepers do not believe the day is attached to this passing away forever and often they believe the communion which took its place is commanded to be kept on the 14th of Abib. Most all would agree that the church during Ellen’s day believed everything concerning the Passover ended forever.

Do you really believe Ellen disagreed with them when she put thought to paper? We also know the church was not performing communion on the 14th of Abib. Do you not believe that Ellen knew what she was saying when she said it took the Passover’s place? These passages are often read with a bias of the reader instead of the context of the church and what the writer, in this case Ellen, believed. This is identical in principle to how a Trinitarian reads her writings. **I’m not saying feasts are wrong because the church or Ellen didn’t accept them, I’m saying it is a misuse of her writings to proclaim something she nor the church believed in.**

I understand communion to simply be commemorative not having a shadow as earlier she said Christ’s shadow ceased upon His death. Communion is not a mystery to us but very well understood in its meaning and purpose.

That being said I want to prove conclusively that the “meat and drink” in Colossians 2:16 is not referring to communion.

In verse 17 we see that the “meat and drink” is a “shadow of things to come”. Of course we see the feasts, New moons and Sabbaths are shadows as well. Well clearly those gatherings are listed in the Law of Moses but this presents a problem because communion is not in the Law of Moses. The feast keepers I know who believe the “meat and drink” are communion teach that the “feasts, new moons, and Sabbaths” are not shadowy types but only the “meat and drink” are shadows. Those who go with “eating and drinking” for the translation usually accept that the “feasts, new moons, and Sabbaths” are a shadow of things to come but for them this just means that they will be doing these things in heaven. I’m addressing the “communion” interpretation here, not the “eating and drinking.” Let’s see if communion works as a “shadow of things to come”:

“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” (Hebrews 9:10-11)

Notice Christ has become a High Priest of “good things to come” replacing the earthly tabernacle, “meats and drinks”, diverse washings, and carnal ordinances. In other words all of these things were a “shadow of things to come; moreover the body of Christ”. All of these things are found in the “Law of Moses.” Let’s look at the next verse:

“For the **law having a shadow of good things to come**, and not the very image of the things, can never with those **sacrifices** which they offered year by year continually make the comers thereunto perfect.” (Hebrews 10:1)

Is communion written in this Law that Paul is talking about above? Of course not, everyone would agree that this is the Law from Sinai. Communion wasn’t introduced until Christ’s Passover. We then see that there are things written in the Law from Sinai that are a “shadow of things to come” and as Hebrews 9:10, 11 showed “meats and drinks” are one of those “shadows.” When we take this into consideration in Colossians 2:16, 17 the “meat and drink” must be something from the Law of Moses as it is this Law “having a shadow of good things to come.” The fact that the feasts, new moons, and Sabbaths are also listed as shadows in Colossians 2 puts it

beyond doubt that it is the Law of Moses which contains ordinances having a “shadow of things to come” of which Communion has no part. All of the shadowy types in the Law of Moses prophesied of “things to come” concerning Christ’s role in redeeming humanity, and His High Priestly ministry. Those who say communion is the meat and drink have to say the feasts, new moons and Sabbaths are NOT shadows of things to come because they know communion is not in the Law of Moses. As we have seen though all of Paul’s references to a “shadow of things to come” are ordinances from the Law of Moses.

New Moon:

This has its antitype in the monthly eating of the tree of life. Of course the debate is whether or not we will be coming together on the new moon day. Isaiah seems to lend support to the new moon day by saying:

“And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD” (Isaiah 66:23).

Young’s Literal Translation says:

“And it hath been from month to month, And from sabbath to sabbath, Come do all flesh to bow themselves before Me, Said Jehovah.”

To the best of my understanding either way is potentially legit as there are places in the Old Testament where “chodesh chodesh” is translated “month to month/every month” while in Numbers 28:14 it is translated “every month” it probably should be translated “from new moon to new moon” seeing that the context is about sacrifices on the “beginning of your months.” In the new moon argument feast keepers believe we will be coming together every new moon for fellowship while in the month to month argument we would be coming together throughout the entire month. We need to find evidence to support either case. Pretty much everyone I know would agree that Revelation 22 has the next closest context to help with this so let’s take a look at it.

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the **throne of God and of the Lamb**. In the midst of the street of it, and on either side of the river, was there the **tree of life**, which bare **twelve manner of fruits**, and yielded her fruit **every month**: and the **leaves of the tree were for the healing of the nations**. And there shall be no more curse: but the **throne of God and of the Lamb shall be in it; and his servants shall serve him**: And they shall see his face; and his name shall be in their foreheads” (Revelation 22:1-4).

In the above we see the throne of God with a river that proceeds from it along with the Tree of Life as well as God’s servants round about serving Him. The Tree of Life produces different fruit “every month.” Again the question is do these servants have access to the Tree of Life all the time/throughout the month or is this only to happen on the new moon? In the Old Testament it was debatable as the word “chodesh” could be translated “month” or “new moon.” This brings up a question; does this issue exist when we come to the Greek New Testament? Simple rules of interpretation tell us to look the words up to see how they are used so we will do this. The Greek used in this passage is:

m n
mane

A primary word; a *month*: - month.

I found this Greek word 19 times in the NT always translated “month or months” and never “new moon.” The word “new moon” as we know, appears in Colossians 2:16 and is:

noun nia *noo-*
may-nee'-ah

Feminine of a compound of [G3501](#) and [G3376](#) (as noun by implication of [G2250](#)); the festival of *new moon*:

- new moon.

So we see that John could have said “every noumenia” or “every new moon” if that was his intention but he didn’t. This fits in perfectly with the new moon being a “shadow” and a “shadow” is never the “reality” and therefore not something observed in heaven. In fact the translation in Isaiah should most likely be “new moon” as it is written in “type” as is the rest of the Old Testament but we must understand these things in “antitype” which Christ has revealed to us.

If the new moon is to be kept in heaven it must have been kept before sin making it a “reality” and not a “shadow” just like the seventh-day Sabbath but I have never seen evidence for such case.

The reality in this case is that we have access to the Tree of Life “every month” throughout the months of the year. God will constantly have His servants coming and going from month to month as they worship Him and eat from the Tree of Life. Many think of worship as something that happens only on specific days but this is not true. We are to worship God in Spirit and in truth continually. I have never found any inspiration that shows we will be eating of the Tree of Life on the new moon which of course by default shows us that access to the Tree of Life is throughout the month.

Here are some quotes of interest:

“I then saw Jesus leading His people to the tree of life, and again we heard His lovely voice, richer than any music that ever fell on mortal ear, saying, ‘The leaves of this tree are for the healing of the nations. Eat ye all of it.’ Upon the tree of life was most beautiful fruit, of which the **saints could partake freely**. In the city was a most glorious throne, from which proceeded a pure river of water of life, clear as crystal. On each side of this river was the tree of life, and on the banks of the river were other beautiful trees bearing fruit which was good for food.” {*Early Writings*, page 289.1}

Another:

“In the midst of Eden grew the tree of life, whose fruit had the power of perpetuating life. Had Adam remained obedient to God, he would have continued to enjoy free access to this tree and would have lived forever. But when he sinned he was cut off from partaking of the tree of life, and he became subject to death.” {*The Great Controversy*, page 14.2}

Another:

“The creation was now complete. ‘The heavens and the earth were finished, and all the host of them.’ ‘And God saw everything that He had made, and, behold, it was very good.’ Eden bloomed on earth. Adam and Eve had **free access to the tree of life**.” {*Patriarchs and Prophets*, page 47.1}

Another concerning Adam but this is after the resurrection:

“Transported with joy, he {Adam} beholds the trees that were once his delight--the very trees whose fruit he himself had gathered in the days of his innocence and joy. He sees the vines that

his own hands have trained, the very flowers that he once loved to care for. His mind grasps the reality of the scene; he comprehends that this is indeed Eden restored, more lovely now than when he was banished from it. **The Saviour leads him to the tree of life and plucks the glorious fruit and bids him eat.** He looks about him and beholds a multitude of his family redeemed, standing in the Paradise of God.” {*The Adventist Home*, page 541.1}

Last one:

“After we beheld the glory of the temple, we went out, and Jesus left us, and went to the city. Soon we heard His lovely voice again, saying: ‘Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you.’ We shouted, ‘Alleluia! glory!’ and entered into the city.

“And I saw a **table of pure silver; it was many miles in length**, yet our eyes could extend over it. I saw **the fruit of the tree of life**, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit.” {*Christian Temperance*, page 64.2}

In the above we simply see that there appears to be no mention of going to the fruit of the tree of life on the new moon. Once we understand that the Old Testament is written in “type” and the New Testament reveals the “antitype” we no longer have an issue. With the added information I have provided I believe the weight of evidence suggests that we will not be keeping the new moon in heaven as it is a “shadow” and not a “reality.”

Below is one more piece of evidence which shows that the new moon cannot be a reality like the seventh-day Sabbath.

“God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. ‘Marriage is honorable’ (Hebrews 13:4); it was one of the first gifts of God to man, and it is **one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise.** When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man’s social needs, it elevates the physical, the intellectual, and the moral nature.” {*Patriarchs and Prophets*, page 46.3}

Besides there not being a single piece of inspiration suggesting that the new moon was a worship day before sin we see the above plainly tells us that the only two institutions which came from Eden were marriage and the seventh-day Sabbath. If the new moon day was a “reality” rather than a “shadow” the evidence of its observance before and after sin should be nearly as detailed as the seventh-day Sabbath. Ellen often quotes Isaiah 66 and because the KJV says “one New Moon to another” people may assume this is evidence that we will be commanded to gather on the new moon day. This is another example of misunderstanding “thought inspiration” for if Ellen had “thought” we would be keeping the new moon she would have made this clear instead she often used Isaiah 66 but singled out the Sabbath while neglecting the “new moon” but never the other way around. There are also 76 hits for Isaiah 66 in our pioneer writings with none of them advocating the keeping of the new moon day. Why interpret Ellen to say she is advocating it but not the pioneers when they are saying the same thing?

Examples of how Ellen singles out the Sabbath:

“The Lord pronounced His blessing upon all who keep holy the **Sabbath day**. His commandments are given to a thousand generations, and when that period is ended the redeemed host shall be in the city of God and observed the **Sabbath there**, and especially come up to

worship God from Sabbath to Sabbath and from one new moon to another” (Isaiah 66:23.)-- Ms. 173, 1897, pp. 4, 5. (Diary, June, 1897.) {*Manuscript Releases*, vol. 10, no. 839}

Also:

“And **the Sabbath**, which God declares to be the sign of the loyalty of His people, is placed in the bosom of the Decalogue. **Its** sanctity reaches into eternity; for God declares that from one new moon to another, and from one Sabbath to another, His subjects shall come up to worship before Him in the earth made new.” {*Signs of the Times*, April 7, 1898 par. 12}

Last one:

“**When there shall be a ‘restitution of all things**, which God hath spoken by the mouth of all His holy prophets since the world began,’ the **creation Sabbath**, the day on which Jesus lay at rest in Joseph’s tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as ‘**from one sabbath to another**’ the nations of the saved shall bow in joyful worship to God and the Lamb.

“The nations of the saved will know no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving. Over the scene the morning stars will sing together, and the sons of God will shout for joy. ...

“‘And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith the Lord.’ ‘The glory of the Lord shall be revealed, and all flesh shall see it together.’ ‘The Lord God will cause righteousness and praise to spring forth before all the nations.’ ‘In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue His people.’

“So long as the heavens and the earth endure, **the Sabbath will continue as a sign** of the Creator’s power. And when Eden shall bloom on earth again, God’s holy rest day will be honored by all beneath the sun.” {*My Life Today*, page 364.6}

The above is an example of how to properly use “thought inspiration” as she continually singles out the Sabbath as this is her “thought” and intention when using the passage. This makes perfect sense since she surely understood the new moon to be a “shadow of things to come.” If the new moon as a day of worship existed before sin then it certainly belongs in the Ten Commandments but of course it is not found there as it does not hold such a position being a “shadow.”

Thus when we read “new moon” in Isaiah 66 we must think in “antitype” rather than “type.”

This principle will help with most of the prophecies in the Old Testament as they are written in “type” but must be understood in “antitype.” Evangelicals and Hebrew Roots people are swamped with lots of error because they interpret things based on the “type” rather than the “antitype.” This will be the path of the feast keeping movement as time goes on.

It will be argued from a “literal versus spiritual” perspective not understanding that it is a “type versus antitype” argument.

SDA’s are a people who grasp the principle of “antitype.” Our entire foundation rests on antitypical principles. That’s how important understanding this issue is as the result of continually interpreting things via the type will lead to the ruin of Adventism.

Feast keepers have found that Revelation 12's "moon under her feet" has significance to the continued keeping of festivals and new moons.

I myself can find no better understanding to this passage than what our pioneers presented so I will quote some of them as many of them all had this same understanding:

Stephen Haskell:

"The faithful ones, the church of the living God, -few as their numbers may be, are represented as the 'woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.' It is the closing of one era, the age of types and shadows, which, like the moon, reflect the light of the true. The moon is under the feet of the church, and the glorious sunrising of a new day is ushered in. The paler light of the moon seems dim in that more glorious day. The types and ceremonies of the sanctuary service, which had been a shadow of the real, were passing away; for type met antitype in the Child that was born. Every sacrifice from the Garden of Eden to the cross, shadowed forth the great Sacrifice, and taught the everlasting Gospel. By faith, the sinner confessing his sins over the head of the innocent lamb, saw the real Sacrifice, and the light from Calvary reflected from the sacrifice shone into his heart. This service typified the Gospel in its fullness. This is the foundation upon which the church stands. It is not a stone slipping away, a sliding foundation, but a solid foundation upon which the living church rests. To-day the record of that typical service, emits light to the one who will search it. True, it does not have the full blaze of sunlight like the record of the antitypical Offering, but there is a mild and gentle light emitted from it that well repays the searcher after truth." {1905, Stephen Haskell, *The Story of the Seer of Patmos*, page 212.3}

Uriah Smith

"'The moon,' the Mosaic dispensation. As the moon shines with a borrowed light derived from the sun, so the former dispensation shone with a light borrowed from the present. There they had the type and shadow; here we have the antitype and substance." {1897, Uriah Smith, *Daniel and Revelation*, page 543.5}

Trumpets (Sabbath):

In Paul's day this had a future antitype. Some Feast keepers have made it the second coming, especially in Hebrew Roots circles. In order for us to accept 1844 the antitypical fulfillment of Trumpets had to be before October 22nd 1844. The Millerite movement gave the judgment hour cry as the sounding of a loud trumpet. The first day of the seventh month in 1844 appears to have no significance in the antitype. We should note that Passover and Pentecost were during the time of national Israel and those two events the people were commanded to attend Jerusalem while Trumpets and Atonement have no such command. I believe this may be part of the reason why these two antitype Sabbaths have a much greater fulfillment concerning "time" than the type when compared with Passover and Pentecost. I will show why Trumpets cannot have another fulfillment in the next section on Atonement. In fact we are still currently sounding the antitypical trumpet in warning the world of the judgment. Passover and Pentecost antitype also continues on.

Atonement (Sabbath):

In Paul's day this had a future antitype. Some feast keepers have made it the second coming. Jesus said "But pray ye that your flight be **not in the winter**, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matthew 24:20, 21).

The second coming of Christ could be in any of the 12 months of the year otherwise there is no reason for Christ to say the above if it was guaranteed to be on a fall festival.

Below are a list of the types from Leviticus 16 (Day of Atonement) and the antitypes from Revelation which make it impossible for Trumpets to have antitype at the second coming.

No one can enter the Temple until the plagues are poured out, and Jesus comes out of Temple:

Type: Lev 16:16, 17 “And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. **And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out,** and have made an atonement for himself, and for his household, and for all the congregation of Israel.”

Antitype: Rev 15:5-8 “And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; **and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.**”

It will take more than one literal day for the plagues to be poured out so Atonement antitype is much greater than the single day of the type.

Satan is bound:

Type: Lev 16:20-22 “And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, **putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.**”

Antitype: Revelation 20:1-3 “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.”

Change of clothes (priest to king):

Type: Leviticus 16:23, 24 “And Aaron shall come into the tabernacle of the congregation, and **shall put off the linen garments, which he put on when he went into the holy place,** and shall leave them there: And he shall wash his flesh with water in the holy place, **and put on his garments,** and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.”

Note: early in Revelation we see Jesus clothed with priestly garments.

Antitype: Revelation 19:11-13 “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.”

When Atonement is finished Christ will take off His priestly garments and put on His kingly garments. He will leave the temple in heaven as the “Day of Atonement” antitype is completed. All of this (seven last plagues) cannot be accomplished in a single day as the “type” was. We need to know from scripture when the

Day of Atonement antitype began since we can see when it ends. We have that in Daniel 8:14 (1844). While atonement is ongoing you cannot go back to fulfill trumpets as its antitype is already sounding the warning to the world. These fall Sabbaths are much greater (more than a single day) in antitype than the type was. Remember Christ reveals to us the reality of His shadowy festivals and Sabbaths. For us to be bound to a type when we have been given the reality no longer makes any sense to me now that I understand what a “shadow” is.

Tabernacles:

In Paul’s day this still had future antitype which again Christ has revealed to us as He was the one which cast the shadow of these good things to come. Some feast keepers believe this is when the second coming will happen. The seven days of unleavened bread had no literal time fulfillment as their antitype is much greater. The same is true for Tabernacles as we will dwell in heaven (temporary home) for 1000 years.

Dwelling in literal booths today will not gain you any advantage. I’m not sure if I even know of any feast keepers that actually do what the Law says on this one. There is lots of inconsistency in the message of feast keepers when they say keep the “statutes,” which is one of the things that really got me to take another look at what I believe on this issue. There is so much picking and choosing going on in the feast camp on what “statutes” should be followed which really confused me.

What really ends up happening is that feast keepers are simply commanding the church to have camp meetings at supposed festival times though God has never commanded such a thing. Do you believe God has commanded you to have a camp meeting from the “14th-21st of the first month (new moon) after the equinox, and then 6 months later on the seventh month another camp meeting from the 15th to the 22nd of the month?” Putting the label “Feast of Tabernacles” or “Feast of Unleavened Bread” on a camp meeting doesn’t make that meeting what the label says. Get to know feast keepers and you will see that some will do unleavened bread for seven days but those same people won’t dwell in booths for seven days as specified by the Law. This is why these gatherings are simply camp meetings where man has made up a commandment that these must be held based on the “first new moon after the equinox.” I can plainly see that the antitypical Day of Atonement runs right up to Christ leaving heaven and binding Satan. In the meantime we are to prepare for the “ingathering” that will take place very soon.

“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. At that time the wicked will all be destroyed. Revelation 5:13.”
{ *Patriarchs and Prophets*, page 541.2 }

As you can see above we have the antitype revealed for the “typical” feast of tabernacles. Later we will see how Ellen makes the antitype very clear when we take a look at “well would it be for us to have a feast of tabernacles.”

Eighth great day:

This Sabbath was of course future to Paul’s day and represents the ushering in of eternity.

Seventh day Sabbath:

As far as I know I have not seen any feast keepers reveal an “antitype” for the seventh-day Sabbath. I don’t believe there is one as the seventh-day Sabbath is a “reality” and not a “shadow.” How then can there be a “present tense” argument for the word “are” by feast keepers if the seventh-day Sabbath has no antitype? This is why you will find that some feast keepers will exclude the “Sabbath” as one of the things that are a “shadow of things to come.” This is where the definition of a “shadow” got off track for me when I was a feast keeper. I had to say that it simply meant we would be keeping the Sabbath in heaven as well as feasts and new moons. The antitype of the seventh-day Sabbath becomes the seventh-day Sabbath itself, but as we saw earlier a “shadow” does not point to itself.

As you can see above some of the antitypes during Paul’s day were already fulfilled and some were yet future. The entire Ceremonial Law is a shadow of things to come just as Hebrews 10:1 shows. “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.” It is very appropriate for Paul to use present tense in these cases based on the point he is trying to show that the festivals are a shadow of Christ’s body.

This is how I see Colossians 2 being translated:

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwritten bond of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an festival, or of a new moon, or of Sabbaths: Which are a shadow of things to come; moreover the body of Christ.”

A major argument for “Sabbaths” referring to the seventh-day Sabbath is the trio of “set feasts, new moons and Sabbaths” found in the Old Testament. To the best of my knowledge all of those passages do refer to the seventh-day Sabbath just as feast keepers believe. Does this mean it must also be here in Colossians 2? I don’t see any weight in this argument based on different context. None of those passages in the OT are dealing with the issue of a “shadow.” The issue of a “shadow” makes void the possibility of this passage referring to the seventh-day Sabbath as the seventh-day Sabbath is a reality. The OT passages are dealing with worship gatherings generally and God’s hatred for these gatherings when the people are in rebellion. This is not the context of Colossian 2 as Paul is trying to show the people that everything is in Christ but there are always going to be those who lead you from Him. They will place man-made laws upon believers as well as things that were no longer necessary from the Ceremonial Law as Christ had paid the debt represented in ordinances. If there had been no sin there would never have been Passover or any of the other feasts. They all revealed a greater reality that Christ has given us.

Another argument by feast keepers is that annual Sabbaths is “repetitive” as the word “festivals” includes these annual Sabbaths. I believe “moedim” includes all the annual Sabbaths but I also believe this word should

never have been translated “feasts.” I believe it should have been translated “appointed times” or “appointments” in every case where it is translated “feasts.” The Hebrew word “chag” means “feast” and is not interchangeable with “moedim” as “chag” doesn’t mean “appointed time.” A “chag” is held at an “appointed time” so this is why there is confusion by translators. Trumpets and Atonement are never called a “chag” where the three great festivals where there was a call to Jerusalem are often called a “chag.” Atonement was a day of afflicting your soul so it was completely different from the “chag.” Using E-Sword you can do a quick sweep through the Old Testament to see this.

There are translations that have properly translated “moedim” (not sure if they are 100% consistent though):

“Speak to the Israelites and say to them: These are my appointed times, the LORD’s appointed times, which you will declare to be holy occasions” (Leviticus 23:2 *Common English Bible*).

“Speak to the sons of Israel and say to them, ‘The LORD’s appointed times which you shall proclaim as holy convocations—My appointed times are these’ (Leviticus 23:2 *NASB*).

“Speak unto the sons of Israel, and thou hast said unto them, Appointed seasons of Jehovah, which ye proclaim, holy convocations, [are] these: they [are] My appointed seasons” (Leviticus 23:2 *YLT*).

This last translation uses “seasons” which I’m not a fan of but it still makes the point. I understand that we generally group all the “appointed times” as “feasts,” which I have no issue with in discussion but I’m trying to demonstrate a point of consistency which I believe the KJV often misses in many of its translations. One of the rules of interpretation I hold to is being as consistent as possible. The point in this argument is that it was necessary for Paul to point out that even the annual Sabbaths are a shadow of things to come even though there is some overlap with the “chag.” If he did not do that some could say Trumpets and Atonement are not shadows as they were never specifically called a “chag” which is the same as the Greek word used in Colossians 2:16 for “festivals.” Also the annual Sabbath that falls on the 22nd of the seventh month has its own antitype apart from the Tabernacles antitype.

Repeating and expansion to cover all details often overlap to some degree as we see below:

“And it shall be the prince’s part to give burnt offerings, and meat offerings, and drink offerings, in the feasts (**chag**), and in the new moons, and in the sabbaths, in all solemnities (**moedim/appointed times**) of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel” (Ezekiel 45:17).

In the above we see that offerings and sacrifices were performed on “chag” “new moons” “Sabbaths” and “moedim.” We see these 4 pointed out again here:

“I will also cause all her mirth to cease, her feast days (**chag**), her new moons, and her sabbaths, and all her solemn feasts (**moedim/appointed times**)” (Hosea 2:11).

The KJV translators have translated the passage so it repeats “feasts” twice. Now most feast keepers will probably argue in favor for the word “moedim” to be translated as “festivals” in many cases because they want to see them in Genesis 1:14 before sin but if they remain consistent in this translation they have to accept that

the KJV has translated Hosea 2:11 properly which hurts their argument of “unnecessary repetition.” I believe Hosea 2:11 “moedim” should say “appointed times” as “chag” and “moedim” are not the same yet they have some overlap just as there is some overlap in Colossians 2:16. If they agree with how I understand Hosea 2:11 they would have to admit to some overlap losing the argument of “unnecessary repetition.” Either way the argument of “unnecessary repetition” in my eyes no longer holds any water with me as I believe Paul did the right thing in separating the annual Sabbaths from the “chag” though there is some overlap.

Morning and Evening Sacrifice

Spirit of Prophecy is very clear on the importance on the “morning and evening sacrifice.” This obviously has relation to the literal “morning and evening sacrifice” during the Old Testament. It is argued that God has worship times that He commands, “daily” “weekly” “monthly” and “yearly” so it is considered inconsistent if we throw out the monthly and yearly. Well I don’t believe we are throwing out anything as we still have yearly camp meetings, and even weekly prayer meetings should be set in place. The “daily” sacrifices in the Old Testament were not “specialized days” with any type of prophetic meaning as far as I know. There is no special antitype to the “day” like the monthly and yearly “appointed times” except perhaps the time Christ was crucified and died (not sure on that). Paul never lists the “daily” as a “shadow of things to come.” The morning and evening sacrifice simply represents our continual worship to God. Families can get together at 6am and 6pm or 8am and 7pm to fit the principle but they are not bound to the exact appointed time the lamb was slain. I just don’t see any connection in the “daily worship gatherings” to the “annual feasts, new moons and annual Sabbaths.” I do not believe the typical festivals are abolished because sacrifices were on them, I believe it is because the festivals each have a greater antitypical meaning to them unrelated to sacrifices. The Sabbath and the “daily” had sacrifices but these days do not have “antitypical” meaning to them.

Some may argue a point of “order” but I fail to see how spring and fall convocations on a global scale represent order in some of the more severe climates. In fact I would consider this confusing and unreasonable.

The southern hemisphere would celebrate “spring” festivals in the fall and “fall” festivals in the spring in a global system. The “daily and “weekly” gatherings are very simple to carry out anytime at anyplace in the world unlike the annual festivals. New moons have their issue in that we have no plain thus saith the Lord in how to calculate though I do believe the traditional crescent is correct. Sighting it however is a problem globally if everyone is to have the same new moon day. You will always have areas of the world that would not see the crescent the same as others. Thus mass communication through technology has to be used if the church wants to be in sync globally with man-made rules put in place for which areas are valid sighting locations. This brings up issues as some say it must be Jerusalem but I want to make it clear that I believe Jerusalem has nothing to do with anything as it was only a “type” which has passed away. I base nothing on Israel in prophecy or in obeying God. You then have the debate over conjunction or even other methods of timing. I can promise you these things will never be cured in the feast community as nobody has a plain thus saith the Lord for their positions. Confusion has and will continue to be the result. I will finish this section with this fitting quote from the SOP and an article by James White:

“Jesus was the originator of the religion of the Jews, and how clearly could he open to the mind the significance of **every shadow and symbol**, and reveal the relation of the **whole system to himself**. That which had been misinterpreted, he set before them in its clear connection with truth, and made plain the glory of the Levitical service. He sought to open to men the fact that the **Jewish system of religion** presented **in types and shadows** the whole mystery of the gospel. The service of the past was in no way to be held in contempt; **for in Christ, type met antitype, and shadow substance**.” {*Signs of the Times*, November 7, 1892 par. 5}

James White

“The key to an understanding of the fulfillment of the ancient typical feasts and ceremonies, I think is found in two statements made by Paul. One occurs in Hebrews, and reads as follows: ‘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.’ Heb.x,1. Paul shows by this language that the system of types and shadows is to be taken together as a whole. ‘The law,’ he says, as a whole, ‘having a shadow of good things

to come.’ Hence we cannot take each individual type and consider it as something complete and distinct in itself, and trace it down till we reach the particular event in this dispensation which it typifies. But the law, as a system - that whole dispensation, with its typical work - foreshadowed the good things of the gospel. The dividing line, then, must come between the dispensations. No part of the former dispensation can lap over into this. None of the shadows which went to make up that system can continue when that dispensation has given place to the new. The shadows there cease because the particular economy which gave them existence there closed; but in their appropriate places in this dispensation, will be found the antitypes of all those shadows which composed that system, by which this, taken collectively, was foreshadowed.

“The other statement referred to, is Col.ii,16,17: ‘Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath-days; which are a shadow of things to come, but the body is of Christ.’ It is the little word, of, which is important, in this testimony, to our present purpose. ‘The body is of Christ;’ that is to say, the body or antitype of all these ceremonies is connected with the work of Christ, and will be found in something pertaining to his ministration. As in the text first quoted, Paul shows that it was the law system, taken as a whole, that contained the shadow, he here shows that it is the ministration of Christ, taken as a whole, that contains the substance. And when the ministration of Christ commences, the typical dispensation has given place to the real, the shadow to the substance, and all things pertaining to the former must cease, or we should have two ministrations going on at the same time, which would be inadmissible.

“There is no difficulty in the illustration which our preachers have used, that the shadow of a tree can be traced up to the tree itself, if we remember that each individual ceremony was not a separate and independent shadow of itself, to be traced to a distinct tree in this dispensation; but that that dispensation, as a whole, was the shadow, and this as a whole, the tree which cast it; and the shadow did reach down without interruption to the introduction of this dispensation, where the tree commenced.

“The paschal lamb met its antitype in the death of the Son of God; the offering of the first-fruits in his resurrection; the feast of pentecost, fifty days thereafter in the outpouring of the Holy Spirit. The antitype of the day of atonement is now being fulfilled by Christ in the holy of holies of the heavenly sanctuary; while the antitype of the feast of ingathering, to be fulfilled in connection with the ingathering of the great harvest of the earth, the gathering together from the four winds of heaven of the redeemed hosts, is the grand result of Christ’s intervention and work in behalf of man. Thus we see that all these feasts must meet their antitype in the ministration of Christ; or, the body of them, as the apostle says, is of Christ.

“Perhaps in this connection a word should be added in reference to the Sabbath. When it has been claimed that the weekly Sabbath is a type of the future thousand years’ rest, that claim has been met with the argument that a type must reach to its antitype, and that consequently, even on this ground the Sabbath should now be observed. And this argument is still good; for the Sabbath was instituted before ever the typical dispensation was ordained; it was never incorporated with that dispensation to the extent that it was dependent upon it for its existence; and its supposed antitype, the glorious seventh thousand years, has no connection with the ministration of Christ. It might be added that there is nothing in the antitypical work of the Saviour of which the weekly Sabbath can be shown to be typical, hence it does not belong to that class of feasts and sabbaths, the body of which is of Christ. If therefore the Sabbath is a type, it stands out as the only one of

its kind, absolute, and independent, and must consequently exist till its direct antitype is reached. It is unnecessary to add here that the Sabbath is not a type, it having been instituted before the fall of man, when anything shadowy was not only uncalled for, but would have been inappropriate, and not in accordance with God's gracious and uniform rule in giving types, which is to foreshadow good things to come, not evil. U. S." {James White, *The Advent Review and Sabbath Herald*, May 13, 1862}

Ceremonial Law

Feast keepers do not agree that the festivals are part of the ceremonial law as they believe that "ceremonies" were part of "moral" festivals, because these festivals are "Holy Convocations."

This is seen in the seventh-day Sabbath as it had "ceremonies" tied to it in the Law but this did not make the seventh-day Sabbath part of the ceremonial law.

I originally found this to be pretty good reasoning on their part but I no longer see this reasoning as acceptable. The seventh-day Sabbath is not a "shadow" or a "type" as it is a reality despite sacrifices on its day. There is no meaning in the seventh-day Sabbath that shows us a greater antitype unlike the festivals which each have greater antitypical meaning.

The word "ceremonial law" does not appear in scripture but we see this term often in SOP.

What I didn't realize is that there are other terms for this Law such as "typical Law" or "Law of types."

It is very easy for me to see that the festivals are part of the "Law of types" whereas the seventh-day Sabbath is not. In order to help feast keepers I believe we may want to consider changing our language from using the term "ceremonial law" to "Law of types" or "typical Law." For me these terms sent off a light bulb in my mind that really helped me see that the festivals were certainly "ceremonial law" while the seventh-day Sabbath is not.

"It was seeing the object of that which was to be done away, seeing Christ as revealed in the law, that illumined the face of Moses. The ministration of the law, written and engraved in stone, was a ministration of death. Without Christ, the transgressor was left under its curse, with no hope of pardon. The ministration had of itself no glory, but the promised Saviour, revealed in the **types and shadows of the ceremonial law**, made the moral law glorious." {*Selected Messages*, book 1, page 237.4}

In the above quote we see that there are "types and shadows of the ceremonial law." We have already shown that the festivals, new moons, and annual Sabbaths are a shadow of things to come; moreover the body of Christ. These would be types and shadows of the ceremonial law.

"While the Saviour's death brought to an **end the law of types and shadows**, it did not in the least detract from the obligation of the moral law. On the contrary, the very fact that it was necessary for Christ to die in order to atone for the transgression of that law, proves it to be immutable." {*Patriarchs and Prophets*, page 365.3}

In the first quote we saw that there are "types and shadows of the ceremonial law" while in this one we see Christ put to an "end the law of types and shadows." Anything in the Law that was a "type" or "shadow" is part of the ceremonial law. We see this here:

"While the death of Christ, as we have seen, brought the **law of types and shadows, or the ceremonial law, to an end**, it did not in the least detract from the dignity of the moral law, or

make it void. On the contrary, the very fact that Christ died to satisfy the claims of that law, shows the immutability of its character.” {*Signs of the Times*, July 15, 1880 par. 13}

What still had importance after the types and shadows met their substance in Christ?

“The law of God is changeless in its character as the eternal throne. The types and shadows reached to the antitype and substance, Jesus Christ. At his death they ceased to have any force or significance. But the law of the ten commandments, instituted in Eden, when the foundation of the world was laid, when the morning stars sang together, and the sons of God shouted for joy, was to be as enduring as the heavens and the earth. {*Signs of the Times*, July 18, 1878 par. 13}

The above makes perfect sense when we understand that nothing “shadowy” existed before sin, but because of sin the Law of types and shadows was brought in for the purpose of teaching the gospel and inspiring faith in Jesus Christ.

Let’s see what did not pass away with the “Law of types.”

“The law of types reached forward to Christ. All hope and faith centered in Christ until type reached its antitype in his death. The statutes and judgments specifying the duty of man to his fellow-men, were full of important instruction, defining and simplifying the principles of the moral law, for the purpose of increasing religious knowledge, and of preserving God’s chosen people distinct and separate from idolatrous nations.

“The statutes concerning marriage, inheritance, and strict justice in deal with one another, were peculiar and contrary to the customs and manners of other nations, and were designed of God to keep his people separate from other nations. The necessity of this to preserve the people of God from becoming like the nations who had not the love and fear of God, is the same in this corrupt age, when the transgression of God’s law prevails and idolatry exists to a fearful extent. If ancient Israel needed such security, we need it more, to keep us from being utterly confounded with the transgressors of God’s law. The hearts of men are so prone to depart from God that there is a necessity for restraint and discipline.” {*Review and Herald*, May 6, 1875 par. 6}

None of these statutes are “types” of anything but moral principles which of course cannot end. Now everyone agrees that sacrifices and oblation are part of the “ceremonial, or typical law” as scripture states:

“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” (Daniel 9:27).

The questions is does this mean that the only things that were abolished were “sacrifices and oblation”?

If this is so, then we should definitely be commanding people to be circumcised as circumcision is not a “sacrifice or an oblation.” Also the tzitzit (blue ribbon) is not a “sacrifice or an oblation.”

Now the sacrifices and oblation were tied to the Temple services so if one ends the other must also end. The “day of atonement” “Passover” and “wave sheaf” would not function without the ceremonies that gave these days their “meaning.” Without the ceremonies that give these “appointed times” their meaning these days

become irrelevant. They simply become times where feast keepers today gather and stamp the name “Feast of Tabernacles” or “day of atonement” on them without any significance to why they are calling them by these names. Daniel 9:27 gives no language of “only” to exclude other things from being abolished.

So what other things are part of the “Law of types and shadows”?

“The slaying of the passover lamb was a **shadow of the death of Christ**. Says Paul, “Christ our passover is sacrificed for us.” [1 Corinthians 5:7.] The **sheaf of first-fruits**, which at the time of the Passover was waved before the Lord, was **typical** of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord, and of all his people, “Christ the first-fruits; afterward they that are Christ’s at his coming.” [1 Corinthians 15:23.] Like the wave-sheaf, which was the first ripe grain gathered before the harvest, Christ is the first-fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

“These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which, for fifteen long centuries, the passover lamb had been slain, Christ, having eaten the passover with his disciples, instituted that feast which was to commemorate his own death as ‘the Lamb of God, which taketh away the sin of the world.’ That same night he was taken by wicked hands, to be crucified and slain. And as the **antitype** of the wave-sheaf, our Lord was raised from the dead on the third day, ‘the first-fruits of them that slept,’ [1 Corinthians 15:20.] a sample of all the resurrected just, whose ‘vile body’ shall be changed, and ‘fashioned like unto his glorious body.’” [Philippians 3:21.]

“In like manner, **the types** which relate to the second advent **must be fulfilled at the time pointed out in the symbolic service.**” {1888 *Great Controversy*, page 399}

Me speaking: Now many have mistakenly believed that she is pointing out a “future” fulfillment from her day but this is not so as she clearly explains this as she continues saying:

“Under the Mosaic system, the **cleansing of the sanctuary, or the great day of atonement, occurred on the tenth day of the seventh Jewish month**, [Leviticus 16:29-34.] when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless his waiting people with immortality. The tenth day of the seventh month, the **great day of atonement**, the time of the cleansing of the sanctuary, which in the year **1844 fell upon the 22d of October**, was regarded as the time of the Lord’s coming. This was in harmony with the proofs already presented that the 2300 days **would terminate in the autumn**, and the conclusion seemed irresistible.” {1888 *Great Controversy*, pages 399, 400}

In the above we see how all these “appointed times” met their antitype upon the time specified. All of the “feasts and annual Sabbaths” were “types” placing them in the “Law of types” which met their end. Not only did the feasts have “ceremonies” but the festival itself was a “type.” It is impossible for the “Feast of Tabernacles” to be a “type” yet not be included in the “Law of types” otherwise it was never a “type.”

“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. At that time the wicked will all be destroyed. They will become 'as though they had not been.' Obadiah 16." {*Patriarchs and Prophets*, page 541.2}

In the above she is not talking about any sacrifices but rather the "meaning" of the "Feast of Tabernacles" as being a type. The feast itself as a whole was a "type" putting it in the "Law of types." You will find no "meaning" of such in the seventh-day Sabbath or the "daily." Some may say they keep the "Passover day" as a memorial but Christ never commanded that, He commanded that we do communion, and never specified as to when.

"We are now living in the **great day of atonement**. In the **typical service**, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. **In like manner**, all who would have their names retained in the book of life **should now**, in the few remaining days of their probation, **afflict their souls before God by sorrow for sin and true repentance.**" {*Counsels for the Church*, page 348.5}

As she points out we are living in the "antitype" of the "day of atonement" having nothing to do with the 10th day of the seventh month other than when it began. We cannot say God commands people to observe a Sabbath on the 10th day of the seventh month and justify this reasoning by saying that we are keeping it in "antitype" as this cannot be true as the seventh day Adventist people have been keeping the "antitype" since 1844. What feast keepers are doing is observing the "type" while we are in the "antitype." They do this because they attempt to remove the "timing" from the "type" but as we have seen in the above examples the entire "festival" or "annual Sabbath" is a "type," not just the ceremonies involved on the day. If this is not true then SDA's have never been keeping the "antitypical day of atonement."

"**We are in the antitypical day of atonement**, and not only are we to humble our hearts before God and confess our sins, but we are, by all our educating talent, to seek to instruct those with whom we are brought in contact, and to bring them by precept and example to know God and Jesus Christ whom he hath sent." {*Christian Education*, page 157.1}

If we are in the antitypical Day of Atonement right now every day of the year, how can anyone point out a solitary day in the seventh month as being the "antitypical day of atonement"?

They can't as that is the "type" showing us that the "time" is very much connected to the "type." This principle is the same with all the "appointed times" and once the "appointed time" is commanded you can no longer claim that you are observing the "antitype" but are instead observing the "type." Below is a quote from E.J. Waggoner on the "Law of types and shadows":

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

"Here we have holy days, new moons, and the Sabbath days, which are shadows of things in the **work of Christ**. This shows that Paul has **reference to the ceremonial ordinances which were introduced after the fall and the promise of the Messiah**. The twenty-third chapter of Leviticus contains a record of the appointment of these Sabbath days. It will be noticed that they are all connected with meats and drinks (see verse 27); and, further, that they are entirely distinct

from the Sabbath of the Lord (verse 38). In the **Sabbath of the Lord, the seventh day of the week**, there is **nothing shadowy,-which prefigures Christ**, -because it was given in Eden when man was first created, and when there was no need of a sacrifice being made. In the text in **Colossians Paul has not the slightest reference to the Sabbath of the Lord**. In the preceding verse he has stated that the **law of types and shadows** had been nailed to the cross; since it **consisted only of shadows, it necessarily ceased when the substance came**; and therefore Paul says that no one need **be judged for the performance or nonperformance of its provisions.**" {February 17, 1887, EJ Waggoner, *The Signs of the Times*, page 103.23}

We notice in the above the same concept that Ellen White has presented.

I actually discovered all of the above on the "Law of types" after I had finished writing my first edition of this book. I really felt I needed to address the "ceremonial law" in the SOP from an angle that could really help feast keepers understand. Though it is super clear to me now that the festivals are part of the ceremonial law or Law of types and shadows it was a real struggle for me to see it this way while I was a feast keeper and even after for a while. Especially now that I see the term "Law of types and shadows" do I really understand that the festivals are ceremonial law as they were certainly "shadows."

Leviticus 23 Appointed Times Before Sin

A common argument by feast keepers is the "timing" still has importance in God's plan but the ceremonies performed at the yearly feasts are not necessary.

This varies from person to person on just what is required at a given festival. In the Torah we see a few different passages showing what is required at a given feast. The seventh-day Sabbath, as we know, existed before sin, yet in Numbers 28 we clearly see that there were specific sacrifices required on that day. Like the Sabbath, it is said that the appointed times also once existed before sin based on Genesis 1:14, and when these "moedim" were revealed in Exodus through Deuteronomy they had ceremonies placed on them.

Basic Outline concerning these yearly appointments. Let's describe how these looked:

On the fourteenth day of the first month was the Passover ceremony, followed by seven days of unleavened bread. On the morrow after the Sabbath the wave sheaf was to be offered. From that day they were to count seven Sabbaths/weeks plus one day for a total of fifty days. This was called the "feast of weeks" and on the fiftieth day there was a holy convocation, having no servile work. This day is called Pentecost. The seven days of unleavened bread had a Sabbath at each end, being the 15th and 21st of the month. This was all dependent on the barley harvest as barley had to be at a ripe enough stage to offer as the wave sheaf. For seven weeks Israel would harvest the grain and at the end of that harvest have a celebration on day fifty. This is basically the information given to us in scripture on how these spring feasts operated.

On the first day of the seventh month there was a holy convocation of blowing trumpets, it was a day of rest, having no servile work. The day was a warning of judgment to come. On the tenth day of this same month was the "Day of Atonement" where everyone was to afflict their souls and repent of all known sin. The High Priest on this day would enter the Most Holy place to cleanse the sanctuary. Five days later on the fifteenth of the month began the "feast of tabernacles", which lasted seven days with the fifteenth being a holy convocation.

For seven days the children of Israel were to dwell in booths. An eighth day, was added at the end of the feast and it too was a holy convocation. The feast of tabernacles was also called the feast of ingathering as this was the time of the year where the rest of the crops and fruit were gathered in.

This gives a basic outline of what scripture says concerning these “appointments.” As you can see these appointments are laid out in a way where they just so happen to fall perfectly in the harvest cycle from beginning to end. The seasonal changes from winter through summer provided “seed time and harvest time.”

Before sin entered no leaf would ever turn color and there was no command to till the ground. Ellen in vision said “I saw another field full of all kinds of flowers, and as I plucked them, I cried out, ‘They will never fade.’”

{Early Writings, page 18} The harvest cycle that exists today is directly related to sin. So how does this affect the appointed times of the festivals?

Well let’s take a look at these appointments in the context of before sin.

14th day of the 1st month is important because? 15th -
21st days of the 1st month are important because?

Why count 50 days to an appointed time early in the third month? What is the purpose of the 1st day of the 7th month?

What is the purpose of the 10th day of the 7th month?

What is important about having a gathering from the 15th to the 22nd of the 7th month?

God is not arbitrary in what He does but when I try and reason why these times would be laid out like this before sin I simply can’t think of any logical explanation. We know why the Sabbath exists and what its purpose is as it is a memorial for creation. Now if the appointed times of the festival gatherings existed before sin why such a schedule, with no explanation of their purpose? God is not the author of confusion. Obviously all of these questions could only be speculated on but since that is the case why say these gathering times existed before sin?

Remember **non**-feast keepers believe that the time and the ceremonies of a festival are a package deal; one does not exist without the other. Feast keepers believe the time of these gatherings goes on even after the ceremonies are abolished, just as the seventh-day Sabbath goes on. The Sabbath is not a shadow because it existed before sin having a “real” purpose so if the specific “appointed times” in Leviticus 23 are also a “reality,” not being shadowy types, they must also pre-exist sin. Now if they pre-exist sin what was their purpose and why are they laid out on the calendar the way they are? I believe these questions show how these gatherings are a “package deal” and we are unable to divorce the ceremonies from the time. If these existed with this layout before sin, or a harvest cycle, then why is it that after sin they just happen to be laid out perfectly in the harvest cycle? I believe it’s because their origin is after sin and if instituted after sin then they were instituted as a “package deal.” The seventh-day Sabbath, however, was instituted before sin and later had sacrifices and oblation placed on it, showing that this combo was not a “package.” The only argument to evangelicals we have against the Sabbath being a shadow is its existence before sin; thankfully this is unarguable as God did rest on the seventh day according to the scriptures. If we did not have this our case for the Sabbath being a “reality” would be shot. In order for the feasts “appointed times” to have any relevance today they must pre-exist sin otherwise they have an origin where both the ceremonies and the time are a package. Notice:

“The **observance of the Passover began with the birth of the Hebrew nation**. On the last night of their bondage in Egypt, when there appeared no token of deliverance, God commanded them to prepare for an immediate release.... {*Desire of Ages*, page 76}

Now are we to believe that previous to coming out of Egypt the “appointed times” were already in place but at this point the ceremonies were then placed on these “appointed times”?

Or did the whole Passover package have its origin at this time? I have never seen any scriptural evidence that these “appointed times” were being kept previous to the “Hebrew nation.” If Passover had its origin at the Exodus which begins the cycle then all the “appointed times” also had their origin at this time.

“The **Sabbath was hallowed at the creation**. As **ordained for man**, it had its **origin** when ‘the morning stars sang together, and all the sons of God shouted for joy.’” {*Desire of Ages*, page 281.1}

In the above we see when the Sabbath was “ordained”. Notice also:

“When the Pharisees afterward questioned Him concerning the lawfulness of divorce, Jesus pointed His hearers back to the marriage institution as **ordained at creation**. ‘Because of the hardness of your hearts,’ He said, Moses ‘suffered you to put away your wives: but from the beginning it was not so’ (Matthew 19:8). He referred them to the blessed days of Eden, when God pronounced all things ‘very good.’ Then **marriage and the Sabbath had their origin, twin institutions** for the glory of God in the benefit of humanity.”--MB 63. {*Testimonies on Sexual Behavior, Adultery, and Divorce*, page 79.3}

In the above we see both marriage and the Sabbath were ordained in Eden before sin. How does the new moon fit into all of this? Wasn't there a new moon before sin? Of course the phases of the moon have always existed so obviously there was always a new moon to regulate the month. I'm not denying the existence of the new moon but rather want to know what God has commanded concerning it and its origin, after all there is also a full moon every month yet we know God never commanded anything concerning it. In Revelation we are told the Tree of Life produces fruit every month. Obviously the Tree of Life did the same in Eden before sin. We could speculate that every new moon was a “first fruits” celebration as the Tree yielded a different fruit each month. This would mean God “ordained” the new moon at creation for the purpose of coming to the Tree of Life for a celebration. It would also be this way in the earth made new. This certainly makes much more sense than the festival appointed times however I can't think of any inspiration to back up this reasoning. If true, this would certainly make the new moon a “reality” yet a “reality” cannot at the same time be a shadow. Paul clearly says the new moon is a “shadow of things to come; moreover the body of Christ.” As I have already shown, Ellen White says the Sabbath was “one of two” divine institutions before sin, which also negates a new moon holy day before sin. So when was the origin for new moon celebration?

“Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob. This he **ordained in Joseph** for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.” (Psalms 81:3-5)

This is generally a debated passage (many translation arguments) because of the terms “Jacob and Joseph” as feast keepers will generally apply this to the literal person instead of these names simply being symbols for God's people (these terms are common symbols in scripture). Scripture never teaches us in the story of Joseph that God “ordained” the blowing of the trumpet on the new moon with him but if God did do that it is still many years too late as the passage **does not** say “Blow up the trumpet in the new moon, at the full moon, on our feast day. For this was a statute for Israel, and a law of the God of Jacob. This He **ordained at creation for a first fruits celebration at the Tree of Life.**”

I put “full moon” in instead of “time appointed” as many translations do that. I'm not sure which is correct but it doesn't make a difference in my argument anyhow. I believe the passage is telling us the blowing of the

trumpet for the new moon and on the full moon feast of Passover was “ordained” at the Exodus and why it was a “statute for Israel” the nation. This is in harmony with what Ellen said when she said “The **observance of the Passover began with the birth of the Hebrew nation**.” She also called Passover the “National festival of the Jews.” In this passage (Psalms 81) we have the origin of both the new moon and Passover as this is when God “ordained” these institutions. This is much later than the Sabbath which was “ordained” at Creation.

We see the command for blowing the trumpet on the new moon and feasts in Numbers 10:

“Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.... Also in the day of your gladness, and in your solemn days (**feasts**), and in the **beginnings of your months**, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.” (Numbers 10:2, 3, 10)

In finishing this section we have learned that the Sabbath was ordained at creation and that is why it is not a shadow. If its origin would have come after sin it would have been a “shadowy type.”

We have discovered the origin for both the new moon and the Passover as being at the Exodus. This means they do not exist separate from the ceremonies that were on them but they are rather a “package deal.”

In order for these gatherings to be “realities” they had to have their origin before sin, having a real purpose. We can clearly see that the festivals and annual Sabbaths had a layout on the calendar designed around the harvest cycle which did not exist pre-sin. To say these existed before sin makes no sense as nobody could possibly come up with a good speculative reason for their placement in a sin free world and if they tried it would clearly be speculative. Since God ordained these festivals for the first time at the Exodus we can be positive that they are a “package deal.”

The only argument valid in separating the time from the ceremonies is if these “appointed times” pre-exist sin as this means “ceremonies” were added to them and they were not a “package deal.” If they did pre-exist sin they must have a real purpose and not simply some arbitrary placement on the calendar. If God does something it always has meaning but I can think of no good reasoning for the placement of these “appointed times” in a pre-sin calendar, especially when they just happen to fit in a harvest cycle calendar which is after sin. More importantly God has never told us that these specific “appointed times” had an existence before sin nor has he told us a meaning for them at that time. The onus is on feast keepers to prove their pre-existence and existence previous to having ceremonies placed on them.

Morrow After the Sabbath

I mentioned earlier that there are some who believe the only Sabbath days in scripture are the seventh-day Sabbath and the Day of Atonement Sabbath (morrow after the Sabbath debate). In the Gospel's the plural form for Sabbath is used often for the seventh-day Sabbath so it is argued that the plural "Sabbaths" in Colossians 2:16 is referring to the seventh-day Sabbath. While the plural form for Sabbath in Colossians 2:16 doesn't negate the chance of it referring to the seventh-day Sabbath, the belief that there are no "other Sabbaths" except Atonement always forces the person to believe the Sabbath referred to is the seventh-day Sabbath.

I used to believe this and while I did it made it impossible for me to accept what I now believe and that Colossians 2:16 had to be the seventh-day Sabbath. Those who believe this are a group who believe the wave sheaf is always on Sunday (morrow after the Sabbath) yet they still believe in a Friday crucifixion. It appears that most who believe in a Sunday wave sheaf generally believe in a Wednesday crucifixion. Why the difference? Because the Wednesday crucifixion group still believes that there are "other Sabbaths" which they argue are in the final chapters of the gospels while the Friday group doesn't believe in "other Sabbaths" meaning only a Friday crucifixion is possible. If you are familiar with the Wednesday crucifixion debate you are familiar with their argument that the word "Sabbath" in some of the passages at the end of each gospel is referring to first day of unleavened bread and not the Saturday Sabbath.

Here is the primary passage on this "morrow after the Sabbath" issue:

"And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath (shabb th) the priest shall wave it." (Leviticus 23:11).

This is the old Pharisee-Sadducee debate concerning the morrow after the first day of Unleavened Bread or the morrow after the seventh-day Sabbath.

The question is: are there "other Sabbaths" because if there is no such thing, then the "morrow after the seventh-day Sabbath" has to be the correct one.

Now all agree that the Day of Atonement is called a "Shabbath" as it says here:

"It shall be unto you a Sabbath (shabbath) of rest (shabb th n), and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath (shabbath)" (Leviticus 23:32).

On the Day of Atonement the children of Israel were commanded:

"Ye shall do **no manner of work**: it shall be a statute for ever throughout your generations in all your dwellings" (Leviticus 23:31).

This is identical to the requirement for the seventh-day Shabbath so it is concluded by some that the definition of a "Shabbath" is an absolute no work day. Problem with this definition is Atonement had the requirement to "afflict your soul" where the seventh-day Sabbath did not. We need to discover the true definition of a Sabbath.

Now let's look at some other "rest days":

"Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.³⁵ On the first day shall be an holy

convocation: ye shall do **no servile work therein**.³⁶ Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do **no servile work therein**” (Leviticus 23:34-36).

In the above we see that the first and eighth days of Tabernacles were “no servile work” days which is different to the seventh-day Shabbath and the Atonement Shabbath. What else does God say about these days at Tabernacles?

“Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath (shabb th n), and on the eighth day shall be a sabbath (shabb th n)” (Leviticus 23:39).

It is argued that “Sabbath” here is not a correct translation as the Hebrew is “shabb th n” and not “shabbath.” Shabb th n is always translated as “rest” in the OT with the exception of these passages in Leviticus 23 and a few others where it is translated Sabbath. With this understanding, below is how I used to read Leviticus 23:39:

“Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day **shall be a shabbathon**, and on the eighth day **shall be a shabbathon**” (Leviticus 23:39).

The above is the mistake I used to make which made me see a “shabbath” day and a “shabbathon” day but this is not proper for a few words need to be changed if “Sabbath” is not used as the translation.

The below translation will show you that there is no such thing as a “shabbathon” day:

“Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day **ye shall rest** (shabbathon), and on the eighth day **ye shall rest** (shabbathon)” (Leviticus 23:39).

The first and eighth day is not called by the name “shabbathon” but they are rather days of “rest.” The question then becomes is a day of “rest” a “Sabbath”?

“And he said unto them, This is that which the LORD hath said, To morrow is the **rest (shabbathon) of the holy sabbath (shabbath)** unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning” (Exodus 16:23).

We see that the holy Sabbath gives a person “rest.” Also:

“Six days may work be done; but in the seventh is the **Sabbath (shabbath) of rest (shabbathon)**, holy to the LORD: whosoever doeth any work in the Sabbath (shabbath) day, he shall surely be put to death” (Exodus 31:15).

We see above that the seventh-day Sabbath is a “day of rest.” The Sabbath is an “intermission” or ceasing from ones work. Though the first and seventh day of Unleavened Bread are “no servile work” they are still an

“intermission” from ones regular work and therefore they are surely a “Sabbath” as these days are a day of “rest.” Even the Land was given a Sabbath:

“ Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a Sabbath (shabbath) unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a **Sabbath (shabbath) of rest (shabbathon)** unto the land, a Sabbath (shabbath) for the LORD: thou shalt neither sow thy field, nor prune thy vineyard” (Leviticus 25:2-4).

In the above we see the land being given a year of “rest” called a “Shabbath.” This of course has nothing to do with a single day or “no servile work” versus “no manner of work” yet the land receives a “Sabbath of rest.”

A Sabbath is simply an intermission from work with the greatest of them all being the seventh-day Sabbath. If the first day of Unleavened Bread is an intermission from one’s work then it most certainly is a Sabbath. Notice how Ellen understood that there were other Sabbaths:

“On every side we hear discussion of the subjects presented at the camp-meeting. One day as Elder Corliss stepped out of a train, the guard [conductor] stopped him with the request that he explain Colossians 2:16. They stopped, and as the crowd rushed by, the explanation was given, and **from Leviticus 23:37, 38** it was shown that there **were sabbaths besides the Sabbath** of the Lord. Earnest requests have been sent in that some of the addresses be given in the Melbourne town hall.” {*Review and Herald*, January 7, 1896 par. 14}

With the above said let’s look at Lev 23 as she claims it shows us that there are “other Sabbaths”:

“These are the feasts (moedim/**appointed times**) of the LORD, even holy convocations, which ye shall proclaim in their seasons (moedim/**appointed times**)” (Leviticus 23:4).

After this verse (4) all the “appointed times” are discussed throughout the chapter which we will go over shortly. First we will go to verse 37-38 for some details:

“**These** are the feasts (**moedim/appointed times**) of the LORD, which ye shall proclaim **to be holy convocations**, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, **every thing upon his day: Beside the sabbaths of the LORD**, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.”

Now we know that what was said between verse 4 and 38 are “appointed times,” “beside the Sabbaths of the LORD.”

Now let’s go through Leviticus 23 to see if there are any “appointed times” that are “holy convocations” with offerings “upon his day” which are also “rest days” (by implication Sabbaths):

“And on the fifteenth day of the same month is the **feast of unleavened bread** unto the LORD: seven days ye must eat unleavened bread. In the **first day** ye shall have an **holy convocation**: ye shall do no servile work therein. But ye shall offer an **offering made by fire** unto the LORD

seven days: in the **seventh day** is an **holy convocation**: ye shall do no servile work therein” (Leviticus 23:7, 8).

“Speak unto the children of Israel, saying, The **fifteenth day** of this seventh month shall be the feast of tabernacles for seven days unto the LORD. On the **first day** shall be an **holy convocation**: ye shall do no servile work therein. Seven days ye shall offer an **offering made by fire** unto the LORD: on the **eighth day** shall be an **holy convocation** unto you; and ye shall offer an **offering made by fire** unto the LORD: it is a **solemn assembly**; and ye shall do no servile work therein.... Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the **first day ye shall rest**, and on the **eighth day ye shall rest**” (Leviticus 23:34-36 & 39).

“Speak unto the children of Israel, saying, In the seventh month, in the **first day of the month, ye shall have rest**, a memorial of blowing of trumpets, an **holy convocation**. Ye shall do no servile work therein: but ye shall offer an **offering made by fire** unto the LORD” (Leviticus 23:24, 25).

“Also on the **tenth day** of this seventh month there shall be a day of atonement: it shall be an **holy convocation** unto you; and ye shall afflict your souls, and offer an **offering made by fire** unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you **a sabbath of rest**, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your **sabbath**” (Leviticus 23:27-32).

All of these “appointed times” have an “offering made by fire,” are “holy convocations,” as well as offer a day of “rest” or intermission from work which is a Sabbath so yes there are Sabbaths besides the Sabbath of God. The only Sabbath of the LORD is the seventh-day Sabbath as we have no evidence other than the seventh day of creation where God “rested.” The annual Sabbaths were for the Jews. “And the passover, a feast of the Jews, was nigh” (John 6:4). “Now the Jews’ feast of tabernacles was at hand” (John 7:2).

Ellen shows us this clearly in this quote:

“And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep.” Some, who have been anxious to **make of none effect the law of God**, have quoted this word “Sabbaths,” **interpreting it to mean the annual sabbaths of the Jews**. But they do not connect this positive requirement with that which follows.” {*Review and Herald*, August 30, 1898 par. 9}

She then quotes Exodus 31:

“Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD:

whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the **seventh day he rested, and was refreshed**" (Exodus 31:14-17).

It is apparent that traditional Christianity has always attempted to do away with God's Law and in this case through misinterpretation. In the above Ellen is referring to Exo 31:14-17 which clearly is talking about the seventh-day Sabbath. Why would evangelicals do this? It is so they can say the word "Sabbaths" in Colossians 2 refers to "all Sabbaths" as they want to get rid of them all. Of course Adventism has always taught that the "Sabbaths" referred to in Colossians 2 are the annual Sabbaths. Evangelicals will try and find places in the OT where Sabbath is plural so they can say it refers to all Sabbaths thus making them all void. The above quote clearly shows us that there were "annual Sabbaths" which God gave to Israel. These were His "appointed times" because He instituted them for His purposes but that purpose was met in Christ.

Now that we have established that there are "other Sabbaths" we can go back to the "morrow after the Sabbath" passages.

"And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it" (Leviticus 23:11).

We now need to go through the evidence to see if this is referring to the seventh-day Sabbath or the Sabbath on the first day of Unleavened Bread.

I believe we find the evidence in the prophecy given in the context so let's take a look at it:

"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until **the selfsame day that ye have brought an offering unto your God**: it shall be a statute for ever throughout your generations in all your dwellings" (Leviticus 23:10-14).

In the above we see a prophecy of when the children of Israel were to begin performing the "wave sheaf."

They could not eat the produce of the land until the wave sheaf had been performed. In the wilderness there wasn't much produce from the land so God gave them manna for 40 years.

If the morrow after the first day of Unleavened Bread is the correct view then this must take place in this order:

Passover (Day 1),
first day of Unleavened Bread Sabbath (Day 2),
wave sheaf (Day 3)

which allows Israel to eat from the produce of the land.

Let's look at the fulfillment of this prophecy:

“And the children of Israel encamped in Gilgal, and kept the **passover** on the fourteenth day of the month at even in the plains of Jericho. And they did **eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day**” (Joshua 5:10, 11).

Now the “morrow after the Passover” is the first day of Unleavened Bread of which we can see the children of Israel ate the “old corn of the land.” This is precise detail for a reason, now look what we see next:

“And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year” (Joshua 5:12).

In the above we see that there was no manna on day 3, the day after the first day of Unleavened Bread, nor was there manna ever again. Did the manna cease on Passover? No, it fell. Did the Manna cease on the first day of Unleavened Bread? No, it fell. It ceased on day 3 allowing the children of Israel to eat of the fruit of the land of Canaan. God gave them manna because there was a lack of food in the desert but now we see here on the third day there was no more need for manna. This has to be because the children of Israel could eat of the produce of the land that day forward otherwise manna would have fallen.

The prophecy said “**ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God...**” This shows us that day 3 had to be the “wave sheaf” which was the morrow after the first day of Unleavened Bread or the “morrow after the Sabbath.” Could the seventh-day Sabbath have fallen on the first day of Unleavened Bread that year? No. How do we know? Because manna never fell on the seventh-day Sabbath and scripture said “**manna ceased on the morrow after they had eaten of the old corn of the land**” and they ate “**of the old corn of the land on the morrow after the Passover.**” The first day of Unleavened Bread was an “old corn” day of which manna fell as manna did not cease until the “morrow after” they ate “old corn.”

If the first day of Unleavened Bread was on Saturday that year then the manna would have ceased on the “morrow after the Passover” as there can be no manna on the seventh-day Sabbath but the passage says it ceased on the “morrow after” the first day of Unleavened Bread which was the third day.

“See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day” (Exodus 16:29).

Is it possible that the seventh-day Sabbath was on the third day when the manna ceased? After all, manna ceased to fall on the Sabbath for 40 years. If so could “wave sheaf” have been on the fourth day or the morrow after the seventh-day Sabbath? If this scenario were true why is there no mention of eating “old corn” on the third day or details for day four? The details in this passage are precise because it is the fulfillment of Leviticus 23 prophecy. The sequence in Joshua 5 is Passover, Unleavened Bread Sabbath where they ate old corn, then manna ceased on the third day. It doesn't go into day four or more because of it fulfilling Leviticus 23's prophecy. Joshua 5 cannot be used to prove Leviticus 23 prophecy if the wave sheaf is the “morrow after the seventh-day Sabbath” because we only have details for three days of which manna fell on day two making that day impossible for being Sabbath. The Sadducee view renders Joshua 5's details to be pointless.

Is there any other proof for a three-day sequence of Passover, Unleavened Bread Sabbath, wave sheaf?

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures” (1 Corinthians 15:3, 4).

The scriptures in Paul’s day were the Old Testament of which Paul says teaches that Christ would rise the “third day.” Is there anything else Paul says to help us?

“But now is Christ risen from the dead, and become the firstfruits of them that slept.” (1 Corinthians 15:20).

So we know Christ rose on the third day being the “firstfruits of them that slept.” Notice what it says in Leviticus 23:10, 11:

“Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.”

This makes the firstfruits wave sheaf day three, Unleavened Bread Sabbath day two, Passover day one. Thus indeed the scriptures teach a three day resurrection.

Paul was also a Pharisee and they believed that the Sabbath of the “morrow after the Sabbath” debate was the first day of Unleavened Bread Sabbath. This is why he said the scriptures teach Christ would die and rise the third day plus give added detail that this day is “firstfruits” of the wave sheaf.

Now remember I used to believe the Sadducee view on this as well as a Friday crucifixion. How did I get a three day resurrection if wave sheaf was always on Sunday? I was always uneasy about this but I used the manna sequence of ceasing on Friday, no manna on Saturday, and falling on Sunday again in connection with Psalm 16:10 “For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.”

Passover taught when Christ would die. Wave sheaf taught when Christ would resurrect but these didn’t follow a 1, 2, 3 pattern so I used the above to say that Christ would not see corruption just as the manna did not corrupt on Sabbath. If you’re confused by this, you should be as it is a difficult attempt to explain a three-day resurrection that Paul understood well. The fact is the Sadducee view doesn’t teach a third day resurrection nor any specific amount of day for that matter. This is why it is usually associated with the Wednesday crucifixion. I have no idea how a Wednesday believer explains Paul’s statement in 1 Corinthians 15 especially in light of him being a Pharisee. Those who believe this assume “heart of the earth” means grave but a careful study of scripture reveals that it refers to Jerusalem and there is no context of death and resurrection in that solo passage.

Let’s look at the main points for the Sadducee view as these points are pretty good points that they have:

“And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD” (Leviticus 23:15, 16).

In the Sadducee view wave sheaf is always on Sunday and if you count seven Sabbaths which is 49 days plus 1 more day for the morrow after the seventh Sabbath you end up with Pentecost always being on Sunday.

The Pharisee view states that wave sheaf is on the morrow after the first of Unleavened Bread Sabbath which could fall any day of the week. Obviously day 50 cannot always be on the morrow after the seventh seventh-day

Sabbath in the Pharisee view. In the Pharisee view this passage is understood to be the same as seven weeks because of the word “complete” and unto the morrow after the seventh week shall be 50 days. Obviously the Sadducee view accepts the most literal interpretation of the passage.

Possible thought for study: This is called the “feast of weeks” which I always wondered why when there were no special gatherings during the 49 days. Is it possible that there was or should have been seven annual Sabbaths “besides the Sabbaths of the LORD” during these 7 weeks thus making the 50th day on the morrow after the seventh annual Sabbath? I have no idea as I have never heard of it before but it was a thought that came to my mind. I will not argue this but if anyone has info on this possibility please let me know.

Is there anything in scripture that would give credibility to the Pharisee view?

“And thou shalt number **seven sabbaths of years** unto thee, **seven times seven years**; and the space of the **seven sabbaths of years** shall be unto thee **forty and nine years**. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the **fiftieth year**, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family” (Leviticus 25:8-10).

In the above we can see this same 50 day count except in this case it is 50 years. In the passages before this there is also six years of sowing and reaping but the seventh year is a Sabbath unto the land. This passage then makes perfect sense for the Sadducee view as more than likely the 49th year was a Sabbath for the land. The 50th year would follow the Sabbath. The Pharisee view sees the importance in seven week/year cycle.

“And thou shalt observe the **feast of weeks**, of the firstfruits of wheat harvest, and the feast of ingathering at the year’s end” (Exodus 34:22).

“Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein. **Seven weeks** shalt thou number unto thee: begin to number the **seven weeks** from such time as **thou beginnest to put the sickle to the corn**. And thou shalt keep the **feast of weeks** unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee” (Deuteronomy 16:8-10). Again this passage is very acceptable to the Sadducee view as seven Sabbaths is also seven weeks.

The Pharisee view sees this seven weeks the same as seven Sabbaths in meaning. I don’t see any way of arguing against the Sadducee view on the “seven Sabbaths” in Leviticus 23 up to this point. What I can’t make fit for the Sadducee view is the fulfillment of Leviticus 23 prophecy in Joshua 5 and Paul’s statement in 1 Corinthians 15. Also Jesus numerous times pointed out that He would die and be raised the third day which evidently He knew from these prophecies. The Sadducee view has no way of being a three day prophecy because Passover floats any day of the week. Lunar Sabbath people feel they harmonize everything as they certainly believe in the three day sequence so the Sadducee arguments fit in well with them as well as Paul’s statement in 1 Corinthians 15.

Joshua 5 however doesn’t work in their view as we saw there is no way the seventh-day Sabbath fell on Abib 15 in the year Israel went into Canaan. They also cannot make the 50 day count as they have too many days and that is why they do not count new moon days. 1+1+1=0 which is of course similar to Trinitarian math

of 1+1+1=1. **Also if Lunar Sabbaths were true there would never have been a Pharisee versus Sadducee debate to begin with.**

Was Ellen in harmony with the Pharisee view or Sadducee view?

“The Passover was followed by the seven days’ feast of unleavened bread. On the **second day of the feast**, the first fruits of the year’s harvest, a sheaf of barley, was presented before the Lord. All the ceremonies of the feast were types of the work of Christ. The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour.” {*Desire of Ages*, page 77.1}

She is clearly with the Pharisee view. A modified version is used here:

“The Passover was followed by the seven day’s feast of unleavened bread. The first and the seventh day were days of holy convocation, when no servile work was to be performed. **On the second day of the feast**, the first fruits of the year’s harvest were presented before God. Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered.” {*Patriarchs and Prophets*, page 539.4}

The above statements all make it clear when the wave sheaf was to be performed. None of the festival days throughout the year were based on the weekly calendar; they were all based on the monthly calendar.

- *Passover: 14th of Abib,
- *first day of Unleavened Bread 15th of Abib,
- *wave sheaf 16th of Abib,
- *seventh day of Unleavened Bread 21st of Abib,
- *Pentecost fifth day of the third month (perfect 30 day months/360 day year) or sixth day of third month (29-30 day month, 365 day year),
- *Trumpets first day of the seventh month,
- *Atonement 10th day of the seventh month,
- *first day of Tabernacles is 15th of day of seventh month,
- *eighth great day is 22nd of seventh month.
- *New moon is always the first day of each month.

In the Sadducee view all the above is true except wave sheaf and Pentecost which floats in the month because it is locked in the weekly cycle on Sunday so there is no specific day of the month that they may fall on. I believe this to be inconsistent.

My last quote in this section is from our pioneers:

“There is a passage in Col.ii,16,17, which also has reference to these ceremonial observances, but which is quoted in support of the anti-Sabbatarian doctrines. “Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moons, or of the Sabbath days,” In the context to these verses, Christ is said to have blotted out the hand-writing of ordinances which is against us, nailing it to his cross. But did he blot out that which was written upon the

tables of stone, or nail them to his cross? Did he blot out the law - Thou shalt not commit adultery, and render polygamy a righteous institution? **There were many days and Sabbaths** - that is, days and years of rest from secular business, which the Almighty required the Jews to observe **besides that weekly Sabbath**, or holy rest which, in the beginning, he enjoined upon Adam and his sons. **These Sabbaths were shadows of which Christ is the body or substance;** and these were the holy days **and the Sabbaths to which the Apostle refers.**" {July 16, 1861 Uriah Smith, *Advent Review and Sabbath Herald*, page 49.9}

This ends this part of the study on the "morrow after the Sabbath" debate and I think we have clearly concluded that there are "other Sabbaths." These Sabbaths are shadows in the Old Testament having a prophetic antitypical fulfillment which Christ has revealed to us as it was His body which cast that shadow. Once you followed the shadow to its source you simply relate with the source and the Source has told us the meaning of His shadow which brought us to Him. From that point you don't need to go backward to deal with the shadow anymore for you now have the reality.

Law of Moses

The next section on this study is going to be over the term “The Law of Moses.” Historically the SDA church has taught that the Law of Moses is the ceremonial law until Waggoner and Jones came along and said the Law of Moses and the Law of God were the same Law. This was part of the major strife around 1888. We see a glimpse of the debate below where Waggoner is refuting some who held to the traditional view that the “Law of Moses is the ceremonial law”:

“You will perhaps say that I have broken down the distinction between the moral and the ceremonial law, and have opened the way for the enemies of the law to confuse the two. But I have not. I simply quoted the texts to which you refer, and have shown their exact application. There is no chance for confusion concerning the two laws, for we have this plain distinction: The moral law was spoken by the Lord with an audible voice, from the fire and smoke of Sinai. The ten commandments are all that were given in this manner (Deut. 5:22), and they alone were written on tables of stone by the finger of God. The ceremonial law was given in a more private manner. This certainly forbids any confusion. **Both the moral law and the ceremonial law**, however, are, as we have seen in the texts quoted, said to have been given by the hand of Moses, and **both were written in the book of the law**. But there is still this distinction, that the ceremonial law was written only in the book, while the moral law was written on the tables of stone, with the finger of God, and **also in a book**. That the term, “**the law of Moses,**” **does sometimes refer to the ten commandments**, will be evident to anyone who will carefully read Deut. 4:44 to 5:22 and onward; Josh. 23:6, 7; 1 Kings 2:3, 4; 2 Kings 23:24, 25, etc. See also “Great Controversy,” vol. 2, pp. 217, 218, beginning with last paragraph on page 217. On the other hand, the term “the law of the Lord” is applied to the **ceremonial ordinances**. For instance, see Luke 2:23, 24. Thus the terms, “the law of Moses,” and “the law of the Lord,” are used **interchangeably of both laws.**” {1888, EJ Waggoner, *The Gospel in the Book of Galatians*, page 35}

For the most part the SDA church has continued to teach that the Law of Moses is the Ceremonial Law. For me this is another one of those issues which originally sent me to feast keeping. I believe the historical position of the church on this issue is incorrect as I agree with the feast keepers that the terms Law of Moses and Law of God in scripture are as interchangeable as the terms Spirit of God and Spirit of Christ. With that said there is still an element of truth in principle to the historical position. It is very simple to solve by asking a simple question. Is there anything in the Law of Moses that did not exist in the Law of God in Eden before sin? Of course there was, as there was no need for the typical Law before sin so at that time the Law of God had nothing to do with shadowy feasts and sacrifices. Thus it is appropriate today to say the Law of God is the Ten Commandments or even better the Life of Christ.

We have to remember that the principles of the typical Law existed well before Moses so when the Exodus came along and God gave His Law through Moses He gave him both the moral and typical Law. The Law is called the Law of Moses simply because God gave the entire Law through Moses. The entire Law was written in a book. The typical Law is “in” this book but it is not “the book.” There is a difference as the moral law is also written in the book. Remember the moral law has nothing to do with a “cheirographon” as it shows us nothing about having a debt against us but the typical Law has the “cheirographon” built in it as it represented a debt that was against us and contrary to us. When the bond was paid by Christ on the cross there was no more need of a typical Law otherwise the debt couldn’t have been paid.

“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments” (Malachi 4:4).

I see too many non-feast keepers making the claim that the Law of Moses was nailed to the cross because of Acts 15 and Colossians 2 which makes void Malachi 4. When Malachi wrote this how many of the “judgments” could Israel literally carry out? They were under secular dominion as a nation and could not lawfully carry out most of the judgments yet God still said it. There clearly must be principles that can be learned in the “judgments” yet we can’t carry them out to the “letter.”

From Ellen White:

“The closing words of Malachi are a prophecy regarding the work that should be done preparatory to the first and the second advent of Christ. This prophecy is introduced with the admonition, ‘Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.’

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” {*The Southern Watchman*, March 21, 1905 par. 2}

Let us not present to the people that the Law of Moses was some arbitrary, legalistic, burdensome Law. The principles of God’s Law are found in this book and if we continue to teach what we have historically I can promise you that you will continue to cause the spread of the feast-keeping movement. Though the “letter” of the Law of Moses only scratches the surface on morality there are still principles in it for us to learn.

Notice below:

“And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as He rejoiced over thy fathers: If thou shalt hearken unto the voice of the LORD thy God, to keep **His commandments and His statutes which are written in this book of the law**, and if thou turn unto the LORD thy God **with all thine heart, and with all thy soul**” (Deuteronomy 30:9, 10).

Notice that God’s Commandments are “written in this book of the law.” Evangelicals are going to do some serious damage to Adventists who proclaim that the Law of Moses was nailed to the cross.

The following verse was also a biggie that lead me to feast keeping:

“That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, **Take this book of the law, and put it in the side of the ark of the covenant** of the LORD your God, that it may be there for a **witness against thee**” (Deuteronomy 31:25-28).

This is compared with the stones which are placed inside the ark supposedly showing that the book is “inferior” for being on the outside. Why was the book on the outside?

“And **Moses wrote this law**, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel. And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of

tabernacles, When all Israel is come to appear before the LORD thy God in the place which He shall choose, thou shalt **read this law** before all Israel in their hearing. Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law” (Deuteronomy 31:9-12).

Now if the book was on the inside of the ark how would they get it out each year to read it for if anyone touched the ark they would die. Now there obviously is importance for the stones being placed in the ark as they represent the foundation to God’s unchangeable law but those same principles are also written in the book which was used to read before the people and a way to ensure that all copies are in line with the original. Non-feast keepers need to see that though they have the overall truth the bad arguments in their teaching are part of the rise in feast keeping. Show the importance of the stones being inside the ark but don’t use it to show “inferiority” to that which is in the book. Also the book of the Law is not against or contrary to anyone. It is a witness **against the people who broke it. There is a difference** and this error is another that lead me to feast keeping. **I call heaven and earth to witness against you** this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed” (Deuteronomy 4:26) Do you believe heaven and earth are “against you”?

What is the book of the Law called?

“And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the **book of the law of God**, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD” (Joshua 24:24-26).

“Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man; And keep the charge of the LORD thy God, **to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses**, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself” (1 Kings 2:1-3).

“To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and to do according to all that is **written in the law of the LORD**, which He commanded Israel” (1 Chronicles 16:40).

“And they taught in Judah, and had the **book of the law of the LORD** with them, and went about throughout all the cities of Judah, and taught the people” (2 Chronicles 17:9).

“And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a **book of the law of the LORD given by Moses**” (2 Chronicles 34:14).

“Now the rest of the acts of Josiah, and his goodness, according to that which was **written in the law of the LORD**” (2 Chronicles 35:26).

“And when eight days were accomplished for the circumcising of the child, His name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem, to present him to the Lord; (As it is written in the law of the LORD, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons” (Luke 2:21-24).

I think the above makes it pretty plain.

What was wrong with the laws given by God?

“Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them” (Nehemiah 9:12-15).

I think the issue that is causing the idea that the Law of Moses “is” the typical Law is the word “handwriting” in Colossians 2:14. People see the word “handwriting” and naturally apply it to the entire book as the entire book was handwritten. As we have shown “handwriting” is not really a good translation as it doesn’t show the true meaning of the “cheirographon.” Once it is understood that the “cheirographon” is a bond against us we can then discover that there are ordinances/statutes in the Book of the Law of God that represent a debt that we owed. It is these things that were the “law of commandments contained in ordinances” as the “cheirographon” is built into them. As I said before there is no “cheirographon” built into the moral law or the moral statutes which are written in the book of the Law because these do not represent a bond that was against us. The festivals all clearly represent a bond that was against us where the Sabbath day has no antitype or bond in it as it is a reality. The sacrifices commanded on the seventh-day Sabbath (Numbers 28) and the feasts represent a bond against us but the difference is the meaning of the festivals also has a relation to the bond that was against us where the Sabbath day does not. There simply is no prophetic antitype in relation to sin with the seventh-day Sabbath where the festivals were all “typical.” With all this said I will close this section by going over Acts 15:

“And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, **ye cannot be saved**” (Acts 15:1).

The same men did this:

“But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses” (Acts 15:5).

The response by the church was:

“And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word

of the gospel, and believe. And 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?**” (Acts 15:7-10).

The question in the above scenario, is circumcision and the other ceremonies some awful burden? I don't think that is what is being said for the Jews said “Except ye be circumcised after the manner of Moses, **ye cannot be saved**.” What was the “mindset” of these people? They believed they were saved by the Law just as was commonly mistaken by Israel of old. When a person believes this it is hard to fathom that anything in the Law could possibly pass away. The typical Law was for the most part misunderstood by Israel of old so its purpose was a complete burden. Because their mindset was wrong back then they were under a yoke of bondage and in placing the same ceremonies upon the people after the cross, a time in which they had zero significance these Jews were indeed placing a yoke of bondage upon the gentiles.

“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*, page 193.2}

Notice what Paul says to the Galatians as it is very much related:

“O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, **Received ye the Spirit by the works of the law, or by the hearing of faith?**” (Galatians 3:1, 2).

In other words unless you be circumcised you cannot receive the Spirit. This would be equal to salvation by works. Unless ye be baptized ye cannot receive the Spirit? This also would be equal to salvation by works. Now what's the difference as we know we are commanded to get baptized where we are not commanded to get circumcised? Both were ceremonies performed only once. Neither of them can give you the Spirit as the Spirit comes first through faith. Based on this principle should circumcision be commanded still? No because circumcision was a shadow of Christ crucifying the flesh of humanity.

To believe you still need to be circumcised and teach this is to live in the shadow and reject Christ just as performing sacrifices of lambs would. Even teaching such a thing shows that something is wrong with one's mindset as they are taking a “carnal ordinance” and placing value on it when the value is in Christ. When you command the observance of a shadow you are literally stripping Christ of His value. Now if a person decides he wants to get circumcised for health reasons or other practical purposes does this mean he has rejected Christ for a “shadow”? No, because he is not placing any salvational value on the circumcision nor teaching it as having any value. It is not something he will be teaching as a commandment of God. For us baptism is a one-time ceremony that we recognize Christ has put our flesh to death and that we are raised to newness of life in Him. To reject getting water baptized is to reject that Christ has put your flesh to death and that you have been raised to life in Him. This shows that circumcision was an element of faith pre-cross just as baptism is an element of faith post-cross. However, if you believe that you are finally going to receive the Spirit at your water baptism then your mindset is in the wrong place as you are a works based thinker instead of a faith based thinker.

How does this all work with the moral law as we know we have to obey it? By worshipping Christ He places His Spirit in you which bears fruit making commandment keeping nothing but a natural law produced from within by the indwelling Christ. When it comes to the seventh-day Sabbath God says that it is sign that He is the

God who sanctifies you. If God doesn't dwell in you, you will violate the entire moral law each Sabbath day but

if He does dwell in you His moral law will be made manifest in you each Sabbath day. You cannot replace Sabbath with Sunday as this means you are rejecting Him as the Creator who sanctifies you. The actual worshipping on the Sabbath will not sanctify you as it is the God of the Sabbath who sanctifies you.

Commanding the observance of festivals is placing people back into the shadow rather than the reality. You can never place salvational importance on a shadow without eventually rejecting the reality. As with all things God winks at ignorance but this only goes and lasts for so long.

In Acts 15 the Jews were using their influence to command things that would lead the gentiles from Christ into a works based mindset which leads to bondage. This is what Israel has always been plagued by. There are a couple of verses in Acts 15 that make it appear that the laws were burdensome:

“For it seemed good to the Holy Ghost, and to us, to lay upon you **no greater burden** than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well” (Acts 15:28, 29).

The words no greater burden shows us that to some degree there are statutes that could be considered a burden which the apostles commanded the gentiles to keep. I think the word burden can be used in a neutral sense such as the commands above or a negative sense in commanding things that take from Christ. “For my yoke is easy, and my burden is light” (Matthew 11:30) Any burden that He is commanding us to bear will be helped via His yoke but if it is something that He has not commanded then we will come under our own yoke or the yoke of man making the burden heavy.

Based on the texts in Acts where we see Paul attending festivals I doubt the gathering at these events in their day was seen as an issue, and it certainly wouldn't have been an issue if not made salvational. I believe it is most likely that the keeping of festivals in that day was based more on tradition as they were for the most part still near Israel and the church originally had a high number of literal Jews among them. I do not believe Christ told them not to participate in them after his death. I believe doing such a thing would have hindered the gospel at that time as it is difficult to break such strong traditions. It's very hard to say specifically what the early church did and did not participate in from the Law of Moses. Those years were transition years so we should expect to see disputes such as Acts 15.

“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*, page 189.3}

Also:

“They (**Jewish converts**) refused to admit that the work of Christ embraced the whole world; but claimed that he was the Saviour of the Hebrews alone; therefore they maintained that the Gentiles should receive circumcision before being admitted to the privileges of the church of Christ. **After the decision of the council at Jerusalem** concerning this question, many were of this same opinion, but did not then venture to push the matter farther. The council had, on that occasion, decided that the **Jewish Christians might observe the ordinances of the Mosaic law if they chose,** while they **should not be made obligatory upon the Gentile Christians.** The opposing class now took advantage of this to urge a distinction between the **observers of the ceremonial law and those who did not observe it,** holding that the latter were removed farther from God than the former.” {*Redemption*, no. 8, page 68}

The point of all these quotes is to show that those years were a transition period. The fact that the church may have done this or done that from the Law of Moses is not something we want to place strong evidence on in making things binding such as festivals. Today I think we have clear testimony that God simply wants to purify our hearts by faith and restore us to Eden. The Law which existed in Eden is what God has for us today, not Sinai with its additions for a specific purpose. Let us take from the Law of Moses all principles that have practical usefulness in making us better Christians but as to that which pointed to Christ let it pass away.

Zechariah 14

It is important to know that there are a few passages used by feast keepers to prove that the “latter rain” is connected to the feasts. One of them is Zechariah 14 so let’s take a look at that:

“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and **to keep the feast of tabernacles.** And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them **shall be no rain.** And if the family of Egypt go not up, and come not, that have **no rain;** there shall be the plague, wherewith the LORD will smite the heathen that **come not up to keep the feast of tabernacles.** This shall be the punishment of Egypt, and the **punishment of all nations that come not up to keep the feast of tabernacles**” (Zechariah 14:16-19).

Is God talking about the “typical Feast of Tabernacles” or “antitypical Feast of Tabernacles”? Well we already saw that this feast was a shadow so the type has no relevance thus this passage must be understood in “antitype.”

Zechariah 14 is a chapter that for me was very confusing as things are not in chronological order.

With a little help from our pioneers I was able to see how the chapter arranges and can be put in order. Once it is placed in order the chapter is rather simple to understand. The chapter spans more than one thousand years of time, starting with events that will take place in our day all the way to when the earth is made new.

“Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.² For I will **gather all nations against Jerusalem to battle;** and the **city shall be taken,** and the houses rifled, and the women ravished; and **half of the city shall go forth into captivity,** and the **residue of the people shall not be cut off from the city**” (Zechariah 14:1, 2).

The above is what is happening now and in the very near future when the world unites against us. This is called the “day of battle” though it is longer than a day. Jerusalem should be understood in “antitype” not “type” as this is not referring to the land of Palestine. The next few verses show us the scenes after the “battle against Jerusalem” but before the second coming (I originally thought they were at the end of the thousand years but I was unable to put the chapter together without using some passages twice. Each passage should be used once.):

“And it shall come to pass, that **every one that is left of all the nations which came against Jerusalem** shall even go up from year to year to worship the King, the LORD of hosts, and to **keep the feast of tabernacles**. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them **shall be no rain**. And if the family of Egypt go not up, and come not, that have **no rain; there shall be the plague**, wherewith the **LORD will smite the heathen that come not up to keep the feast of tabernacles**. This shall be the punishment of Egypt, and the punishment of all nations that **come not up to keep the feast of tabernacles**” (Zechariah 14:16-19).

In the first verses God sent the nations against Jerusalem while in this passage we see that “**every one that is left of all the nations which came against Jerusalem**” shall come up to Jerusalem (antitype) to worship God and “keep the Feast of Tabernacles” (antitype). The family of Egypt (antitype) which does not come up to worship God will have “no rain.” Adventist feast keepers are actually reading this passage as “Jerusalem (antitype), Tabernacles (type), and Egypt (antitype) showing inconsistency. Evangelicals and Hebrew Roots people read it all as “type.” Those who do not come up to the feast will be smitten with “the plague.” We see this “plague” in the following verses:

“And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague” (Zechariah 14:12-15).

The above describes the final events which occur at the second coming.

We see this in the Great Controversy:

“The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.” [Isaiah 26:21.] **‘And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.’ [Zechariah 14:12, 13.]** In the mad strife of their own fierce passions, and by the awful outpouring of God’s unmingled wrath, fall the wicked inhabitants of the earth,—priests, rulers, and people, rich and poor, high and low. ‘And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried.’ [Jeremiah 25:33.]

“At the coming of Christ the wicked are blotted from the face of the whole earth,—consumed with the spirit of his mouth, and destroyed by the brightness of his glory. Christ takes his people to the city of God, and the earth is emptied of its inhabitants. ‘Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.’ ‘The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word.’ ‘Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned.’ [Isaiah 24:1, 3, 5, 6.]” {1888 *Great Controversy*, pages 656, 657.1}

At this point Christ takes His people back to heaven for a thousand years. The above was called the “day of battle.” The next two verses are the result of the destruction of the wicked at the second coming:

“In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD’s house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that **sacrifice shall come and take of them, and seethe therein**: and in that day there shall be **no more the Canaanite in the house of the LORD of hosts**” (Zechariah 14:20, 21).

The words saying “they that **sacrifice shall come and take of them, and seethe therein**” is to be understood in “antitype.” “Canaanite” is also an “antitypical symbol.” Now at the end of the thousand years we return to earth for the punishment of the wicked which is similar to the “day of battle” which took place during the last days up to the second coming:

“Then shall the LORD go forth, and **fight against those nations, as when he fought in the day of battle**. And **his feet shall stand in that day upon the mount of Olives**, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the **LORD my God shall come, and all the saints with thee**” (Zechariah 14:3-5).

In the above we see the third coming of Christ that makes a great plain for the New Jerusalem and all God’s saints are with Him. God will fight against the nations just like He did in the “day of battle” at the second coming in verses 12-15. Revelation 19 and 20 both speak of the “lake of fire” yet one is the “day of battle” at the second coming and the other is the resurrection of the wicked after the thousand years.

The final verses to complete Zechariah 14 are:

“And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at **evening time it shall be light**. And it shall be in that day, that **living waters shall go out from Jerusalem**; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the **LORD shall be king over all the earth: in that day shall there be one LORD, and his name one**. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin’s gate unto the place of the first gate, unto the corner gate, and from the tower of

Hananeel unto the king's winepresses. And men shall dwell in it, and there **shall be no more utter destruction; but Jerusalem shall be safely inhabited**" (Zechariah 14:6-11).

We see the above verses explained in Revelation 21:22-25

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had **no need of the sun, neither of the moon, to shine in it**: for the glory of God did **lighten it, and the Lamb is the light thereof**. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there **shall be no night there**."

Revelation 22:1-5

"And he shewed me a **pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb**. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the **throne of God and of the Lamb shall be in it**; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be **no night there; and they need no candle, neither light of the sun**; for the Lord God giveth them light: and they shall reign for ever and ever."

The simple argument of Zechariah 14 is feast keepers are reading the passage "typically" while non-feast keepers are reading it in "antitype." They may say they accept it in "antitype" arguing that the "time" is still relevant in the antitype but that doesn't fit. We will dwell in heaven (booths) for one thousand years, not seven days. I think people get confused because the antitype of Passover was on the very Passover day as well as Wave Sheaf, and Pentecost but these antitypes have actually never ceased since that day. Although Atonement began on the tenth day of the seventh month in 1844 it was far from completed as we saw earlier. Atonement still has "types" to fulfill where Passover, Wave Sheaf, and Pentecost did not. More importantly "Trumpets" had no application to the first day of the seventh month in 1844. Some have cast doubt on Adventism because of this, arguing inconsistency, but Trumpets/Atonement was not a Sabbath where everyone was commanded to go to Jerusalem like the spring convocations. God had set those spring convocations up to be fulfilled in a certain way whereas the fall convocations having a greater global impact did not require such precision.

Joel 2:23

“Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.”

The above passage is often sighted to be in favor of feast keeping because the “first month” of the year is when the festival season begins. Now the word “month” has been supplied in the KJV and is not in the Hebrew text. Many translations say “as before” because the Hebrew word for “first” in this case is sometimes translated as such.

“Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain as before.”

The translation of “as before” makes perfect sense without supplied words as God said He had already given the “former rain moderately.” Between this passage and Zechariah 14 we see an attempt by feast keepers to pin the latter rain to the keeping of the feasts.

Here is another scripture that should be discussed concerning this:

“Ask ye of the LORD rain **in the time of the latter rain**; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field” (Zechariah 10:1).

The question then becomes is the “time of the latter rain” connected to the festivals?

Literally the latter rain was in the spring and the former rain was in the fall/winter. Does this mean that spiritually the out pouring of the Spirit is connected to those literal times or are they simply types which have a bigger reality?

“We must pray that God will unseal the fountain of the water of life. And we must ourselves receive of the living water. Let us, with contrite hearts, pray most earnestly that **now, in the time of the latter rain, the showers of grace may fall upon us**. At every meeting we attend our prayers should ascend, that **at this very time** God will impart warmth and moisture to our souls. As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God **for the perfecting latter rain**. If we pray for the blessing in faith, **we shall receive it as God has promised**.”—(*Testimonies to Ministers*, page 508)

Also:

“What we need is the quickening influence of the Holy Spirit of God. ‘Not by might, nor by power, but by My Spirit, saith the Lord of hosts.’ Pray without ceasing, and watch by working in accordance with your prayers. As you pray, believe, trust in God. **It is the time of the latter rain**, when the Lord will **give largely of His Spirit**. Be fervent in prayer, and watch in the Spirit.—(*Testimonies to Ministers*, 512.)” {*Prayer*, pages 119, 120.1}

“Do not rest satisfied that in the ordinary course of the season, rain will fall. **Ask for it.** . . . We must seek His favors with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, ‘Where two or three are gathered together in my name, there am I in the midst.’ Matthew 18:20. The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are **God’s appointed opportunities for giving the early and the latter rain.** . . .” {*The Faith I Live By*, page 334.4}

When I study this issue of the “latter rain” I do not see in inspiration a specific time where God is confined to pouring out His Spirit. I understand that God is gradually pouring out more and more rain upon those who are daily seeking His will. At some point there will be a people who have His Holy Spirit “without measure” just as Christ had it but we must seek it rain drop by rain drop as it steadily pours out harder and harder. God should not be put in a box of when He can pour out His Spirit. As usual with this issue on the feasts we are dealing with people who are relating the “type” as a “reality” when they are not the same thing. The time of the “former rain” was from Pentecost until the Advent movement, but since then we have moved into the time when God wants to pour out His Spirit “without measure.” It is up to us to go get it as He is only waiting on us.

Think to Change Times and Laws

The passage under discussion in this section is:

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and **think to change times** (zeman) **and laws**: and they shall be given into his hand until a time (iddan) and times and the dividing of time” (Daniel 7:25).

If you are familiar with this issue you will know that feast keepers believe this passage has to do with Rome’s counterfeit holidays versus God’s “appointed times.” All agree that the seventh-day Sabbath is certainly part of this. It is no doubt Rome has setup her own pagan holidays. It is not my intention to go into the history on this but I believe the feast keepers have ample evidence for it.

The question is whether or not the word “times” is equivalent to “appointed times” as this chapter is written in Aramaic.

The Aramaic word used for “times” is “z^e m n” except where it says “time times and dividing of time” which is “idd n.” Both of these words are used frequently in Daniel where it is written in Aramaic. Now we need to see how these two Aramaic words are used in inspiration. Basically we want to know for sure if Daniel is saying that the Papacy would change “appointed times” or would he be changing “times” in a more general sense that could have a broader application. I am aware that some translations have translated this change as “festivals.” Notice below:

“And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time (moed), times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished” (Daniel 12:7).

This shows us that “moed” (might be moedim but I’m not sure) is equal to “iddan” in Daniel 7:25. “Moedim” is often translated “appointed times” in connection to the festivals but in this case is used as “year.” Now if the prophecy was referring to the little horn changing “appointed times” then it seems to me that Daniel should have used “iddan” instead of “zeman.” Let’s look to see what kind of meanings the book of Daniel gives to “zeman.”

“Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times(iddan) and the seasons(zeman): he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding” (Daniel 2:20, 21).

Here we see that God changeth “iddan and zeman” in the context of setting up and removing kings. This gives the possibility that the Papacy would think he might have the power to setup and remove kings (change times) which of course he exercised during the dark ages. In Daniel 7 we see:

“As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season (zeman) and time (iddan)” (Daniel 7:12).

Some have been confused by Daniel’s words in this passage but Daniel is simply writing a “flashback” as he is at the end of the vision which finished with the beast being destroyed. He is letting us know that the three beasts previous to Rome were defeated or removed from power yet their lives were prolonged for a “zeman and

iddan.” How? When you read Revelation 13 you see a beast that is made up of all of these beasts and that is because each new kingdom that conquered the previous kingdom assimilated together. This is how their lives were prolonged as each kingdom simply mixed with the next. Obviously then “zeman and iddan” are referring to a long period of years and seasons. We must remember that “moedim” is a specific “appointed time” where so far “zeman” seems to have more of a general application of unspecified time.

“The king answered and said, I know of certainty that ye would gain the time (iddan), because ye see the thing is gone from me” (Daniel 2:8).

“Then Daniel went in, and desired of the king that he would give him time (zeman), and that he would shew the king the interpretation” (Daniel 2:16).

Here we see both of these words being used for a general period of time. “Iddan” seems to be used when a person is speaking where “zeman” seems to be used when Daniel is simply recording unspoken information. I’m not sure if that means anything at this time. We see this again in Daniel 3:

“That at what time (iddan) ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up” (Daniel 3:5).

“Therefore at that time (zeman), when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up” (Daniel 3:7).

Here we see that both these words are used for a period or point of time when the music sounds. This again shows that these words have a general use to them just as the English word “time.” A study of the rest of the uses of these words in the book of Daniel will yield the same results of “general time.” Thus it appears that “iddan” is simply general time but can refer to a “year” while “zeman” which the little horn would think to change is “general time” often associated with “periods of time either at short length or long length.”

Something interesting in the book of Acts:

“When they therefore were come together, they asked of him, saying, Lord, wilt thou at **this time restore again the kingdom to Israel**? And he said unto them, It is not for you to know **the times or the seasons**, which the Father hath put in his own power” (Acts 1:6, 7).

We saw that God “changeth the times and seasons” and here we see that God has authority over “times and seasons” in relation to the restoring of the kingdom of Israel, or when Michael stands up to “rule.” Perhaps the Papacy feels she has this power as she reigns over the kings of the earth. All four prophecies in Daniel have to do with restoring the kingdom to Israel such as “in the days of these kings the God of heaven shall setup a kingdom” and Daniel seven, judgment showing that Christ would receive the kingdom. “Unto 2300 days” which we know is 1844 and began the process of judgment to restore the kingdom. When Michael stands up everyone “found written in the book” is delivered. God’s saints are sealed and a kingdom that shall never be destroyed is setup.

What does all of this possibly mean? Would it be possible that antichrist would think to change “times” in the general sense of interpreting prophetic “times” such as the 1260, 1290, 1335, 2300 day prophecies? Through

rejection of the “day for a year” principle all of these prophetic times (except 2300 which is preterist) are moved to the future as literal days as well as a totally different antichrist. As Adventists we are aware of the Jesuits who in the 1500’s developed “futurism” in order to promote a future antichrist taking the eyes off themselves. They moved these prophetic “times” to the future with literal day applications changing who antichrist is. This destroys the judgment to establish the kingdom of Israel before the second coming. There seems to be numerous ways in which Rome has changed “times” in order to destroy the truth and bring the world to worship her. I personally believe Jesuit futurism is by far one of the most devastating deceptions that antichrist has pulled off.

I’m simply not very dogmatic about the specifics concerning the “times” that are changed by the Papacy due to the word being so generic. Her apostasy also had an effect on the “appointed times” antitypes especially the Atonement which is connected with the “time” of the second coming. She of course also changed the “time” of the Sabbath and has manipulated the rise and fall of kings.

We should also note that the pagan holidays have been around for a very long time and even before Christ there were pagan holidays. These were counterfeits of the “typical festivals.” Why is this important? Satan knows that many will see the counterfeits in the Catholic system which will draw people to reestablishing the “typical festivals.” If he can bring back the typical festivals especially the “Day of Atonement” he can cast doubt on the 2300 day prophecy leading to 1844 being the starting point for the antitypical Day of Atonement. If he can get Adventists to begin keeping the “typical Day of Atonement” it will not be long before they realize that it makes no sense to say we are in the “antitypical Day of Atonement.” This will lead to reapplying the 2300 day prophecy in order to put the “Day of Atonement” antitype into the future, as type and antitype cannot co-exist. Once these things happen the central pillar of Seventh-day Adventism is destroyed. The festivals, followed to their logical conclusion will lead to a complete departure from Adventism.

With this said I do not see the “changing of times” as strong evidence for feast keepers. In fact it is feast keepers who have changed the law of God as the three “feasts” were bound to Jerusalem in the Law yet they have changed this to being bound “globally.” As I pointed out in the beginning of this study there is also no inspirational evidence for commanding camp meetings on the “first new moon after the equinox.” I personally would fear teaching the feast keeping message and running with Daniel 7:25 to claim that it is antichrist to setup our own annual appointed times.

The Spirit of Prophecy

In my mind the things that I have addressed up to this point are the most important points in scripture concerning the festivals. No doubt I haven’t covered all points but for the rest of this book I will be addressing some things from the SOP concerning this issue.

The first issue I will go over is the phrase “well would it be for us to keep a Feast of Tabernacles.”

I have gathered every instance (as far as I know) where Ellen used the phrase “Feast of Tabernacles” in reference to Adventism. Let us see what she is saying.

The first time she says this phrase is in 1885:

“Well would it be for us to have a feast of tabernacles, a joyous commemoration of the blessings of God to us as a people. As the children of Israel celebrated the deliverance that God wrought for their fathers, and his miraculous preservation of them during their journeyings from Egypt to the promised land, so should the people of God at the present time gratefully call to mind the various ways he has devised to bring them out from the world, out from the darkness of error, into the precious light of truth. We should often bring to remembrance the dependence upon God of those who first led out in this work. We should gratefully regard the

old way-marks, and refresh our souls with memories of the loving-kindness of our gracious Benefactor.” {*Review and Herald*, November 17, 1885 par. 14}

The above quote is not related to camp meetings but rather everyday life. The context is really self-explanatory that “as” the children of Israel “celebrated” “**so should the people of God at the present time gratefully call to mind the various ways he has devised to bring them out from the world, out from the darkness of error, into the precious light of truth.**”

The next quote is in 1890 from *Patriarch and Prophets*:

“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*, pages 540, 541}

As you can see this quote is slightly varied from the original but it is saying the exact same thing. “At the present time” she was calling for the people to have a “Feast of Tabernacles” which means continually keeping it in “antitype.” She again goes on to explain what this means just as she did before, having nothing to do with gathering during the seventh month of the year.

The next two quotes are from 1893 and both have to do with camp meetings in Australia and New Zealand. The Australia letter is titled: “December 8, 1893 Come to the Feast.”

“Dear Brethren and Sisters in Australia: The first Australian camp-meeting among us as a people is about to take place. This meeting will mark a new era in the history of the work of God in this field; it is important that every member of our churches should be present, and I urge you all to come. The enemies of truth are many, and though our numbers are few, we would present as good a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth.”...

“The forces of the enemies are strengthening, and as a people we are misrepresented; but shall we not gather our forces together, and **come up to the feast of tabernacles**? Let us not treat this matter as one of little importance, but let the army of the Lord be on the ground to represent the work and cause of God in Australia. Let no one plead an excuse at such a time. **One of the reasons why we have appointed the camp-meeting** to be held at Melbourne, is that we desire the people of that vicinity to become acquainted with our doctrines and works. We want them to know what we are, and what we believe. Let every one pray, and make God his trust. Those who are barricaded with prejudice must hear the warning message for this time. We must find our way to the hearts of the people. **Therefore come to the camp-meeting**, even though you have to make a sacrifice to do so, and the Lord will bless your efforts to honour his cause and advance his work.” {*The Bible Echo*, December 8, 1893 par. 5}

As you can see Ellen is calling the “camp-meeting” a “feast of tabernacles.” The context is so plainly clear I need not say anything else.

“Dear Brethren and Sisters in New Zealand: I have an appeal to make to our churches to attend the coming **camp meeting in Wellington**. You cannot afford to lose this opportunity. We know that this meeting will be an important era in the history of the work in New Zealand. There should be particular efforts made to get a representation of those who believe the truth to this meeting, for the very reason we are so few in numbers, and the additional help of everyone is called for. The enemies of truth are many in numbers. On such an occasion as this we want to present as good a front as possible. Let not your business detain you. You individually need the benefits of this meeting. ...

“We see that the forces of the enemy are strengthening, and that the ministers in every place are making earnest efforts to oppose the truth, and more so in Wellington than any place I ever visited. Everything is said to present Seventh-day Adventists as only a few in number, and inferior in every respect, possessing little influence. And shall we not on this occasion represent the believing rank and file the very best that we possibly can? **Will our brethren not come up to the feast of tabernacles?** How zealously should everyone guard the way that leads to the city of God! If we treat the work as an indifferent matter, and the army of the Lord is not on the ground to represent the cause and work in New Zealand, God will not be pleased with your neglect. Will you plead excuses, and at such a time?” {*Manuscript Releases*, vol. 11, page 7-9, written October 31, 1893, at Gisborne, New Zealand}

As you can see this is basically identical to the Australia letter and needs no added input by me.

The last one is in 1901 and says:

“Will you listen to the voice of Christ? Will you break away from self and respond, “We come, Lord, we come. With joy shall we draw water out of the wells of salvation”? **Then shall your life henceforth be a continual Feast of Tabernacles**, a continual thank offering for unnumbered and unmerited blessings.” Letter 133, 1901. {*Manuscript Releases*, vol. 18, page 270}

As you can see this one has to do with our everyday life just like the first two quotes. All of these are very simple to understand.

The next quote of interest is “how much more do we need these.”

This quote is found in *Testimonies for the Church*, vol. 6, in 1901.

“It is important that the members of our churches **should attend our camp meetings**. The enemies of truth are many; and because our numbers are few, we should present as strong a front as possible. Individually you need the **benefits of the meeting**, and God calls upon you to number one in the ranks of truth....

“Anciently the Lord instructed His people to assemble **three times a year for His worship**. To these **holy convocations the children of Israel came**, bringing to the house of God their tithes, their sin offerings, and their offerings of gratitude. They met to recount God’s mercies, to make known His wonderful works, and to offer praise and thanksgiving to His name. And they were to unite in the sacrificial service which pointed to Christ as the Lamb of God that taketh away the sin of the world. Thus they were to be preserved from the corrupting power of worldliness and

idolatry. Faith and love and gratitude were to be kept alive in their hearts, and through their association together in this sacred service they were to be bound closer to God and to one another.

“In the days of Christ **these feasts** were attended by vast multitudes of people from all lands; and had they been kept as God intended, in the spirit of true worship, the light of truth might through them have been given to all the nations of the world.

“With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon these holy convocations. **The Lord saw that these gatherings were necessary for the spiritual life of His people.** They needed to turn away from their worldly cares, to commune with God, and to contemplate unseen realities.

“If the children of Israel needed the benefit of these holy convocations in their time, how much more do we need them in these last days of peril and conflict! And if the people of the world then needed the light which God had committed to His church, how much more do they need it now!

“**This is a time for everyone to come up to the help of the Lord,** to the help of the Lord against the mighty. The forces of the enemy are strengthening, and as a people we are misrepresented. We desire the people to become acquainted with our doctrines and work. We want them to know what we are, and what we believe. We must find our way to their hearts. Let the army of the Lord be on the ground to represent the work and cause of God. Do not plead an excuse. The Lord has need of you. He does not do His work without the co-operation of the human agent. **Go to the camp meeting**, even though you have to make a sacrifice to do so. Go with a will to work. And make every effort to induce your friends to go, not in your place, but to go with you, to stand on the Lord’s side and obey His commandments. Help those who are interested to attend, if necessary providing them with food and lodging. Angels who are commissioned to minister to those who are heirs of salvation will accompany you. God will do great things for His people. He will bless every effort to honor His cause and advance His work.”
{*Testimonies for the Church*, vol. 6, pages 38-40}

Me again: As you can see this is really identical to the “feast of tabernacle” quotes and again she is referring to camp meetings. This is because the moral principle of gathering at the festivals is fulfilled in camp meetings.

“By **camp meetings** held in the cities, thousands will be called out to hear the **invitation to the feast**, “Come; for all things are now ready.” {*Evangelism*, page 82.1 }

We definitely need holy convocations just as Israel did.

Are camp meetings “holy convocations” and are they in line with God’s plan for these last days or is His plan in the festivals?

“Dear Sr. Brown and Household: We sincerely hope that you will not lose this opportunity of attending the meeting brought so near your own door. Come, mother and children, and Sister Lounge. We want to enjoy this **holy convocation** with you. Bring all the children you can spare from the home place, for this meeting is that which you all need to strengthen and confirm your faith, and you want to hear the message which God has for you. Come and let us meet with God

on this encampment. We are amid the perils of the last days, and you need to understand, every one, what you must do to be saved.” {1893, *Manuscript Releases*, vol. 11, page 12}

Also:

“Our **annual camp-meetings are of great importance**, and all who possibly can should attend them. They should feel that the **Lord requires this of them**. If God’s people neglect the privileges which **he has provided for them to become strong in him**, they will grow weaker and weaker and have less and less desire to consecrate all to him’. The object of **these holy convocation meetings** is that the brethren may be separated from business cares and burdens, and devote a few days exclusively to seeking the Lord....

“Here is a work for families to engage in before coming up to our **holy convocations**. Let the preparation for eating and dressing be a secondary matter, but let deep heart-searching commence at home. Pray three times a day, and like Jacob be importunate.” {*Review and Herald*, August 15, 1882 par. 7}

Also:

“A great work is to be accomplished by our camp meetings. **The Lord has specially honored these gatherings, which He has called “holy convocations.”** {*Testimonies for the Church*, vol. 6, page 70.3}

As we can see from the testimonies above our camp meetings are “holy convocations” and God requires our attendance as far as possible. God has provided these camp meetings for us and we certainly need them just as much as the children of Israel did. These truths are for God’s last generation.

Below is a quote that I believe we should especially pay attention to as this is what we should be doing at our camps:

“At some of our camp-meetings, strong companies of workers have been organized to go out into the city and its suburbs to distribute literature and invite people to the meetings. By this means hundreds of persons were secured as regular attendants during the last half of the meeting who otherwise might have thought little about it.”--*Testimonies*, vol. 6, p. 36. {*Christian Service*, page 195.5}

There is generally X amount of financial resources to work with so it’s generally not feasible to hold many camp meetings in the same place in a given year. Feast keeping locks in two to three weeks a year which will leave no funds to have camp meetings at other times of the year. It’s not practical to command people to attend festivals and then give option to camp meetings. In regions of extreme weather the spring and fall festivals are extremely impractical for large gatherings and large evangelistic efforts. God does require us to reason with Him.

Notice below what Ellen White “saw” about our camp meetings:

“It has been **shown me** that **our camp-meetings are to increase in interest and success. As we approach nearer the end**, I have seen that in these meetings there will be less preaching, and

more Bible study. There will be little groups all over the ground with their Bibles in their hands, and different ones leading out in a free, conversational study of the Scriptures.”--*Testimonies*, vol. 6, p. 87. {*Christian Service*, page 196.4}

The above is what Ellen saw concerning our camp meetings. Ellen saw “camp meetings” “near the end” of the world, not festivals. If we were all locked into feast keeping there would hardly be any camp meetings as it is not practical for most people to make more than two long trips a year for large gatherings nor is it financially viable for ministries to put on three or four large gatherings if two of them are locked in at “appointed times.”

All that we would have is festivals making what Ellen was shown not true. If your ministry can afford to put on two large festivals and then one or two more large camp meetings during the year I would like to hear about it.

Here is something we should heed concerning our camp meetings:

“Oh, how I seem to hear the voice day and night, ‘Go forward; add new territory; enter new territory with the tent, and give the last message of warning to the world. There is no time to be lost. Leave My memorial in every place where ye shall go. My Spirit will go before you, and the glory of the Lord shall be your rearward.’

“There are other towns not a long distance from here, which must have a camp meeting next year. This is the very plan of God how the work should be carried. Those who have had the light for years to enter new fields with the tent, and have held the camp meetings in the same ground for years, **need to be converted themselves, because they do not heed the word of the Lord.**”-Letter 174, 1900. {*Evangelism*, page 61.3}

Today we see most of our camps held in the same place year after year because we are not doing evangelistic work but rather sharing among ourselves.

“‘Ask ye of the Lord rain in the **time of the latter rain.**’ Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with husbandman. God alone can ripen the harvest. But man’s co-operation is required. God’s work for us demands the action of our mind, the exercise of our faith. We must seek his favors with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, ‘Where two or three are gathered together in my name, there am I in the midst.’ The **convocations of the church**, as in **camp-meetings**, the assemblies of the home church, and **all occasions where there is personal labor for souls**, are **God’s appointed opportunities for giving the early and the latter rain.**” {*Review and Herald*, March 2, 1897 par. 6}

Remember that feast keeping movement teaches that the latter rain will only fall through the festivals but we see above that camp meetings are “God’s appointed opportunities for giving the early and latter rain.” This is another one of those quotes that has nothing to do with festivals yet feast keepers will attempt to use it when the quote is plainly against their message. We saw earlier some of the passages used by feast keepers to prove that the “latter rain” will only fall through the observance of feasts.

Every Divine Institution

“In the time of the end **every divine institution is to be restored**. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God’s remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God.” {*Prophets and Kings*, page 678.2}

The above quote is often used in favor of feasts being “restored” but I’m not sure how they come up with that interpretation of the passage. I think Ellen would be shocked and confused to see how somebody could say that was her thought. Notice below:

“So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the Gospel.” {*Signs of the Times*, June 20, 1906 par. 4}

Notice above that the entire Jewish system was divinely instituted by God. Now if Ellen’s comment about “every divine institution” being restored is taken incorrectly we could use these two quotes to say that we are to begin keeping the entire Law of Moses just as in the days of national Israel. It’s just such a leap to use this *Prophets and Kings* quote to make the claim that Ellen is promoting feast keeping here. Now if this comment existed in the context of festival discussion I would be all ears but without that this is nothing but an assumption.

Notice below:

“Would that parents would work in harmony, guiding their children in the fear of God, and remembering that they are his agents. The **family is a divine institution**, and parents should be wise, judicious teachers of their little ones. Children are to be patiently instructed, line upon line, and precept upon precept, here a little and there a little. They should be trained, educated, and disciplined until they become obedient to their parents, giving respect to their authority. In this way respect for divine authority will be implanted in their hearts, and the family training will be like a preparatory training for the family in heaven.” {*Review and Herald*, March 13, 1894 par. 2}

We saw earlier in this study that marriage and the Sabbath were divine institutions and here we see through bearing children the family is also a “divine institution.” I cannot at this time say what specifically makes up “every divine institution” but I certainly don’t see this as evidence for restoring “shadowy types.” Indeed the festivals were divine institutions but so were the sacrifices but these are all a shadow of a greater reality, moreover the body of Christ.

Sabbath More Fully

This quote in Early Writings is another one that is used to promote feast keeping. I have found where she explains this quote further expressing exactly what she means:

“Dear Christian Friends:--As I have given a brief sketch of my experience and views, published in 1851, it seems to be my duty to notice some points in that little work; also, to give more recent views.

“1. On page 17, is as follows:-- ‘I saw that the Holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God’s dear, waiting saints. I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and **proclaimed the Sabbath more fully.**’

“This view was given in 1847, when there were but very few of the Advent brethren observing the Sabbath, and of these, but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now, the fulfillment of that view is beginning to be seen.” { *Experience and Views Supplement*, 1854, page 3 }

There simply is not a hint of anything in this quote that would promote “annual Sabbaths.” She is specifically referring to the seventh-day Sabbath and the fulfillment was “beginning to be seen.” I’m not sure why people try and connect the annual Sabbaths to the creation Sabbath as the only thing they have in common is being a “day of rest” and “intermission from work.” They were “shadowy types” while the seventh-day Sabbath is not.

Conclusion

This is the longest study I have ever written but I felt it was important as I can plainly see the division that is being caused by this doctrine. My former belief in the feasts has given me a different perspective than most non-feast keepers have which I believe will be beneficial to everyone.

Here is a list of the most important points that convict me on this issue:

Shadow/typical Law (type/antitype):

- This one issue is certainly the number one point in my mind though it wasn’t when I first sat down to write this study. Colossians 2:14-17 has never been clearer in my mind as it now is.

Timing:

- I cannot promote feast keeping without clear evidence that God is commanding us to setup appointed times based on the equinox.

Bound to Jerusalem:

- I cannot promote feast keeping without a plain thus saith the Lord showing that the Law was altered to

make the feasts globally binding.

SOP:

- I never bought into the feast keeper's use of Ellen's writings when I was a believer so I don't see how I can be brought to see it their way now that I have moved on. The only way I believe her writings can be used to promote feast keeping is if she herself believed in keeping the feasts.

When I first sat down to write this study I had many views that changed as I wrote it. I have learned a lot over the last seven weeks of studying this but I am glad to be finished in order to move on. I pray that those of us who have the truth on this issue are able to better address it so that we may be able to reach our feast keeping brethren and become united on the eternal platform of truth. "Unless the LORD builds the house they labour in vain who build it" (Psalm 127:1).

Adventism has been established by God but apostasy from this foundation is ramping up because people feel they can build and setup their own doctrines. Neither the Trinity nor the feasts were established through a council of brethren who studied diligently and then had God's prophetic seal of approval stamped upon them. This is how God "built His house" in the 1800's but today every man does what is "right in his own eyes" (Judges 17:6).

Though I believe the feast keeping community has established their own platform moving away from Adventism which will eventually lead to ruin, many of them are very sincere and have grabbed a hold of this doctrine because of our traditional errors. God is able to bear patiently with them just as He does with any who have erred. The brethren I know are not trying to be saved by their works, though at some point the errors of the feast keeping platform will be seen more fully.

Though I understand that the festival gatherings were of the typical Law I would not hold them to the same extreme as performing sacrifices. The feast keeping movement is certainly one I see that is headed for a cliff but I believe we need to show them the cliff ahead rather than condemn them as if they had already jumped off the cliff. We have a responsibility to our brethren as I know our traditional errors on this subject are leading some to accepting the feasts. We (non-feast keepers) may end up being held accountable for some who are deceived if we continue to present this issue with errors.

Many people are participating in these festivals because they get a "blessing," but I think people are setting themselves up to walk by emotions. You give a drunken gambler a million dollars and he will say he was blessed by you but in reality you cursed him. I think we really need to search to discover what a "blessing" really is. Our camp meetings are Holy Convocations so if we think the "blessing" we experience at a festival is somehow greater than what people have experienced at other times I believe we are setting ourselves up for irrational deception based on emotions.

I believe the Father and Son community is potentially heading down a road of compromise on this issue that will end badly. At Talking Rock a middle of the road view has been expressed which at the time I agreed with but no longer do based on current circumstances. Most feast keepers believe these gatherings are as binding as the Sabbath but why is it that they seem to be allowing a new message to come in among them which waters this down? I saw this with my own eyes where many feast believers were adopting a "softer" more middle of the road stance yet I know that is not what they really believe.

Feast keepers should stay true to their convictions just as traditional Adventists should stay true to our convictions. This is a divisional issue and we must let it do what it is supposed to do. Everyone should stand up for what they believe especially right now in these last days. We do not have time for compromise to unite with those who differ on major issues like this. Even the feast keepers should see it this way. I can clearly see that confusion is going to be the result from this middle of the road view. I believe those who are in the middle road have good intentions but our circumstances are much different than the early church had before 100 AD. The current circumstances are what have changed me from accepting the festival gatherings as optional. This is my personal conviction.

From this point on I do not plan on attending festival gatherings as I believe to do so is promoting error and causing confusion. I have no issue with special circumstances such as Brother Nader had in presenting the Father and Son at the California Passover gathering but I am sure opportunities like that are few and far between. I know many feast keepers and have more friends in that community than the overall Father and Son community so this is hard but I have to do the right thing. I realize that many may want to get with me in person to talk about things so I welcome you to contact me.

I do not claim that the above study is infallible so I am open for suggestions to those who feel I have misunderstood some things. I hope you have been blessed by this study and may God lead you into fountains of living water.

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