

INTRODUCTION

Brother Bob, at the very outset of this response I would like to express my keen appreciation for your ministry. Although for many years we have understood some doctrinal issues differently than you have, the arrival of your "Cherith Chronicle" paper has been an eagerly anticipated event in our household, and we have been blessed as we have used many issues for our worship readings and for witnessing. HalleluYah!

Regarding the matters under review in this response, I would like to say that it is very positive to see someone such as yourself take a stand on these issues and give the reasons for their stand, rather than simply avoiding the issues so as to bypass controversy or disputation. This latter approach is vintage Laodiceanism, which the Messiah finds most objectionable, and which is a kissing cousin to neutrality, something totally unacceptable with reference to critical spiritual issues. So again, thanks for caring enough to tackle the issues: it is because you cared enough to state your position and give the reasons for it that I have invested the time and effort, with the help of the Ruach HaKodesh [the Holy Spirit], to provide you with this answer.

This response is intended to provide reference material and perspective regarding the Annual Holy Days (or mo'edim [Hebrew], or Appointed Times) and the Sacred Names of our Messiah and His (and our!) Heavenly Father. Please accept it as a kindly, well-meant challenge to candidly re-examine your position. Certain points will be stated in a rather straightforward way, something made necessary by the charge of demonic inspiration and conspiracy which you have made against the Annual Sabbath message and movement. Although I am sure you did not intend this "demonizing" as a prelude to persecution, it is interesting to note, as you yourself have pointed out, that Rome always "demonizes" before disfellowshipping /persecuting/ liquidating "heretics".

This response, then, is not intended to condemn you because of the views you hold, or because you vigorously defend them - but it is intended to provide you with the reasons to demonstrate that your views are in error, and that they have placed you in a position of extreme spiritual danger. In other words, the bridge is washed out right ahead of you on the road you are presently travelling on. And by the way, I'd like to personally assure you that I am not tied to some sinister, deeply-laid plot to destroy the 7th-day Sabbath. Like yourself, I come from a 4th-generation Seventh-day Adventist background, and have observed Shabbat all my life, and the annual mo'edim (or feast days) for the last 15 years...needless to say, since long before Samuele Bacchiocchi had anything significant to say about the Annual Sabbath issue. As you will also note, it is not the intent of this response to either condemn or exonerate Samuele Bacchiocchi with reference to his experiences with the Pontifical Gregorian University or Andrews University...but it is the intent to appeal for a candid evaluation of his research and present position in light of Isaiah 8:20.

Here, then, are copies of your articles under review in this response, for the benefit of those who do not receive your "Cherith Chronicle" periodical

The Determinative, Instructive Context of Colossians 2:14-17

in determining the meaning of a word in exegesis of a text, etymology is the starting point, we have said, but *context* is determinative. The context of the word "handwriting" in Colossians 2:14 is most instructive. The Greek phrase is *chierogmphon tois dogmasin*, literally "handwriting located in ordinances [decrees, ordinances, decisions, commands, doctrines, dogma]". The broad context in verses 16-18 clearly point out that these are "ordinances"--neat [offerings], drink [offerings], holydays, new moons, [ceremonial] sabbaths [see Leviticus 23], which are *shadows of things to come*. These are the ceremonial ordinances that were shadows of Christ and His sacrifice.

However, in addition to the power of the broad context, the *immediate*, proximate context is very powerful indeed. Verse 14, our fundamental verse, shows us *where* the *handwriting* is *located*. *Tois dogmasin*, as A. T. Robertson, perhaps the greatest American Greek scholar ever, has pointed out, is a *locative*. It locates *where* the handwriting is *located*, namely, *in ordinances*. Then the broad context reveals which ordinances these are. Robertson writes regarding the locative,

It is indeed the simplest of cases in its etymological idea. It is the *in* case as Whitney finds it in the Sanskrit. It is location, a point within limits, *the limits determined by the context*, not by the case itself. -A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*. Nashville: Broadman Press, 1934, p. 520.

In other words, *handwriting in ordinances* locates and delimits where this *handwriting* is located and found (namely, *in ordinances*), with the broader context of the following verses determining *which* ordinances are referred to, in this case, the *ceremonial, shadowy*, ordinances which pointed forward to Christ. The point of the passage is that now that Christ has come has lived, died and was resurrected to life, those shadows that pointed forward to Christ have been wiped away at the cross, for the reality, the "body", has now come.

The Track of Apostasy

I have received many letters from people in the Church of God, Seventh-day, who have told me that this very thing--the revival of feast days and the eventual destruction of the seventh-day Sabbath-- has happened in their church. They are telling me that Samuel Bacchiocci played a decisive role in convincing their denomination to accept the feast days and put them on a par with the seventh-day Sabbath. Then, after a time, that church body decided to throw out the feast days. When they threw out the feast days, they then threw out the seventh-day Sabbath also, for they had reduced it to the level of the ceremonial law.

Thus we can see the track of apostasy. It actually began among the professed remnant, with the New Theology wing of scholarship denying that Colossians 2:14 referred to the ceremonial law. This served two purposes. It laid the groundwork for the eventual abandonment of the seventh-day Sabbath, and it assisted the New Theology position of a completely, totally finished, forensic-only salvation accomplished at the cross.

The foundation having been laid by such New Theology scholars, along came the "conservative" scholar, Samuel Bacchiocci, educated at the top Jesuit University in the world, the only Protestant to have ever attended this university in its hundreds of years of existence. Bacchiocci would build on the new position regarding Colossians 2:14 and would seek to elevate the feast days to the level of the seventh-day Sabbath.

This he has accomplished, according to members of the Church of God, Seventh-day, in their organization. Now, having finally rejected the feast days and the seventh-day Sabbath, that organization is in a shambles.

In fact the conflict became so intense between those upholding the seventh-day Sabbath in that organization and Bacchiocci and his forces, that one faithful opposer of this apostasy wrote that her home was harassed by Black Helicopters at the very time she was opposing Bacchiocci. At one point in time, nine Black Helicopters were swarming above her house.

Among the professed remnant, this new doctrine of the feast days has occupied certain ministries. Many of these people are, no doubt, very sincere. While we deeply value their sincerity, we must remember that "sincerity in a false religion will never save a man" (2SM 56) and that "error is never harmless, it never sanctifies, but always brings confusion and dissension; it is always dangerous" (CW 46), and that it is the truth that sanctifies (John 17:17). The true believer who eagerly awaits his Lord's return will want to do nothing that would be an "insult to Jehovah." (SBC 1139, 1140.)

Why Are We Seeing A Revival of Keeping the Feast-days?

Among the professed remnant, it is not difficult to trace the track of the revival of keeping the feast days. A prominent professor of New Testament at the Seminary who has been involved with the promotion of the "New theology" did doctoral work on Colossians 2:14, in which he adopted the recent scholarly changes regarding the translation of the word "handwriting" in verse 14. This change can easily be seen by consulting chrono-ogically the changes in the Greek lexicons. The word *cheirographon*, is a *hapax legomenon*, a once-occur-ing word, in the New Testament. It simply means *handwriting*, *cheir*=*hand*, *graphon*=*writing*. This is the way that Liddell and Scott render it in their lexicon, published in 1871.

in determining the meaning of any word, etymology [the derivation, and historical linguistic change of a word] is the starting point, but *context is decisive*. The context of Colossians 2:14-17 is clear, for Paul states that he is talking about the ceremonial law in verses 16 and 17, as well as his usage of the word *dogmasin* in verse 14.

Though *cheirographon* is a *hapax legomenon* [a once-occurring word], it is not difficult to determine the meaning of the word, for it is a compound word made up of two easily understood Greek words, *hand-writing*. The word *cheir* (hand) spans over portions of three pages of scriptural entries of very fine print in Moulton and Geden's *Greek Concordance to the Greek Testament*. *Graphon* and its derivatives spans over portions of four pages of the same Greek concordance. The point is that both parts of this word are prevalent in the New Testament, hence, the compound made up by these words is easily understood- *handwriting*.

There is no problem with understanding this word if the Greek is simply left to speak for *itself*--*Handwriting*. However, more recent scholarship in the twentieth century has sought to impart a specified meaning with a narrow slice of the semantic range of the usage of the word drawn from non-Biblical sources. This scholar-ship, illustrated by Moulton and Milligan's *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources* (1930), goes to non-Biblical sources to determine the meaning. If one is considering weighting a word very heavily theologically, one better be sure that that theological weighting is in harmony with the rest of Scripture rather than importing a pagan meaning from the pagan world of non-Biblical sources.

Anyway, what Moulton and Milligan came up with was properly "written with the hand," "a

signature." They also found that *cheirographon* was commonly used in the sense of "a written agreement," or more technical-y "a certificate of debt," "a bond." In other words the Greeks used handwriting to make up debt certificates or bonds. However, *even Moulton and Milligan* see Colossians 2:14 as illustrated by a document dated A.D. 149, about 100 years after Paul was writing, in which the words occur, "a *decree* neither washed out nor written over". So Moulton and Milligan still see *cheirographon* as referring to a *decree*, which would be much the same as an ordinance. Other usages are "declaration."

In other words, even *Moulton and Milligan* in 1930 are in harmony with Paul's meaning in Colossians 2:14. However, certain scholars have seized upon the specific, narrow meaning of *cheirographon* when it was sometimes used technically to mean a "handwritten bond" or "handwritten certificate of debt" and imported this specific, narrow semantic range of meaning into the Biblical usage of this word in Colossians 2:14 to give it a whole different theological meaning. It is not even clear that these scholars fully understood theologically where their deviation was taking them. These new theology scholars, took the new position, which rested neither upon broad Biblical etymological meaning nor context, imported a specific narrow non-Biblical usage of the word, and came up with a theological position with which they could eliminate the idea of the ceremonial law being nailed to the cross. The new position was that a "bond of indebtedness" was nailed to the cross. What is this bond of indebtedness? Well, what they came up with was that it was our sins. Now, it is true that our sins were nailed to the cross, however, the question is, is that what Paul was speaking about here?

The Biblical etymology and the context, which is determinative, tell us that Paul in this place was writing of the ceremonial law, that, at the cross of Calvary, was done away with because the glorious reality of Christ ,the Substance, the Body, had come.

Why is all of this important? Because the devil had a plan, an attack on the seventh-day Sabbath, that was underway. His plan was to exalt the old feast-days to the level of the seventh-day Sabbath, which is part of the moral law and not the ceremonial law, and then having placed the feast-days on the level with the Sabbath, he would induce the people to throw out the seventh-day Sabbath with the feast-days.

Cherith Chronicle, April-June, 1999

The Lord's Supper Replaces the Old Testament Festivals

'Wiping out/ washing over the [*cheirographon*] decree written with the hand of the legal obligation which was a binding aw, namely the [*dogmasin, from which we get the English dogma*] document consisting of decrees written with the hand »which was against us ...--a Greek translation of Colossians 2:14 expressing the best semantic focus of key words with the best renderings given by Arnt and Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian literature*, and Moulton and Milligan, *The Vocabulary of the Greek Testament*. Liddell and Scott for *cheirographon* have 'written with the hand/ in handwriting/ a handwriting/ written decree.'

Not only does Paul specify that it was the handwriting of ordinances [*dogmasin*] that was wiped out at the cross, for type had met Antitype, shadow had met Substance, but he points out what he is referring to in verses 16 and 17, namely meat and drink offerings, holydays, new moons and [ceremonial] sabbaths (Leviticus 23), in short, the ceremonial law that, as a shadow— "which are a shadow of things to come", pointed forward to the reality of Christ— "the body is of Christ".

'It was Christ's desire to leave to His disciples an ordinance [*the Lord's Supper*] that would do for them the very thing they needed—that would serve to disentangle them from the rites and ceremonies

which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. TO CONTINUE THESE RITES WOULD BE AN INSULT TO JEHOVAH. Eating of the body, and drinking of the blood, of Christ, not merely at the sacramental service, but daily partaking of the bread of life to satisfy the soul's hunger, would be in receiving His Word and doing His will (RH June 14, 1898) 5 BC 1139, 1140.

Moses wrote with his hand the ordinances and had them placed in the side of the ark: 'And Moses wrote all the words of the LORD," Ex. 24:4.

'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." Dt. 31:9.

'As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the LORD and sacrificed peace offerings.

32 And he wrote there upon the stones a copy of the law of Moses* which he wrote in the presence of the children of Israel." Joshua 8:31, 32.

"Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother." Mk. 12:19.

"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished.

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,
26 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." Dt. 31:24-26.

The *Geneva Bible*, the Bible of the Puritans, Pilgrims, and Independents, the Bible of the most advanced spirituality of the late sixteenth and early seventeenth centuries, renders this passage thus:

"And putting out the hand writing of ordinances that was against us...". Commenting on this in the marginal notes, the Reformed leaders such as Calvin, Knox and others, wrote regarding the word "handwriting" the following explanation

"Abolishing the rites and ceremonies."

Cherith Chronicle, April-June. 1999

" ~ R e g a r d i n g t h e N a m e o f J e s u s

The pen of Inspiration declares, "In 1516, a year before the appearance of Luther's theses, Erasmus had published his Greek and Latin version of the New Testament. Now for the first time the word of God was printed in the *original tongue*."

Thus the pen of Inspiration asserts that Greek was indeed the language used by the Holy Spirit to convey the New Testament to the world. Though Aramaic was spoken in Palestine, and Hebrew was studied, the Holy Spirit chose Greek, the international language of the time, to convey the truths of the New Testament to all the world. The Greek language developed a sophistication and precision of expression that admirably suited it for this task. Thus the truths of heaven would be open to all. This has

significance for the name Jesus.

Thus the name chosen for the Redeemer of the world in the Greek language, and conveyed by the Holy Spirit inspired Greek New Testament, is Jesus, actually pronounced *Yeesu*, in Greek, (German preserves the Greek pronunciation), but Anglicized in the English, to be pronounced Jesus. In translation, English uses a "J" sound for the Hebrew *yod*. *The Greek of the New Testament tells us that the Holy Spirit did not convey in Holy Scripture that the name of Jesus had to be pronounced in Hebrew*, as the sacred names believers would have it, namely *yeho-suah*, or, the Anglicized "Joshua", which occurs 720 times in the published works of the Spirit of Prophecy. Furthermore, the Spirit of Prophecy, inspired by God, where *the Holy Spirit chose to use the English language to convey the truth of heaven, endorses the use of the Anglicized name, "Jesus"*, thus indicating further that the Holy Spirit uses the name for the Redeemer *as it /s pronounced in the language that is being used*. In fact, the name "Jesus" occurs 35,695 times in the published works of the Holy Spirit inspired Spirit of Prophecy.

"Jesus has given us His name, above every name." ST 8-21-84.

Thus, once again, the test occurs as to whether we will accept God's Inspired Word above the artificial tests of the word of man.

No one is to put truth to the torture by placing a forced, mystical construction upon the Word. Thus some are in danger of turning the truth of God into a lie. There are those who need in their hearts the touch of the divine Spirit. Then the message for this time will be their burden. They will not search for human tests, for something new and strange. The Sabbath of the fourth commandment is the test for this time, and all connected with this great memorial is to be kept before the people.-Undated Manuscript 111. Ev 213.

Colossians 2

Your revisionist version of Colossians 2:16 & 17 as "holy days, new moons, and (ceremonial) Sabbaths (Lev. 23)" reveals a sad lack of familiarity with Hebrew thought form and phrasing. The trio of appointed times Paul refers to here is simply a repetition of phrasing used repeatedly in the Tanach (the "Old Testament") - see Hosea 2:11; I Chronicles 23:31; II Chronicles 2:4; II Chronicles 8:13; II Chronicles 31:3; Nehemiah 10:33; Ezekiel 45:17 -- and it refers in each case to the annual festivals, the new moons, and the weekly Sabbath. This of course is confirmed as we look up your reference of Leviticus 23, and find that the weekly Sabbath heads the list of mo'edim or appointed times for worship. The weekly Sabbath also heads the list of foreshadowing types, a point which can be readily confirmed from scripture itself, such as Hebrews chapter 4, and from many Jewish works on the Sabbath, some good ones being "Shabbat Shalom — A Renewed Encounter With The Sabbath" by Pinchas Peli, "The Sabbath - Its Meaning For Modern Man" by Abraham Joshua Heschel, and "Sabbath—Day of Eternity" by Aryeh Kaplan. It is absolutely essential that we know what Paul is commenting on in Colossians 2:16 & 17 before we analyse the commentary itself, and we now see that without any question or challenge from informed sources, Paul is commenting on the annual festivals or holy days, the new moons, and the weekly Sabbath. Your "(ceremonial) Sabbaths" version makes Sha'ul (Paul) senselessly redundant as he has already categorically mentioned the holy days, and has no need to mention them again.

Now that we know definitely what Sha'ul is commenting on, we can move on to intelligently examine his commentary. The best and most insightful analysis of Sha'uPs commentary that I know of is provided by

Herbert W. Armstrong (OEM: "of blessed memory") in his book entitled "Pagan Holidays or God's Holy Days --Which?" and I quote here his explanation in its entirety:

"Colossians 2:16 was written as a warning to the Gentile Christians at Colosse to protect them from false teachers — teachers who were subtly perverting the message Paul taught. Notice what Paul wrote: "Let no *man* therefore judge you in meat, or in drink [margin — for *eating or drinking*}, or in respect [any part or portion connected with the observance] of an holyday, or of the new moon, or of the Sabbath days" (Col. 2:16).

The original Greek in verse 16 for "meat, or in drink" -- *en broosei* and *en posei* — means "in eating and in drinking."

There is no mention of the abolition of God's Law or His holy days. Nothing is done away in these verses. In fact, it is just the opposite. The very criticism the Colossians were receiving about their observance of these days *proves* they *were* keeping them. How could they be criticized "with regard to" days they were not keeping?

The once-pagan Colossians never kept these holy days of God before! They were heathen prior to conversion. Now that they had learned the Gospel, they were keeping holy days God made holy. And Paul is warning them not to return to or be influenced by their old pagan ways — the ways of those who hated God's Law and His festivals.

"Let no man therefore judge you..." (verse 16) in these matters, said Paul, "but [rather] the body of Christ" (Col. 2:17, last part).

This verse has troubled many. Yet it should not. Notice that the word "is" in the King James Version is in italics. It does not appear in the original. The original Greek says only, "...but, the body of Christ." What is the body of Christ? How does Paul use this expression in Colossians?

Turn to chapter 1. In verse 18 we find that Christ "is the head of the body, *the church*." See also Colossians 2:19.

The true Church of God is the body of Christ. Just as the Spirit of God once dwelled in the earthly body of Christ so now the Holy Spirit dwells in each member of the Church and together the members constitute one body, doing the very same work Christ did. The church is therefore Christ's body today! And Christ is the Head as the husband is the head of the wife (Eph. 5:23).

Paul is declaring in Colossians that no unauthorized person is to sit in judgement of a true Christian's conduct. Man does not determine how we should live. But it is the responsibility of the Church - the body of Christ - to determine these matters! The Church is to teach how to observe the festivals - to explain the meaning of self-control in eating and drinking, etc.

So these little-understood verses ought to be translated clearly: "Let no man therefore judge you...but [rather let] the body of Christ [determine it]." Let Christ's Body judge these Church matters. Greek scholars recognize the last clause "but [rather] the body of Christ" demands that a verb be added, but have often not seen that the missing verb should be supplied from the most logical and grammatically parallel clause so as to read properly "Let the body of Christ judge [these matters]"! (end quote)

With a sound foundation of understanding in place regarding Colossians 2:16 & 17, we can go back to verses 13-15 and look at Sha'ul's usage of the Greek word *cheirographon*, which means "handwriting." You contend that the handwriting here referred to is the hand-written Law of Moshe (Moses), and for support of your contention you appeal to:

1. Some commentator/translator personalities.
2. "Guilt by association"- an Andrews University professor who has supported the "new theology" has also taken a different view than yours of the meaning of the word "*cheirographon*" which situation you allege tends to discredit his understanding of the word and lend credence to your understanding.

3. What you call the "determinative, instructive" context of the word in its Colossians 2 setting.

I would offer the following comments on your three avenues of appeal:

Views of commentators/translators — You note in your article "Why Are We Seeing A Revival of Keeping the Feast Days?" that "if one is considering weighting a word very heavily theologically, one better be sure that the theological weighting is in harmony with the rest of the Scripture" and to this I must say a hearty "Amen"- I couldn't agree more! All of the Scripture, from Genesis to Revelation, testifies to the perpetuity, immutability, and blessedness of the Torah (teachings, or "law") of the Almighty Yahuwah. Our Messiah Himself, in Matthew 5:17, declared "Don't ever think that I came to set aside Moses' Teachings [the Torah] or the Prophets. I didn't come to set them aside but to make them come true" (God's Word Translation, brackets mine). Those Teachings of Moshe (or the Torah) contain Commandments, Judgements, and Statutes, which latter category includes the statutory holidays (holy days) that are the specific subject of this study. It is paganism, particularly in its modern slightly disguised form known as "evangelical" or "Catholic" Christianity, which has always endeavoured to alter or destroy the mitzvot (or precepts) of the Torah, and the translators and commentaries you use to support your understanding of Colossians

2 are acting fully in character with their modern "evangelical" "Catholic" pagan roots, and at complete cross purposes with the entire body of inspired Scripture.

"Guilt by association" — I am not certain which Andrews University professor you refer to, nor do I know the extent of his forays into the "New Theology." His views on the meaning of a Greek word, however, need to be examined on their own merits, and should not be prejudged based on the professor's assumed or actual association with "erroneous" theology. It is significant to note that the "New Theology/" while in error, is at least consistent within that error, something that cannot be said for the "Historic Adventist" theologians amongst us. The New Theology has taught that the Messiah came, fulfilled all those "shadowy" feast days by His death on the cross, and having thus rendered the feast days obsolete from there on out, He nailed them to the cross to get them out of the way. The upshot of this, of course, is that October 22, 1844 as the fulfilment of the Day of Atonement cannot have any significance, as it was "fulfilled" about 1800 years earlier. Wrong, but at least consistent. "Historic Adventist" theologians, on the other hand, have taught that the Messiah came, fulfilled all those "shadowy" feast days by His death on the cross, and having thus rendered the feast days obsolete from there on out, He nailed them to the cross to get them out of the way. However, and here's the rub, they don't stop there. They go on to tell us how one of those feast days (i.e. Yom Kippur, or the Day of Atonement) that was an integral part of the hand-written so-called "ceremonial" law that was "contrary" to us, was "against us," and was "nailed to the cross" ... they tell us that this feast day began to meet its great and blessed fulfilment 1800 years later on the literal Day of Atonement in 1844! And they tell us that the Advent Movement was raised up by heaven to proclaim this news! Incredible! Brother Bob, this is spiritual schizophrenia of the first order... unambiguous double-mindedness in clear violation of the first and great commandment, which requires love for Yahuwah with all our heart and MIND and soul. Intellectual honesty demands that we either join the "New Theology" camp or begin to keep the feasts — there are no other consistent options. And to underscore this point, please be reminded that Adventism during its entire history has contended that all four fall feast days (that is 4/7's of the total number of feast days, or more than half) meet their fulfilment at the end of the age. An absolutely untenable and peculiar position, indeed, to hold along side the view that all the festivals are shadows cast by the "body" of the Messiah, and are obsoleted ("nailed to the cross") now that the "body" has come. Let us realize that Sha'ul refers to the appointed times of Colossians 2:16 as "shadows of things to come," not "shadows of things that have already come," and then let us comply with the instructions of the Torah... let us keep the feasts of Yahuwah! And should we ever want reassurance that we are on the

right path as we work to restore the divine institutions of the annual holy days, we should note, as Dr. John Garr from Restoration Foundation reminds us, that Lucifer has never had an original thought in his life... which means that everything he promotes is a counterfeit of some vital truth from the Kingdom of Heaven! On a common-sense, practical level, then, Lucifer's aggressive promotion of his annual appointed times such as Christmas, Easter, and Thanksgiving, ought to send us the message that Heaven's annual appointed times are very significant and very much a part of true worship in the Messianic era.

The "determinative, instructive" context of the word *cheirographon* in its Colossians 2 setting — is the key, you rightly assert, to understanding what "handwriting" Sha'ul is referring to. Essential to understanding the context of Colossians 2 are the remarks made by the author Sha'ul himself clarifying his own personal attitude towards the Teachings of Moshe, or the Torah: "I have committed no offence against the law of the Jews" he declares in Acts 25:8, and "I have done nothing against the customs of the fathers" he tells us in Acts 28:17. "The Law is holy," Sha'ul states in Romans 7:12 "and the commandments holy, and just, and good." Further accurate understanding of context is obtained by noting that Sha'ul remained a consistent observer of the feast days during his entire life and ministry: complete documentation of this point can be readily found in Merwin Abbott's excellent study entitled "Paul the Sabbath Keeper? and the National Easter Sunday Law" (obtainable from: "Peaceful Meadows, 8 Peaceful Meadows Lane, Norman, Arkansas 71960, USA; phone 870-334-2504)

We see, then, that the broad "determinative, instructive" context of Colossians 2, namely Sha'ul's life practice and the rest of his writings, shows clearly that the handwriting he refers to in Colossians 2 cannot be the Torah of Yahuwah, or some subsection of it which defines the weekly and annual appointed times for worship.

The proximate context of Colossians 2:14, however, is equally conclusive in establishing this point. The "forgiving of sins" in verse 13 is an equivalent parallel to the "nailing of the *cheirographon* to the cross" in verse 14, and both are a paraphrase or thought adaptation of Isaiah 53. To be consistent, then, the *cheirographon* must be the record of our transgressions of Torah, not the Torah itself or any part of it. To claim otherwise would be "new theology" indeed; it would be tantamount to saying that heaven deals with the problem of sin, or transgression of the law, by simply destroying the law! Absurd! Ridiculous! But that is exactly what the mistranslation of Colossians 2:13-15 does; it nails the Torah (or "law") to the cross so that our transgressions of it will no longer cause offence... For further insight on this matter, please see my video study entitled "Thy Kingdom Come," available from Peaceful Meadows as noted in the Appendix. Any proposed understanding of Colossians 2:14 must relate appropriately to verse 15 — "having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it." The view that you present fails to propose any logical linkage between verses 14 and 15; I suppose if a linkage were attempted it would have to go something like this — "the Messiah spoiled principalities and powers, and made a show of them openly, triumphing over them by nailing His own Torah (or teachings, or "law") to the cross, thus destroying it." If such a linkage were made, it would be truly tragic, because the only principality and power that could be spoiled by nailing Yahuwah's Torah, with its appointed times for worship, to the cross and destroying it, would be Yahuwah's Kingdom of Heaven, which utilizes that Torah as its Constitution. This fact should reveal to us clearly who is behind the mis-translation and the mis-understanding of Colossians 2 ~ Lucifer himself, who has been the father of every effort ever made to spoil the principality and power of the Kingdom of Heaven.

Sha'ul, however, tells us in Ephesians 6:12 who he is referring to as "principalities and powers." He says "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers the darkness of this world, against spiritual wickedness in high places."

The Messiah tells us in John 8:34 that "Whosoever committeth sin is the servant of sin," and from these passages we see clearly what Sha'ul is really saying in Colossians 2:13-15, namely, that our Messiah

saved us from the bondage and penalty of sin, and from servitude to those who administer and rule over Lucifer's kingdom of darkness, by living an exemplary life of victory and overcoming, and by dying a totally undeserved death that lifts from us the death penalty we richly deserve. HalleluYah!

Samuele Bacchiocchi

Regrettably, your overview of Samuele Bacchiocchi and his involvement with Church of God, Seventh-day is totally misguided and incorrect. I am very glad you wrote out our opinions and understanding of this matter, however, because it gives me hope and grounds to believe that you are a misguided, but still sincere brother who has developed his conclusions on the basis of erroneous information... and who will then change his conclusions and correct publicly his account of history when presented with the actual facts of the matter. If this is not done, your reporting and analysis of any other issue will be immediately called into question by those who are aware of what is going on in your ministry around this issue.

Church of God, Seventh-day is one of several religious groupings that developed out of the Millerite Movement of the 19th century. Since its inception till the present day, it has observed the seventh-day Sabbath but has not observed the annual festivals. I spoke personally with Samuele Bacchiocchi after you published your articles, and confirmed that his witness and speaking to this group has neither caused it to accept the annual festivals or to abandon the seventh-day Sabbath, thus completely nullifying the conclusions you have drawn on the basis of a situation and scenario that does not even exist. Reading further into your ostensibly historical narrative, it becomes painfully obvious that you have completely confused Church of God, Seventh-day with the Worldwide Church of God founded by Herbert W. Armstrong. This latter group zealously observed both weekly and annual Sabbaths until the death of its founder, at which time Joseph Tkach Sr, and after his death Joseph Tkach Jr, led out in a campaign to abandon both weekly and annual Sabbath observance and bring their group into the ranks of "evangelical" (read "pagan") Christianity. They noticed, amongst other things, that animal sacrifices were required for every observance of weekly (Numbers 28:19) or annual Sabbaths in the pre-Messianic era, and they forwarded the view that both weekly and annual Sabbaths were thus "ceremonial," and ought to be discarded or at the very most designated as "optional" for the Messianic worshiper. This "new theology" in the Worldwide Church of God did indeed bring about an "organization in shambles," to use your language, but please note the salient point that Samuele Bacchiocchi had nothing to do with it! As a matter of fact, while all the cataclysmic changes were taking place in the Worldwide Church of God, Samuele Bacchiocchi had not yet even begun his own personal intensive research into the annual sabbath issue. Totally contrary to your presentation of "history," Samuele Bacchiocchi's investigation of this issue was *caused by*, rather than being the *cause of* the disintegration of the Worldwide Church of God. Here's how it happened. Dr. John Merritt, a member of the Worldwide Church of God and staunch observer of both weekly and annual sabbaths, decided he would hold up the banner of truth when his mother church went into apostasy. He began to organize what he called "Sabbath Conferences" throughout North America, and he invited Samuele Bacchiocchi as a well-known proponent of the seventh-day Sabbath to participate as a speaker. Samuele accepted, and during the course of their numerous interactions together at these Sabbath Conferences, Dr. Merritt challenged him to research the issue of the annual Holy Days with the same thoroughness that he had researched the seventh-day Sabbath. Samuele was initially reticent to get involved in this issue (for fear of causing major divisions at the Sabbath Conferences, because at that time he held a negative view regarding present day observance of the annual Holy Days), but Dr. Merritt pressed his challenge, and Samuele relented, consenting to research the issue with the understanding that he would have the freedom to present whatever he found during his research. As a result he did an about face and came to understand that the observance of the annual Holy Days is indeed a vital part of True Worship for the present-day follower of and believer in the Messiah. Read his two books on the subject to get the details on why he changed his view.

I hope and pray that this brief and accurate account of history helps you in your re-evaluation of this issue, and of Samuele Bacchiocchi's involvement in it. You may, no doubt, have been very sincere in your analysis of history and Samuele Bacchiocchi, but, as the old saying goes, "Garbage in... garbage out!" Your conclusions and analysis were only as good as the facts you based them upon, and in the case of your review, your "facts" were garbage. If you are sincere, you will quickly and publicly correct the misinformation you have published in your paper, re-analyse the issue, and develop appropriate new conclusions based on actual facts. It is way too late in earth's history for a vital ministry such as yours to shoot itself in the foot and severely damage its credibility with grossly inaccurate reporting of history, in a transparently obvious attempt to manufacture ammunition to fight a Scriptural doctrine you do not agree with, but which you have not been able to successfully counter with Scriptural weapons and ammunition. Your situation reminds me of a scenario that played itself out in the Springfield, Missouri SDA Church a few years ago, around the time of the Waco incident. Pat Robertson (a lady who was a member of the Springfield Church) was disfellowshipped from that church for no other apparent reason than her observance of the annual Holy Days. Her expulsion, however, came somewhat too late to cure her Pastor's headache, since her prior witnessing and practice of her faith had caused many to sit up, take notice, begin study the issue for themselves, and then to start asking questions. The poor pastor, frantic for guidance to bolster his opposition to the festivals, went to Elder Robert Odom, Chairman of the White Estate, pleading for help. Elder Odom's response? "Don't try to fight against this doctrine: if you do, you'll find you won't have a leg to stand on!" Aside from the fact the Elder Odom has never, to the best of my knowledge, taught what he obviously knows to be the truth ("with shepherds like these, who needs wolves?"), his advice is very wise, and you ought to take it very seriously. Better yet, unite with the Kingdom of Heaven and those of us in submission to it, and work for the restoration of divine institutions, so that the heavens can release to us our Messiah and our King!

The Sacred Name... or JESUS?

Probably one of the most enlightening explanations of this issue is that furnished by C. J. Koster in his book entitled "Come Out of Her, My People." Since what Brother Koster has written is quite comprehensive and conclusive, I will not add a lot of personal commentary, but I will say that much more documentation regarding this issue is available upon request. While studying Brother Koster's material, please ask yourself the obvious question: if Lucifer insinuated himself in the place of Yahuwah in violation of the first word (or commandment), and asked for worship from the Son of Yahuwah Himself., and if he contrived theology to legitimize the "veneration" of images in violation of the second word.... and if he replaced the Shabbat of Yahuwah with a counterfeit weekly rest day... is it even remotely conceivable that he would leave unchallenged the third word, which regulates the use of the glorious and sacred name of the Almighty Yahuwah? Diligent study reveals that it is in conjunction with this third word that Lucifer has played some of the dirtiest of his dirty tricks!

Here now is Brother Koster's explanation:

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COME OUT HER MY PEOPLE

Dr C.J. KOSTER

All Scriptural quotations are from the
traditional, accepted English translations,
unless otherwise stated.

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**17. THE NON-ORIGINAL, SUBSTITUTE NAME
"JESUS"⁹ TRACES BACK TO SUN-WORSHIP TOO.**

There is not a single authoritative reference source which gives the name Jesus or *lesous* as the original name of our Saviour! All of them admit that the original form of the Name was Jehoshua or Yehoshua. Why then, was it changed from Jehoshua or Yehoshua to Jesus?

Many Hebrew names of the Old Testament prophets have been "Hellenized" when these names were rewritten in the Greek New Testament. Thus, Isaiah became *Isaias*, Elisha became *Elissaios* or *Elisseus* (*Eliseus*), and Elijah became *Hellas* in the Greek New Testament. The King James Version has retained some of these Hellenized names. Since the King James Version was published, the newer English versions have ignored these Hellenized names of the Greek New Testament, and have preferred, quite correctly, to render them as they are found in the Hebrew Old Testament, namely: Isaiah, Elisha and Elijah.

Incidentally, the similarity between the Hellenized *Hellas* (instead of Elijah) and the Greek Sun-deity Helios, gave rise to the well-known assimilation of these two by the Church. Dr. A.B. Cook, in his book, *Zeus — A Study In Ancient Religion, Vol. I*, pp. 178-179, elaborates on this, quoting the comments of a 5th century Christian poet and others, on this. Imagine it, Elijah identified with Helios, the Greek Sun-deity!

Returning to our discussion on the reluctance of the translators to persist with all of the Hellenized names in the Greek of the New Testament, one could very well ask: But why did they persist with the Hellenized *lesous* of our Saviour's Name, and its further Latinised form *lesus*? It is accepted by all that our Saviour's Hebrew Name was Jehoshua or Yehoshua. So why did the translators of the Scriptures not retain or restore it, as they did with the names of the Hebrew prophets?

It is generally agreed that our Saviour's Name is identical (or very similar) to that of the successor to Moses, Joshua. But "Joshua" was not the name of the man who led Israel into the Promised Land. The Greeks substituted the Old Testament "Yehoshua" with *lesous*, the same word they used for our Saviour in the New Testament. Subsequently the Latins came and substituted it with *Josue* (*losue*) in the Old Testament (which became *Josua* in German and Joshua in English), but used *lesus* in the New Testament.

In the Hebrew Scriptures we do not find the word "Joshua." In every place it is written: Yehoshua. However, after the Babylonian captivity we find the shortened form "Yeshua" in a few places — shortened, because they then omitted the second and third letters, namely: WH. Everyone who sees the names Yehoshua and *lesous* will agree: there is no resemblance between the names Yehoshua and *lesous* or Jesus.

Before we continue with our study of the words *lesous* and *lesus*, we would like to point out that we have been led to believe that our Saviour's correct Name is: Yahushua.⁶ Our Saviour said in John 5:43, "I have come in My Father's Name." Again, in John 17:11 He prayed to His Father, "keep them through Your Name which You have given Me" — according to the Nestle-Aland Greek New Testament, the United Bible Societies' Third Edition, and the Majority Text. Therefore, in John 17:11 our Saviour states that His Father's Name had been given to Him. Again he repeats this irrefutable fact in the next verse, John 17:12, "in your Name which You gave Me. And I guarded them (or it)." Read John 17:11-12 in any of the modern English versions.

So, we have our Saviour's clear words, in three texts, that His Father's Name was given to Him. Paul also testifies to this in Ephes. 3:14-15 as well as in Philip. 2:9. What then is His Father's Name? Although most scholars accept "Yahweh," and many still cling to the older form "Yehowah" (or Jehovah), we are convinced that the correct form is Yahuweh.¹

Two factors contributed greatly to the substitution and distortion of our Saviour's Name. The first was the un-Scriptural superstitious teaching of the Jews that the Father's Name is not to be uttered, that it is ineffable, that others will profane it when they use it, and that the Name must be "disguised" outside of the temple of Jerusalem.¹⁸²

Because of the Father's Name being in His Son's Name, this same disastrous suppression of the Name resulted in them (? the Greeks) giving a Hellenized, in fact a surrogate name for our Saviour. He did warn us in John 5:43, "I have come in My Father's Name . . . if another comes in his own name, him you will receive." The second factor was the strong anti-Judaism that prevailed amongst the Gentiles, as we have already

pointed out. The Gentiles wanted a saviour, but not a Jewish one. They loathed the Jews, they even loathed the Elohim of the Old Testament. Thus, a Hellenized saviour was preferred. The Hellenized theological school at Alexandria, led by the syncretizing, allegorizing, philosophizing, Gnostic-indoctrinated Clement and Origen, was the place where everything started to become distorted and adapted to suit the Gentiles. The Messianic Belief, and its Saviour, had to become Hellenized to be acceptable to the Gentiles.

Where did *lesous* and *lesus* come from? In Bux and Schone, *Wörterbuch der Antike*, under "Jesus," we read, "JESUS: really named *Jehoshua*. *lesous* (Greek), *lesus* (Latin) is adapted from the Greek, possibly from the name of a Greek healing goddess *leso* (*laso*)."

Like all authoritative sources, this dictionary admits to the real true Name of our Saviour: Jehoshua (or as we believe: Yahushua). It then states, as most others, that the commonly known substitute, non-original, non-real name "Jesus" was adapted from the Greek. We must remember that our Saviour was born from a Hebrew maiden, not from a Greek one. His stepfather, His half-brothers and half-sisters, in fact all His people, were Hebrews (Jews). Furthermore, this dictionary then traces the substitute name back to the Latin *lesus*, and the Greek *lesous*. It then traces the origin of the name *lesous* back as being possibly adapted from the Greek healing goddess *leso* (*laso*).

To the uninformed I would like to point out that *laso* is the usual Greek form, while *leso* is from the Ionic dialect of the Greeks.

This startling discovery of the connection between *leso* (*laso*) and *lesous*, is also revealed to us by the highly respected and authoritative unabridged edition of Liddell and Scott, *Greek-English Lexicon*, p. 816, under "laso."

The third witness comes to us in a scholarly article by Hans Lamer in *Philologische Woehenschrift*, No. 25, 21 June 1930, pp. 763-765. In this article the author recalls the fact of *leso* being the Ionic Greek goddess of healing. Hans Lamer then postulates, because of all the evidence, that "next to *leso* man shaped a proper masculine *lesous*. This was even more welcome to the Greeks who converted to Christianity." He then continues, "If the above is true, then the name of our Lord which we commonly use goes back to a long lost form of the name of a Greek goddess of healing. But to Greeks who venerated a healing goddess *leso*, a saviour *lesous* must have been most acceptable. The Hellenisation was thus rather clever."

This then is the evidence of three sources who, like us, do not hide the fact of the Greek name *lesous* being related to *leso*, the Greek goddess of healing. The Hellenization of our Saviour's Name was indeed most cleverly done. To repeat our Saviour's words of warning in John 5:43, "I have come in My Father's Name, and you do not receive Me; if another comes in his own name, him you will receive."

There is no resemblance or identifiability between our Saviour's Name, Yahushua, and the Greek substitute for it, *lesous*. The Father's Name, Yah- or Yahu-, cannot be seen in the Greek *lesous* or in the Latin *lesus*, neither in the English or German *Jesus*.

In spite of attempts made to justify the "translating" of the Father's Name and His Son's Name, the fact remains: A personal name cannot be translated! It is simply not done. The name of every single person on this earth remains the same in all languages. Nobody would make a fool of himself by calling Giuseppe Verdi by another name, Joseph Green, even though Giuseppe means Joseph and Verdi means Green. Satan's name is the same in all languages. He has seen to it that his name has been left unmolested!

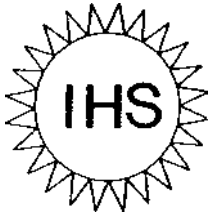
However, let us farther investigate the names *leso* (*laso*) and *lesous*. According to ancient Greek religion, Apollo, their great Sun-deity, had a son by the name of Asclepius, the deity of healing, but also identified with the Sun. This Asclepius had daughters, and one of them was *leso* (*leso*),¹ the Greek goddess of healing. Because of her father's and grandfather's identities as Sun-deities, she too is in the same family of Sun-deities. Therefore, the name *lesous*, which is derived from *leso*, can be traced back to Sun-worship.

We find other related names, all of them variants of the same name, lasus, lasion, lasius, in ancient Greek religion, as being sons of Zeus.¹⁸⁴ Even in India we find a similar name Issa or Issi, as surnames for their deity Shiva.¹⁸⁵ Quite a few scholars have remarked on the similarity between the names of the

Indian Issa or Issi, the Egyptian Isis and the Greek Iaso.¹⁸⁶

In our research on the deity Isis we made two startling discoveries. The one was that the son of Isis was called Isu¹⁸⁷ by some. However, the second discovery yielded even further light: The learned scholar of Egyptian religion, Hans Bonnet, reveals to us in his *Reallexikon der ägyptischen Religionsgeschichte*, p. 326, that the name of Isis appears in the hieroglyphic inscriptions as *ESU* or *ES*. No wonder it has been remarked, "Between Isis and Jesus as names confusion could arise."¹⁸⁷ This Isis also had a child, which was called *Isu* by some.¹⁸⁷ This *Isu* or *Esu* sound exactly like the "Jesu" that we find the Saviour called in the translated Scriptures of many languages, e.g. many African languages.

Rev. Alexander Hislop, *The Two Babylons*, p. 164, also remarked on the similarity of Jesus and Isis, "IHS — Iesus Hominum Salvator — But let a Roman worshipper of Isis (for in the age of the emperors there were innumerable worshippers of Isis in Rome) cast his eyes upon them, and how will he read them, of course, according to his own well-known system of idolatry: *Isis, Horus, SebT* He then continues with a similar example of "skilful planning" by "the very same spirit, that converted the festival of the Pagan Cannes into the feast of the Christian Joannes." (The Hebrew name of the baptizer, and that of the apostle as well, was Yochanan or Yehochanan).



Thus, by supplanting the Name of our Saviour Yahushua with that of the Hellenized *lesous* (in capitals: IHSOUS), which became the Latinized *lesus*, it was easy to make the pagans feel welcome — those pagans who worshipped the Greek *leso* (*laso*), of which the masculine counterpart is *lesous* (in capitals: IHSOUS), as well as those who worshipped the Egyptian *Esu* (Isis).

Further evidence of syncretism with the Isis-system is found in A. Kircher, *Oedipus Aegypticus*, wherein the name of the son of Isis is revealed to us as "*lessus*, which signifies *Issa*, whom they also call Christ in Greek."

Another pagan group of worshippers could also be made to feel at home with the introduction of this surrogate name *lesous* (IHSOUS) or *lesus*, namely the worshippers of *Esus*. Jan de Vries holds that *Esus* was a Gallic deity comparable to the Scandinavian Odin.¹⁸⁸ Odin, of course, was the Scandinavian Sky-deity. This Gallic or Celtic deity, *Esus*, has also been identified¹⁸⁹ with Mars, and by others with Mercury, and was regarded to be the special deity of Paris.¹⁸⁹

Just as *laso*, *leso*, *lesous* are derived from the Greek word for healing, *iasis*, we similarly find Isis (more correctly; *Esu*) and her son Horus (more correctly: *Her*), regarded as deities of healing as well as cosmic deities,¹⁹⁰ or Sun-deities, by others.

The most disturbing evidence is yet to follow. The abbreviated form of the name *lesous* is: *les* or in capitals: IHS, for in Greek the capital for "e" is "H." This is to be found on many inscriptions made by the Church during the Dark Middle Ages. This fact is also well documented and is generally admitted by scholarly sources and ordinary English dictionaries.¹⁹¹ These dictionaries bear witness to the fact of IHS (*les*) being an abbreviated form of IHSOUS (*lesous*).

Furthermore, the shocking fact has also been recorded for us that IHS was a mystery surname of Bacchus, and was afterwards taken as initials for *lesous*, capitals: IHSOUS.¹⁹² We discovered this in a dictionary of mythology and in an encyclopedia of religion.¹⁹²

This revelation was confirmed by a third witness, Dr. E.W. Bullinger, *The Apocalypse*, footnote p. 396, "Whatever meanings of . . . IHS may be given, the fact remains that it was part of the name of Bacchus . . ."

We then realized most painfully, that our beloved Messiah was identified with the Greek deity Bacchus, by giving our Saviour the surname or other name of Bacchus, namely: IHS or *les*! Bacchus was well known to be a Sun-deity. Bacchus was also a commonly known name for Tammuz among classical writers.¹⁹³ Tammuz, as you will remember, was known to be the young returning Sun-deity,¹⁹⁴ returning in spring. Bacchus, also known as Dionysus, was expressly identified with the Egyptian Osiris,¹⁹⁵ the well-known Egyptian Sun-deity. Bacchus was also called *Ichthus*, the Fish.¹⁹⁶

So, yet another group, the worshippers of Bacchus, the Sun-deity, alias *les* (IHS), were conciliated, were made welcome, with the foreign-to-the-Hebrew name of *lesous* (IHSOUS) or *lesus*. This most appalling revelation startled us, indeed. After being enlightened about the solar origin of the word IHS

and its fuller form IHSOUS (*lesous*), we are no longer surprised to find the ecclesiastical emblem, IHS, encircled by sunrays, commonly displayed on church windows:

No wonder that we read the testimony of the learned Christian advocate, M. Turretin, in describing the state of Christianity in the 4th century, saying "that it was not so much the [Roman] Empire that was brought over to the Faith, as the Faith that was brought over to the Empire; not the Pagans who were converted to Christianity, but Christianity that was converted to Paganism."¹⁹⁷

A further witness to this paganization of the Messianic Belief is that of Emperor Hadrian, who, in a letter to the Consul Serianus, wrote, "There are there (in Egypt) Christians who worship Serapis; and devoted to Ser-apis are those who call themselves 'Bishops of Christ/' "¹⁹⁸ hold your assemblies apart from them."¹⁹⁹ Our Saviour Yahushua, in His final message to us, the book of

Revelation, has warned us of this in Rev. 17, Rev. 18, Rev. 19, and also in Rev. 13, Rev. 14, and Rev.

16 — Babylon, Mystery Babylon. The Great Harlot has made "the inhabitants of the earth drunk with the wine of her fornication," out of the "golden cup" in her hand, "full of abominations and the filthiness of her fornication" (Rev. 17:1-5). She is also described as "sitting on a scarlet beast, full of names of blasphemy" (verse 3).

Tammuz, alias Bacchus, has a surname: *les* or IMS. He was also known as the Fish (*Ichthus*), and had the Tau, the cross, as his sign. These three (*les*, the Fish, and the cross) have survived, and are still with us!

In Acts 4:12 we read, "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved." This verse clearly tells us that there is only one Name whereby we can be saved — there is none other. It cannot be Yahushua as well as Jesus, *lesous*, *lesus*, or *les* (Bacchus). There is no resemblance between the names Yahushua and Jesus. The one is correct and the other one a substitute. The one contains our Father's Name and the other one not. Yahushua has said that He came in His Father's Name (John 5:43). In the newer translation of the Scriptures, we read in two places (John 17:11 and 12), that Yahushua said that His Father's Name was given to Him. If we believe the Scriptures, if we believe our Messiah, if we believe what Peter said in Acts 4:12, we cannot be satisfied with any substitute name. We must believe, accept, and be baptized into the only saving Name: Yahushua.

In the end-time, according to Joel 2:32, calling on the Name of Yahuweh will be necessary for salvation and deliverance. By believing in, calling on, and being baptized in the Name of Yahushua, we do "call on the Name of Yahuweh," through His Son, who had His Father's Name given to Him, by His Father. "I have come in My Father's Name, and you do not receive Me; if another comes in his own name, him you will receive" (John 5:43).

The writer of Proverbs challenges us in Prov. 30:4, "What is His Name, and what is His Son's Name, if thou canst tell?" KJV. A very interesting alternate rendering for Psalm 72:17 is given to us in the centre column of the Reference King James Version, speaking about the promised Messiah. "His Name shall be as a Son to continue His Father's Name for ever."

As I have stated, there is no resemblance between the Name Yahushua and the name Jesus. Neither is there any resemblance between their meanings. Yahushua means: "the Salvation of Yah or Yahu." "Jesus" is derived from *lesus*, derived from *lesous* (IHSOUS), obviously derived from the Greek goddess of healing, *leso* or *laso*. Her name was derived from *iasis*, which means "healing." Further, the short form, or original source of the name *lesous* (IHSOUS) is *les* (IHS), the very surname of Bacchus, the Sun-deity.

Therefore, the two names differ completely in their origin, and in their meaning. And more important: Our Saviour's Name contains the Name of His Father, which the substitute name does not. Further proof of the Father's Name being in the Son's Name is found in Eph. 3:14-15. "For this reason I bow my knees to the Father . . . from whom the whole family in heaven and earth is named." Surely, if His family receives His Name, His only begotten Son will also have His Name.

Another proof is Rev. 14:1, which in the Textus Receptus based translations read somewhat differently to what is found in the newer versions. Rev. 14:1-5, in Green's Interlinear Translation reads, "And I saw, and behold, a Lamb standing on the Mount Zion! And with Him a hundred and forty-four thousand,

having the Name of His Father written upon their foreheads . . . These are those who were not defiled . . . These are those following the Lamb wherever He may go. These were redeemed ... first-fruit to Elohim . . . And no guile was found in their mouth, for they are without blemish before the throne of Elohim."

The Nestle-Aland text reads, "having His Name and the Name of His Father written on their foreheads." Do we wish to be part of this first-fruit company? Then we are to make quite certain that we have the Father's Name and the Lamb's Name on (or in) our foreheads. The similarity between their Names is obvious. Whether it will be just one Name, Yah, or whether it will be both Yahuweh and Yahushua, is not clearly indicated, and is less important — as long as we have the essential part of the Name, Yah, which transmits its etymological concept of life, everlasting life. Verses 4-5 warn us against defilement — spiritual defilement — the lies that we have inherited, including the lies about the Names, "O Yahuweh, . . . the Gentiles shall come to You from the ends of the earth and say, 'Surely our fathers have inherited lies . . .' Therefore behold, I will this once cause them to know . . .; and they shall know My Name is Yahuweh" (Jer. 16:19-21), a prophecy for the end-time.

"Therefore My people shall know My Name" (Isa. 52:6). "I will bring the one-third through the fire, will refine them as silver is refined, and test them as gold is tested. They will call on My Name, and I will answer them. I will say, 'This is My people'; and each one will say, 'Yahuweh is my Mighty One' " (Zech. 13:9). "For then will I restore to the peoples a pure language, that they all may call on the Name of Yahuweh, to serve Him with one accord" (Zeph. 3:9). "And Yahuweh shall be King over all the earth. In that day it shall be — 'Yahuweh is one,' and His Name one" (Zech. 14:9). He will no longer be called by all those hundreds of names, by which He is known today. His Name will be "one." And His Son, in whose Name the Father's Name is contained, will subject Himself to His Father in that day (1 Cor. 15:28).

18. WHY "CHRIST" AND NOT "MESSIAH"?

Similar to the foregoing component of Sun-worship which had been adopted into the Church, we have yet another proof of the adoption of a pagan word or name, although less convincing of its absolute solar origin. However, we can clearly see that, with the Greeks using both the Greek words *Messias* (a transliteration) and *Christos* (a translation) for the Hebrew *Mashiach* (Anointed), the word *Christos* was far more acceptable to the pagans who were worshipping *Chreston*, *Chrestos*, and perhaps also those worshipping *Krista*. But we will come to that later.

The Hebrew word *Mashiach* has been translated in the Old Testament of the King James Version as "Anointed" in most places, but as "Messiah" in two places, namely Dan. 9:25 and 26. This word is a title, although it was used as an appellative (name) later on. Thus, this word was faithfully translated as "Anointed" in the Old Testament and only in Dan. 9:25 and 26 was its Hebrew character retained in the transliterated "Messiah."

Likewise, we find that the Greeks also admitted their transliterated form *Messias* in the Greek New Testament in John 1:41 and John 4:25. Why then did they introduce or use the Greek word *Christos* in the rest of the Greek New Testament? Even if they had preferred *Christos* to *Messias*, why did our translators transliterate the word as "Christ"? Why did they not transliterate the word, as was done in Dan. 9:25 and 26, as "Messiah," seeing that the Greeks had also accepted their Greek transliteration of the word, namely *Messias* in John 1:41 and John 4:25?

Ferrar Fenton's translation, *The Complete Bible in Modern English*, uses "Messiah" instead of "Christ" in most places where the word is used alone, except when used as the combination "Jesus Christ." In a similar way the *New English Bible* has used "Messiah" in its New Testament in many places. The *Good News Bible* has restored the word "Messiah" in no less than 70 places in its New Testament. The *New International Version* gives the alternative "Messiah" in almost all places, by means of a footnote. Dr. Bullinger in *The Companion Bible*, appendix 98 IX, says, "Hence, the Noun [Christos] is used of and for the Messiah, and in the Gospels should always be translated 'Messiah' ." Also, Benjamin Wilson in his *Emphatic Diaglott* has restored the words "Anointed" and "Messiah" in many places.

Our Saviour Himself said in John 4:22, "For salvation is from the Jews" (NASB). Not only was our Messiah born from a Hebrew maiden, *tianos* was introduced from one of three origins: (a) The Roman police (b) The Roman populace (c) Unspecified pagan provenance [origin].

Gearly then proceeds, "The three occurrences of 'Christian' in the NT suggest that the term was at this time primarily used as a pagan designation. Its infrequent use in the NT indicates not so much lateness of origin as pagan provenance [origin]."

This almost sensational admission as to the confusion and uncertainty between *Christos* and *Chrestos*, *Christus* and *Chrestus*, *Christiani* and *Chrestiani*, is well documented and shared and published by other scholars too,²⁰¹ as well as by the Early Fathers: Justin Martyr, Tertullian, Lactantius and others.²⁰¹

This confusion and uncertainty can only encourage and exhort us to return to the only Source of Truth, the Word, the Scriptures, before it was translated into the languages of the pagans. Only then can we find peace in the truth of our Saviour being the Messiah, the Anointed, the One promised to Israel.

Who was this *Chrestos* or *Chreston* with which *Christos* became confused with?

We have already seen that *Chrestos* was a common Greek proper name, meaning "good." Further, we see in Pauly-Wissowa, *Realencyclopaedie*, under "Chrestos," that the inscription *Chrestos* is to be seen on a Mithras relief in the Vatican. We also read in J.M. Robertson, *Christianity and Mythology*, p. 331, that Osiris, the Sun-deity of Egypt, was revered as *Chrestos*. We also read of the heretic Gnostics who used the name *Chrestos*.²⁰²

The confusion, and syncretism, is further evidenced by the oldest Christian building known, the Synagogue of the Marcionites on Mt. Hermon, built in the 3rd century, where the Messiah's title or appellation is spelt *Chrestos*.²⁰³ Justin Martyr (about 150 C.E.) said that Christians were *Chrestoi* or "good." Tertullian and Lactantius inform us that "the common people usually called Christ *Chrestos*." Clement of Alexandria, in the same age, said, "all who believe in Christ are called *Chrestoi*, that is 'good men.'"²⁰³

The word *Christos* could even have been more acceptable to the Krishna-worshippers, because the name of Krishna was pronounced, and still is to the present day, as *Krista*, in many parts of India.²⁰⁴ Thus, we can readily see that the word *Christos* was easier to convert the pagans with, than with the word "Messiah," especially because of the anti-Judaism that prevailed among the pagans.

The syncretism between *Christos* and *Chrestos* (the Sun-deity Osiris), is further elucidated by the fact of Emperor Hadrian's report, who wrote, "There are there (in Egypt) Christians who worship Serapis; and devoted to Serapis, are those who call themselves 'Bishops of Christ'.^{5,198} Serapis was another Sun-deity who superseded Osiris in Alexandria.

Once again,- we must not falter nor stumble over this confusion among the Gentiles. Rather, we must seek the truth, primarily from the faithfully preserved Old Testament Scriptures — see 2 Tim. 3:16, John 17:17, Ps. 119:105, Isa 40:8. We must worship the Father in Spirit and in Truth, as well as His Son, Yahushua the Messiah, who is sitting at His right hand. We do accept the entire message of the New Testament, but we truly desire to return to the original Messianic Scriptures, as far back as we possibly can.

As previously mentioned, the Greeks changed Elijah into *Hellas* in the Greek New Testament, and the Helios-worshippers must have been overjoyed because of their Sun-deity being assimilated to the Elijah of the Scriptures. To avoid the confusion between *Hellas* and *Helios*, we should abide by the Hebrew "Elijah." Likewise, to avoid confusion between *Christos* and *Chrestos*, we should abide by the word Messiah, or Anointed — remembering that Osiris the Sun-deity, amongst others, was called *Chrestos*. Mithras too, was possibly called *Chrestos* (see above).

The Role of Ellen White in Establishing Doctrine

In your critique of Holy Day observance, you utilize several statements from Ellen White, and you also pointedly infer that since she used Jesus in her ministry, it is acceptable for us to do the same today. A short while ago, Brother Stephen Kraner wrote an Open Response to Ralph Larson's Questions to Adventist Feast Keepers, and I excerpt from his response the section dealing specifically with Ellen White and the feast days (and by extension of principle, his comments on this subject also apply precisely to the issue of the Sacred Name).

Basic logic tells us that if every divine institution will be restored at the time of the end (Acts 3:21), then, before the time of the end, there would be divine institutions in a state of neglect and disrepair, not properly understood or put into practice. Brother Kraner does an excellent job of explaining how this principle has worked itself out on the ground with relation to the ministry of Ellen White and the present truth of the annual Holy Days of Yahuwah.

Brother Kraner has also written many other highly enlightening publications on the role of Torah truth in the last days -- contact him directly for more information and a full list of available studies.

PREFACE

This study paper is offered as a help to all sincere Bible students who would "forsake not the assembling of themselves together, to exhort one another, and so much the more as they see the day approaching." Hebrews 10:25 (paraphrased)

Much discussion has occurred in recent years within the Advent Movement regarding the annual Sabbaths. Some have felt these Sabbaths were nailed to the cross and have ceased to be relevant to the New Testament believer -- while others have felt just as deeply that the same devil who inspired men to nail our Saviour Yahshua to the cross worked overtime to create a false theology that would nail our Saviour's own annual Sabbaths to that same cross. They feel that this "doctrine of devils" has prevented many honest-hearted brothers and sisters from coming into full harmony with the Heavenly Father's plan for their lives, and from receiving the fullness of promised blessings.

Prominent amongst the first group within the Advent Movement are Elder Ralph Larson (9341 Lofty Lane, Cherry Valley, California 92223 - phone 714-845-6911) and Elder John Grosboll (Steps to Life, P.O. Box 782828, Wichita, Kansas 67278 -phone 316-788-5559). Like the New Testament Saul (and likely just as conscientiously) they have expended time, money, diligent effort and influence to make the case for their views.

Numbered amongst the second group is Stephen Kraner (6708 South Aspen Lane, Apt. 4, Westmont, Illinois 60559 - phone 708-964-5392) and his paper is presented here to stimulate further study and dialogue on this crucial issue. If the Holy Spirit should bring conviction to your heart as you read this study, you are encouraged to provide Brother Kraner with as much moral and financial support as possible as he endeavours to complete his major study on this matter. That you may also be moved to study with and exhort the two brethren mentioned earlier is the earnest prayer of the publisher:

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5. A Response to Brother Larson's Second Point.

"And those who advance this proposition should present a clear explanation as to why Ellen White did not lead the church to observe the feast days while she was alive."

My response to brother Larson's second point is in five points:

1. Ellen White's own stated roll to our church is that she was called upon to bring to remembrance "old truths."
2. While blessed with great light, just as Daniel studied Jeremiah, so also the prophetess grew in her own understanding of truth. And, like Nathan, the prophetess sometimes misspoke without knowing all truth.
3. The historical record is that the bringing forth of "new light," defensible from Scripture alone, was given to others.
4. Ellen White indicates that some things were revealed to her which she was forbidden to reveal. She further repeatedly indicates that there is to be much new light, even "duties" which we do not even suspect to be in the Bible, is still to come before our people. As I shall present support for each of these points below, the evidence shall be that there is "a clear explanation as to why Ellen White did not lead the church to observe the feast days while she was alive."
5. Even in view of the above four points, Ellen White's writings contain many references to 'holy convocations' as opposed to existing worldly holidays and references to 'feast observance' in relation to "campmeeting." While I believe that Ellen White did not have the conviction that the Biblical appointed for the feasts were still binding to be observed, she could not have brought the Adventist church any closer to "Scripturally appointed time observance of the feasts" than when in Testimonies, vol. 2, she wrote that Adventists were to attend campmeetings because "All should feel that God requires this of them...Come brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast....These campmeetings are of importance..." And, where in Scripture do we find that God requires attendance of 'holy convocations'? Among the statutes and judgments which call for feast observance. It is only a small step further to discover that God has appointed times for His 'holy convocations,' Thus, it is only partially true that Ellen White did not lead the church into feast observance.

Here follows the support for the above four points:

1. Ellen White's own perception of her role to the church.

Ellen White described her understanding of her role to the remnant church in the following manner:

"I have had no claims to make, only that I am instructed that I am the Lord's messenger: that He called me in my youth to be His messenger, to receive His word, and to give a clear and decided message in the name of the Lord Jesus.

"Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger..."

"To claim to be a prophetess is something that I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I cannot call myself other than a messenger, sent to bear a message from the Lord to His people, and to take up work in any line that He points out." Ellen G. White, Review and Herald. July 26, 1906.

In the Review and Herald, January 20, 1903, Ellen White identified her writings as a "lesser light" to lead men and women to the "greater light." The context shows that the "greater light" is to be understood to be

the Bible.

"Little heed is given to the Bible, and the Lord has given a lesser light [Mrs. White] to lead men and women to the greater light [the Holy Scriptures]." R&H, Jan, 20, 1903.

God has looked upon us in our need. We should accept heaven's gift that the greater light may mean all that it is meant to be to us. When the 'lesser light' leads to, or quotes, the 'greater light,' then look up the text of the greater light quoted by the lesser light and compare the contexts. Of her own writings, Ellen White said:

"The Testimonies are not to belittle the word of God, but to exalt it and attract minds to it." Ellen G. White, Testimonies, vol. 5, page 665.

"The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed...Additional truth is not brought out: but God has through the Testimonies simplified the great truths already given..." Ellen G. White, Testimonies, vol. 5, page 665.

In summing up the above points, Ellen White understood herself to be "the Lord's messenger," that her work covered "many lines," that her writings were to attract minds to the study of the scriptures, and of great importance to the subject of this response, that her writings were "not to give new light."

It is this author's conviction that Ellen G. White's writings in regard to eschatology, "End-Time Events include "New light," or at least can be compared to a compass pointing toward Eschatological "Heaven" Light.* Thus Ellen White's Writings are a "lesser light" leading to greater light.

Furthermore, Ellen White resisted the use of her writings as the basis for settling doctrinal disputes. An important example can be found in the long dispute over the meaning of the "daily" in the book of Daniel. Please note the following quotation:

"I have words to speak to my brethren east and west, north and south. I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy. I entreat Elders II, I, J, and others of our leading brethren, that they make no reference to my writings to sustain views of the "daily."./ cannot consent, that any of my writings shall be taken as settling this matter." Ellen G. White, Selected Messages. vol. 1, page 164.

Following her request, Ellen White's writings are not to be used "as the leading argument to settle questions over which there is...much controversy." Doctrinal issues are to be established from Scripture alone.

2. Ellen White's comprehension of truth was progressive.

It is important to remember that truth is progressive. Furthermore, Ellen White's own comprehension of truth was progressive. For example, there was a point in time when Ellen White did not comprehend that the Bible required that swine's flesh should not be eaten. Before receiving the great vision of health reform in 1863, Ellen White rebuked an individual for proclaiming that it was not God's will that we eat swine's flesh. She said,

"If it is the duty of the church to abstain from swine's flesh, God will discover it to more than two or three. He will teach His church their duty." Ellen G. White, Testimonies, vol. 1, pages 20G, 207.

The truth regarding the health laws were indeed "discovered to more than two or three," including Ellen White, herself. Therefore, while being in the role of "the Lord's messenger," Ellen White did not comprehend all truth. Please note that while time was to pass until Ellen White was given the health vision, it was given to "others" to "discover" the doctrine of our health message from the Bible.

Another example of the progression of the comprehension of truth by Ellen White is in regard to Sabbath observance. Ellen and James White were convicted about Sabbath observance in 1846. For nine or ten years they kept the Sabbath from 6:00 P.M. Friday to 6:00 P.M. Saturday. See F.D. Nichol's *Ellen G. White and Her Critics*, page 350. For Ellen White, the knowledge of the time for observance of the Sabbath was progressive and was founded upon the research of Elder J.N. Andrews, primarily. See F.D. Nichol's *Ellen G. White and Her Critics*, page 350.

Another excellent example that Ellen White's comprehension of truth was progressive is in regard to her understanding of the law in Galatians at the commencement of the 1888 General Conference compared to her later understanding of the law in Galatians. Dr. Waggoner's main emphasis was that the law in Galatians was the moral law. The position held by the leadership of the denomination was that the law in Galatians was the ceremonial law only. In 1888, in "A Call to a Deeper Study of the Word," Ellen White states that she did not agree with Dr. Waggoner "in reference to the law in Galatians."

"Dr. Waggoner has spoken to us in a straightforward manner. There is precious light in what he has said. Some things presented in reference to the law in Galatians. If I understand his position, do not, harmonize with the understanding I have had of this subject: but truth will lose nothing by investigation, therefore I plead for Christ's sake that you come to the living Oracles, and with prayer and humiliation seek God." Ellen G. White, "A Call to a Deeper Study of the Word," November, 1888, 1888 Materials, vol. 1, page 163.

Years later, 1900, Ellen White gave evidence that there was a change in her understanding:

"I am asked concerning the law in Galatians. What law is the schoolmaster to bring us to Christ? I answer: both the ceremonial and the moral code of ten commandments." Ellen G. White, Selected Messages . vol. 1, page 233.

From the above statements we understand that while Ellen White was used as the Lord's messenger, chiefly for the purpose of calling attention to the remembrance of old truths, she herself was subject to growth in the knowledge of the truth. Ellen White stated this concept in the following way:

"I would have humility of mind, and be willing to be instructed as a child. The Lord has been pleased to give me great light, yet I know that He leads other minds, and opens to them the mysteries of His Word, and I want to receive every ray of light that God shall send me. Ellen G. White, "A Call to a Deeper Study of the Word," 1888 Materials, vol. 1, page 163.

Since Ellen White's comprehension of truth was progressive, it is possible that Ellen White did not perfectly comprehend all aspects of truth when she wrote including the subject of the Biblical feasts.

3. The doctrinal development of advancing light was largely given to others .

The following quotation shows how the gift of the Spirit of Prophecy, especial! given to Ellen G. White, was an aide in the development of the doctrines of the Seventh-day Adventist church, but also, how it was not a substitute for Biblical scholarship in the investigation for truth.

"My husband, with Elders Joseph Bates, Stephen Pierce, Hiram Edson, and others. . .after the passing of time in 1844, searched for the truth as for hidden treasure.

"We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that, we might be one as Christ and the Father are one. Many tears were shed.

"We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one spirit. "We sought most, earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions....

"Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer and, without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation." Ellen G. White, Testimonies to Ministers, pages 23, 24.

Here is a similar but more enlightening quotation:

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates. Father Pierce. Elder Edson. and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and he prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that, helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

"During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until the principle, points of our faith were made clear to our minds, in harmony with the word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given." Ellen G. White, Special Testimony Series B, No. 2, pages 58, 57.

Since Ellen White could not understand the meaning of the scriptures which they were studying during the time when the foundation doctrines of Seventh-day Adventism were studied and brought forth from Scripture, as hidden treasure, therefore, it was really other brethren who brought forth the advancing light

which became the foundation doctrines of Seventh-day Adventism. Thus, God seems to have chosen believers other than Ellen White to spearhead the development of "New Light," or new doctrine.

It was given to others to discover the truth about unclean meats. It was given to others (Elder J.N. Andrews) to study out the issue of the timing of Sabbath observance. It was given to others, initially, (brothers Waggoner and Jones) to arouse the church to the truths of Christ's righteousness, especially Christ's righteousness in the law. It was given to others to study out the primary pillars of those truths which gave Seventh-day Adventism its place and message to the world. Anyone who has studied the writings of Ellen White for very long soon discovers that all too frequently the pen of Ellen White is mute upon those texts which seem especially difficult to understand.

Since it was largely given to others to discover New Light, any New Light which may come to God's remnant people regarding the feasts or "the Sabbath proclaimed more fully" will come from believers other than Ellen White! And, following her request, Ellen White's writings are not to be used "as the leading argument to settle questions over which there is...much controversy." Doctrinal issues are to be established from Scripture alone.

4. The Lord has chosen not to reveal every aspect of Eschatological truth through the pen of Ellen White.

Continuing in my response to brother Larson as to good reasons as to why Ellen White did not lead Adventism into observance of feast days while she was alive please note the following additional reasons:

A. Ellen White was specifically bidden not to write some things shown to her. Several times in the writings of Ellen White, Ellen was bidden not to write the things which were shown to her.

"An angel of God was by my side, and I seemed to be in Battle Creek. I was in your councils; I heard words uttered, I saw and heard things that, if God willed, I wish could be forever blotted from my memory. My soul was so wounded I knew not what to do or what to say. Some things I cannot mention. I was bidden to let no one know in regard to this, for much was yet to be developed." Ellen G. White, Testimonies for the Church, vol. 5, page 68.

B. Prophets, Ellen White not exempted, did not fully understand their own prophecies. Peter points out that the prophets did not always understand their own prophecies, or the messages given them.

*"10. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace [that should come] unto you:
11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.
12 Unto whom it was revealed, that not unto themselves, but, unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Peter 1:10-12.*

Daniel fasted and prayed for understanding of the visions given to him. Elijah prayed earnestly that God would honor His covenant promise to cause Israel to receive no rain because they had broken covenant

with Him. See James 5:17 and Deuteronomy 28:15, 23, 24. He had no comprehension that his response to the burden of his heart would be turned into a prophecy. See Malachi 4:5, 6. Remember that John the Baptist, the greatest prophet, did not fully understand the importance of the words, "Behold, the Lamb of God..." This is evidenced when John asked of Jesus, "Art thou he that should come? or look we for another?" Luke 7:19. See also *Desire of Ages*, pages 215-216. Here is a significant quotation from Ellen White on this theme:

"[No man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or oven to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what Cod would accomplish by the work which He gives them to do; ih^y__diixjnrt_co«p_rc_hpnd, J>H_all_its..bearinjis, the message which they utter in His name... "Even the prophets who wore favored with the special illumination of the Spirit did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded from age to age, as the people of God would need the instruction therein contained... ". .Not inf.rg_<j?jgiltljj__thgjBjn<ls_of_the_pgojj-lg. and even of Cod's servants, are so blinded by human opinion::, the tradition:; nnd fnlse teaching of men, that they are able only partially to frasp the p.reat things which He has revealed in His word." Ellen White, Great Controversy, pages 343-345.

Does Scripture require more than what the prophet, Ellen White, understood? Was Ellen White immune to being "blinded by human opinions, the traditions and false teaching of men," that she was "able only partially to grasp the great tilings which He has revealed in His word[?]" As noted above, though she had already received visions from God, the false teachings of her day regarding what laws were still binding upon Christians, specifically the eating of swine's flesh, affected, (till corrected), her understanding of truth. The timing of the commencement and completion of Sabbath observance by Ellen White was influenced and changed by the research of others. Being the Lord's messenger did not make her immune from incorrectly understanding when Sabbath should commence or end. Ellen White's initial understanding of the law in Galatians seems to have been the same as that of the leading brethren prior to the 1888 General Conference. Yet, later, her understanding was changed.

The point is that though called of God, Ellen White grew in the knowledge of truth. And while this author believes that few have ever comprehended the breadth of covenantal redemption as did Ellen White, there remains the probability that all was not. perfectly comprehended by Ellen White, even in the last few years of her life. Which brings us to the next point:

C. The remnant church is to expect "New Light" after Ellen White. Did Ellen White (or our denominational founders for that matter) receive all the light which the remnant church is to have received prior to the second coming of Jesus? The testimony of Ellen White herself is no!

"Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that...are entirely new," Ellen G. White, fundamentals of Christian Education, page 473,

"There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without error. The fact that certain doctrines have been helrf nn truth for many yearn by our people, is not a proof that our ideas are infallible. Age will not, make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation." Ellen G. White, Review and Herald. Dec, 20, 1892.

"I have been shown that. Jesus will reveal to UB precious old truths in a new light, if we are ready to receive them; but they must be received in the way which the Lord shall choose to send them. With humble, softened hearts, with respect and love for one another, search your Bibles. The light may not come in accordance with plans that men may devise." Ellen G. White, 1888 Materials, vol. 1, page 1G7,

Yes, New Light is to come to God's people. Privileges, duties, responsibilities, and glorious truths, which were unperceived from Scripture in Ellen White's day are "to come before the people of God."

"Wonderful responsibilities are open to those who lay hold of the Divine assurance of God's word. There are glorious truths to come before the people of God. Privileges and duties WHICH THEY DO NOT EVEN SUSPECT TO BE IN THE BIBLE will be laid before them." Ellen G. White, Testimonies, vol. 8, page 322.

The very concept of "duties" indicates that the origin of the New Light will come from among God's laws. The context of the following quotation evidences that "aspects of truth" will come from that portion of God's Law relating to the "System of the Jewish Economy."

"The System of Jewish Economy was the gospel in figure, a presentation of Christianity which was to be developed as fast as the minds of the people could comprehend spiritual light. Satan ever seeks to make obscure the truths that are made plain, and Christ, ever seeks to open the mind to comprehend every essential truth concerning the salvation of fallen man. TO THIS DAY THERE ARE STILL ASPECTS OF TRUTH WHICH ARE DIMLY SEEN. CONNECTIONS THAT ARE NOT UNDERSTOOD. AND FAR REACHING DEPTHS IN THE LAW OF GOD THAT ARE UNCOMPREHENDED. There is immeasurable breadth, dignity, and glory in the law of God; and yet the religious world has set aside this law, as did the Jews, to exalt the traditions and commandments of men." Ellen G. White, Fundamentals of Christian Education, page 238.

D. Sometimes Ellen White hints that all is not yet understood upon certain subjects. Sometimes Ellen White hints that all is not yet understood upon certain subjects. Whether she, herself, knew, she does not reveal. But, she does indicate that she knew that we, the church, did not yet understand certain important truths, yet without revealing what they are. A significant example is a statement on the subject of the mark of the beast. After referring to Isaiah 58 and the Sabbath, Ellen White makes the following statement:

"The light that we have upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, and will not be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world." Ellen G. White, Testimonies for the Church, vol. 8, page 159.

This quotation has significant bearing upon why Ellen White did not lead Adventism into observance of feast days.

By the phrase, "mark of the beast," Seventh-day Adventism has understood that the change of the Sabbath from Sabbath to Sunday is the "mark" of the power and authority of Roman Catholicism,

"Of course the Catholic Church claims that the change [of the Sabbath to Sunday] was her act. AND THIS ACT IS A MARK of her ecclesiastical power." Cardinal Gibbons, through H.F. Thomas, November 11, 1895.

And, in relation to the change of the Sabbath, Adventists have seen the fulfillment of Daniel 7:25. Daniel 7:25 explains that the little horn, (understood by Seventh-day Adventists to be the Papacy, especially at the council of Nicea in 325 A.D.), would "think to change times and laws." It is significant that believers from the locality of the seven churches of Revelation 2-3, defended at the council of Nicea, both the seventh-day sabbath, and a Christian observance of Passover as noted here by Eusebius from

"The History of the Church," page 231,

"We for our part keep the day scrupulously, without addition or subtraction. For in Asia great luminaries sleep who shall rise again on the day of the Lord's advent, when He is coming with glory from heaven and shall search out all His saints such as Philip, one of the twelve apostles, who sleeps in Hierapolis with two of his daughters, who remained unmarried to the end of their days, while his other daughter lived in the Holy Spirit and rests in Ephesus. Again there is John, who leaned upon the Lord's breast, and who became a sacrificing priest wearing the mitre, a martyr, and a teacher; he too sleeps in Ephesus. Then in Smyrna there is Polycarp, bishop and martyr; and Thraseas, the bishop and martyr from Eumonia, who also sleeps in Smyrna. Need I mention Sagaris, bishop and martyr, who sleeps in Laodicea, or blessed Papirius, or Melito the eunuch, who lived entirely in the Holy Spirit, and who lies in Sardis waiting for the visitation from heaven when he shall rise from the dead? All of these kept the fourteenth day of the month following in the rule of Faith. Last of all I too, Polycrates, the least of you all, net. according to the tradition of my family, some members of which I have actually followed; for seven of them were bishops and I am the eighth, and my family have always kept the day when the people put away the leaven. So I, my friends, after spending sixty-five years in the Lord's service and conversing with Christians from all parts of the world, and going carefully through all Holy Scripture, am not scared of threats. Better people than I have said: 'He must obey God rather than men.'"

The word translated, "times," in Daniel 7:25 is linked to the appointed feast of Purim in Esther 9:27, and 29, as the words, "appointed time" and "times appointed" are translated from the same word, "zeman." This means that the little horn would "think to change feasts and laws." It is most interesting that The New American Bible, the New Catholic Translation, published by Thomas Nelson, Inc., translates this text as:

"...thinking to change the feast days and the law."

The scriptures say that the little horn would think to change "appointed times," which include the feasts; Seventh-day Adventists understand the little horn to be the Papacy; and history records that the Papacy did change the feasts!

"The Catholic church abolished not only the sabbath, but all the other Jewish festivals." T.Enright C.S.S.I., Bishop of the St. Alphonsus'(Kock) Church, St. Louis, Missouri, June, 1905, [This is the often quoted letter offering \$1000 "to any one who can prove to me from the Bible alone that I am bound, under grievous sin, to keep Sunday holy."]

"The new law has its own spirit...and its own feasts which have taken the place of those appointed in the law of Moses. If we would know the days to be observed...we must go to the Catholic Church. NOT TO THE MOSAIC LAW." From the Catholic Catechism as published in the Signs of The Times. Nov. 4, 1919.

Ellen White stated, "The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, and will not be understood until the unrolling of the scroll;..." The scroll is unrolling. The "mark" of the beast is not just the change of the seventh-day Sabbath. The "mark" of the beast includes the change of the seventh-day Sabbath and the Feasts.

IT IS BECAUSE WE, SEVENTH-DAY ADVENTISM, WOULD NOT UNDERSTAND "ALL IN

REGARD TO" THE MARK OF THE BEAST UNTIL THE "UNROLLING OF THE SCROLL" THAT ELLEN WHITE DID NOT LEAD THE CHURCH INTO OBSERVANCE OF FEAST DAYS. Ellen White could not lead any faster than the church was able to perceive additional light on the extent of the mark of the beast. And, that perception may have been divinely held until "the unrolling of the scroll."

5. Feast observance was partially advocated by Ellen White.

In the writings of Ellen White there are many references which advocate that the church should have "holy convocations." Here are several of them.

"Would it not be well for us to observe holidays unto God, when we could revive in our minds the memory of His dealing with us? Would it not be well to consider His past blessings, to remember the impressive warnings that have come home to our souls, so that we shall not forget God?"

"The world has many holidays, and men become engrossed with games, with horse races, with gambling, smoking, and drunkenness. They show plainly under what banner they are standing. They make it evident that they do not stand under the banner of the Prince of life, but the prince of darkness rules and controls them.

"Shall not the people of God «ore frequently have holy convocations in which to thank God for His rich blessings?" Counsels To Parents, Teachers, and Students, page 343.

"Shall we not keep holy festivals unto God?" Counsels to Parents. Teachers. and Students, page 371.

"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...," Ellen G. White, Patriarchs and Prophets. page 540,

Ellen White's primary expositions on the topic of the Feasts are found in the following books:

1. Patriarchs and Prophets, the chapters titled, Feasts and "God's Provision for the Poor/1
2. Education, pages 41-44.
3. Desire of Ages, the chapters titled, "The Passover Visit," pages 75-79; "At the Feast of Tabernacles," pages 447-454; "The Light of Life," pages 463-465; "In Remembrance of Me," pages 652-661,
4. Testimonies, vol. 2, pages 573-576.
5. Testimonies, vol. 6, pages 39, 40, but read the whole section titled, "The Campmeeting."

A reading of these primary expositions led this author to question whether the Bible required more of the Christian believer than what is now commonly understood by Protestant Christianity, A re-reading of these primary expositions also led this author to believe that Ellen White had no burden at all regarding Scripture's appointed times for festival holy convocations. Ellen White's call for the church to have "holy convocations" seems to be a call to observance in principle, or in general concept, but not necessarily to advocate the specific appointed times of the feasts for those "holy convocations" of the Adventist church.

The following statements provide the greatest insight into Ellen White's perception of Scripture's requirement for observance of the Biblical festivals:

"God gave directions to the Israelites to assemble before Him at set periods, in the place which He should choose, and observe special days wherein no unnecessary work was to be done, but the time was to be devoted to a consideration of the blessings which He had bestowed upon them. At these special seasons they were to bring gifts, freewill offerings, and thank offerings unto the Lord, according as He had blessed them, .Besides these special religious feast days of gladness and rejoicing, the yearly Passover was to be commemorated by the Jewish nation...*

"God requires no less of His people in these last days, in sacrifices and offerings, than He did of the Jewish nation...,

"Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges which He has provided that they may become strong in Him and in the power of His grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus, He will come up to the feast. He will be present, and will do for you that which you most need to have done..."

"These camp meetings are of importance. . . Let all who profess to believe the truth respect every privilege that God offers them to obtain clearer views of His truth, of His requirements, and of the necessary preparation for His coming..."

"...Leave your home cares, and come to find Jesus, and He will be found of you. Come with your offerings as God has blessed you...'Bring ye all the tithes into the storehouse..." Ellen G. White, chapter title,

"Convocations," Testimonies, vol. 2, pages 573-576. [Do not miss my ellipses, read the whole section!]

"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..."

"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."

The observation that Ellen White had no burden at all regarding Scripture's appointed times for festival holy collocations is not to be construed that Ellen White's writings are opposed to tie church having holy collocations at Scripture's appointed times. An openness to holy convocations at any time does not exclude holy convocations at Scripture's appointed times,

"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 needed the light which God had committed to His church, how much more do they need it now!" Ellen G. White, chapter title, "The Camp Meeting," Testimonies, vol. 6, pages 39, 40. See pages 31-88.

THESE REFERENCES INDICATE THAT ELLEN WHITE UNDERSTOOD THAT "CAMPMEETING" SATISFIES THE SCRIPTURAL CALL TO OBSERVE THE FESTIVAL STATUTES AND JUDGMENTS. The very acknowledgement that it, was Ellen White's position, that "campmeeting" satisfies "in principle," or "in concept," those statutes and judgments requiring feast observance, is to acknowledge that it was Ellen White's understanding that Scripture does call for an observance of the feasts under the New Covenant, at least in principle!

Because I believe that light is advancing toward the great day; because I believe that Ellen White grew in her own perception of truth; because I believe that no man or woman, however honored of heaven, has a perfect understanding of truth; I feel liberty to disagree with Ellen White. But, when I do disagree, I watch for opportunities to come into harmony with her. Therefore, I have tried to keep an open mind, considering that perhaps I am wrong about , the emphasis upon Scripture's appointed times for holy convocations. But, it is my perception that the S.D.A. denomination has not doctrinally caught up with Ellen White in that the church has not acknowledged a New Covenant relationship of our campmeeting to the statutes and judgments requiring feast observance. To me, the Seventh-Day Adventist church's position on texts such as Galatians 4:10 and Colossians 2:16 tear at the very foundation of Ellen White's position on campmeeting's relationship to the feasts.

Summary

In summary, I have answered brother Larson's question, "Why should we ignore [Ellen White's] own definitions and descriptions of the statutes and judgments?" by agreeing that, we should not. But in examining Ellen White's definitions and descriptions, I have pointed out that by definition and by description, the statutes and judgments requiring feast observance are moral extension, or guardians of the Fourth Commandment. In response to brother Larson's question, "Why should we ignore her statement that these statutes are not 'shadowy types to pass away with the death of Christ?'" I have also agreed. But, in examining the issues of the "Ceremonial Law" and "types and shadows," I have pointed out a fault, an assumption. I agree with brother Larson that animal sacrificial deaths and the ritual sprinkling of their blood were shadows of Christ's death and continued to be observed only until the cross.

*Please note that Ellen's husband, James also believed the feasts, at least the Feast of Tabernacles, to be a binding relationship to camp meeting:

'As he brought his report, of this, the first campmeeting of the season, to a close, James White made this enlightening comment: 'This excellent meeting, with all its labor of preparation, anxiety, preaching, hearing, exhorting, confession of sins and want of Christ, its tears, deliverances, and joys, is no past. Those parents who brought their children to the meeting and saw them converted, and take the baptismal »o», are BOW glad that they brought them. Those »ho did not bring their children regretted their mistake. THESE ANNUAL FEASTS OF TABERNACLES ARE Gatherings OF THE GREATEST IMPORTANCE; and there should be a general lament of all who may be benefitted.-Signs of the Times, June 8, 1816." Quoted from: Ellen G. White, TO). 3, "The lonely Tears 1876-1891, page 38.*

I have contained my response to the fire points which brother Larson made in his article. Be assured that, in my book, Proclaiming the Sabbath more Finally, I have an equally strong response to the texts which are usually used from the new Testament to refute those who would urge observance of the feasts

But, brother Larson missed that the Scriptures point out types and shadows which shall continue in the new heaven and the new earth. And, brother Larson ignored that Colossians 2:16-17 states that the "feasts, new moons, and sabbaths" are shadows of things to come.

Also, in response to brother Larson's implied request for "strong evidence" to sustain support for observance of the feasts, when Ellen White "argued so forcefully that the ceremonial law had passed away," and since it would seem "to contradict Paul's statement that these sabbaths are 'shadows,'" I have shown, as noted above, evidence that the feast statutes were extensions of the moral law. I have shown evidence that the appointed times for the feasts, the mo'ed, existed from eternity in the past in relation to the heavenly sanctuary. And, thus, I have shown that the feasts pre-existed the introduction of the ceremonial law, and thus, were not ceremonial.

And, in response to brother Larson's question as to, How could Ellen White's statements regarding the statutes and judgments enforce the feast days without enforcing the ceremonial law?, I have shown, as noted above, that the feasts were extensions of the moral law, guarding the sanctity of the Fourth Commandment.

And, in response to brother Larson's implied request for a "clear explanation as to why Ellen White did not lead the church to observe feast days while she was alive," having acknowledged that Ellen White did perceive that observance of the feasts, in a campmeeting setting, are required of God's people this side of

the cross when she wrote,

"God gave directions to the Israelites to assemble before Him at set periods, in the place which He should choose, and observe special days wherein no unnecessary work was to be done, but the time was to be devotee) to a consideration of the blessings which He had bestowed upon them. . . .all who possibly can, [should] attend these yearly gatherings. All should feel that God requires this of them. . . .Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and will do for you that which you most need to have done....These campmeetings are of importance..." Testimonies. vol. 2, pages 573-576,

I have also acknowledged that Ellen White's perception of this duty, this requirement, does not include the Scripturally defined "appointed times" for observance of the feasts. But, I close with the following questions:

1. Is it possible that Ellen White grasped the concept that the Conference wide assembly of Advent believers at campmeeting paralleled the assembly of Israel at the feasts, yet just as John the Baptist did not fully comprehend the meaning of "Behold the Lamb of God," Ellen White did not comprehend, fully, the breadth of that parallel?
2. Is campmeeting, at any time during the year, the answer, in principle, to the Bible's call for feast observance under the New Covenant?
3. If campmeeting at any time of the year is the answer, in principle, to the Bible's call for feast observance, how can this be shown from Scripture alone?
4. With campmeeting as the feasts in principle, does the Adventist church have a Biblical basis to change, or self-appoint, the Scripturally defined "appointed times" for the holy convocations?
5. How, and why, does this differ from the Catholic church's claim to the right to change the appointed time for observance of the Mosaic Law's feasts or seventh-day sabbaths?

What was God's purpose for the disappointment of 1844? And, what has been the purpose and calling of Seventh-day Adventism? To preach the "third angel's message" which warns against receiving the "mark of the beast." But, as I point out above, Ellen White says that all is not yet understood in regard to the mark of the beast. Haven't we like Luther continued in the traditions of men and Rome?

The reception of truth requires a cross. The common order of things in life or even in the church must be abandoned once truth has unmasked error. Regarding this, Ellen White states:

"The great obstacle both to the acceptance and to the promulgation of truth is the fact that, it involves inconvenience and reproach. This is the only argument against the truth which its advocates have never been able to refute. But this does not deter the true followers of Christ. These do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross..." Ellen G. White, The Great Controversy, page 460.

It is the substitution of the false for the true which constitutes the wine of Babylon mentioned in Revelation 17:2, 4, It is the substitution of the false for the true which she calls the "mark of her authority."

WILL YOU: ESCAPE THE WINE OF ROMAN BABYLON?
 OF THE THIRD ANGEL'S WARNING AGAINST THE MARK
 OF THE BEAST?
 KEEP THE TRUE FEASTS OF THE NEW COVENANT.

*"I saw the disappointment of the trusting ones, as they did not see their Lord at the expected time. It had been God's purpose to conceal the future and to bring His people to a point of decision...It was necessary that the people be brought to seek earnestly for a present preparation" * Ellen G. White, Early Intimacy, page 248.*

"Said my accompanying angel, 'They are again disappointed in their expectations. Jesus cannot yet come to earth. They must endure greater trials for His sake. They must give up errors and traditions received from men and turn wholly to God and His lord.'" Ellen G. White, Early Writings, page 243,

"Luther and his co-laborers accomplished a noble work for God; but, coming as they did from the Roman Church, having themselves believed and advocated her doctrines, it was not to be expected that they would discern all these errors...Most of them continued to observe the Sunday with other festivals, They did not, indeed, regard it as possessing divine authority, but believed that it should be observed as a generally accepted day of worship.

"There were some among them, however, who honored the Sabbath of the fourth commandment." Great Controversy, page 254, (1884 edition).

8. Since Ellen White states that the descent of the Holy Spirit is when the church is awakened to God's statutes and judgments, and since, with the outpouring of the latter rain, the Sabbath is to be proclaimed more fully, and since as I have shown above, that the feast statutes and judgments were given "that the obligations of the [fourth commandment of the] decalogue might be more fully understood and enforced," then why does it seem that our "independent historicist brethren" are resisting the Holy Spirit?

It seems to me that such lofty claims would be, in the fear of the Almighty, carefully examined by these dear brethren. Will you, dear brother, be noble as Michai'ah in Jeremiah 36:11-16? Will you not call for the princes to hear the word as is now being revealed by the unrolling of the scroll?

May the prophetic word of Yahweh be fulfilled. Amen.

IN CONCLUSION

Many ministries have stumbled as they have attacked the present truth of the annual Sabbaths/Holy Days -- those coming to mind at the moment include the "Firm Foundation" with Ron Spear; The Seventh-Day Adventist Reform Movement (both divisions); "Countdown Ministry" with Charles Wheeling; "Amazing Facts" with Joe Crews, and "Cherry Stone Press" with Ralph Larson. Other ministries have stumbled and fallen as they mounted virulent attacks against this truth: Marshall Grosboll, who preached a fire and brimstone message calling for the disfellowshipment of Adventist feast keepers and then crashed in his private aircraft the next day, dying himself along with his entire family; and John Osborne, for another example, who saw his high tech satellite uplink rig break down not once but twice, preventing him from broadcasting to the world his own special brand of fire and brimstone condemnation of festival observance. Shortly afterwards, his entire ministry crashed financially, and he personally crashed spiritually, right into the arms of the buyers and sellers of the souls of men who run structure Adventism.

Please, Brother Bob, in the interest of the Messiah (whom you personally insult, crucify afresh, and put to an open shame when you nail His appointed times to the cross), in the interest of your own soul, and the souls of those who are fed through your ministry -- PRAYERFULLY RECONSIDER your opposition to end-time annual Holy Day observance, so that you may receive Heaven's full blessing, rather than the lack of blessing and curses received by the Torah-defying ministries mentioned earlier. Truly it is as the Messiah stated in Matthew 21:44: "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it shall grind him to powder." Fall on this Stone and be broken, so the Stone does not need to fall on you and grind you to powder. Observance of the annual Holy Days is an essential part of the spiritual experience of all who will be translated without seeing death at the end of this age. It would be a shame if you and other sincere but misguided souls who are listening to you, would have to be laid to rest in order to reach the Kingdom of Heaven.

There is an invitation from Heaven to follow the Lamb wheresoever He goeth. Who is this Lamb? -- His name, Yahuwahshua (or short form Yahshua) will tell you. And where does He go? — His annual Holy Days will tell you, and will direct you in your follower's pilgrimage. It is my sincere prayer that you will respond positively to Heaven's invitation. Begin by setting your camp meeting dates on the divinely appointed times for the annual Holy Days of Yahuwah, and pray for guidance, mercy, wisdom, and the outpouring of the Ruach HaKodesh. Then it will in truth be said that (paraphrasing Numbers 6:24-27) "Yahuwah has blessed you and kept you. Yahuwah has made His face to shine upon you, and has been gracious unto you. Yahuwah has lifted up His countenance upon you, and given you peace. And your high priest Yahuwahshua has put his name upon you, and thus has blessed you with the ultimate blessing." HalelluYah!

Sincerely, your brother in Heaven's work of restoring divine institutions,
Ron Buhler - Bible Student (905-775-9172)

"Salvation is of the Jews (Yahudi)... we know what we worship." -Yahshua ha Mashiach
Yahchanan (John) 4:22