

September 17, 1999

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Dear Bob,

On page 8 of your *Cherith Chronicle* dated April-June, 1999, in your article entitled, "*Why Are We Seeing A Revival Of Keeping The Feast Days?*," you come to the conclusion that God's feast days were nailed to the cross because they pointed to the cross, and you state: "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."

Your conclusion that God's festivals pointed only forward to the cross, is diametrically opposed to the inspired writings of Ellen G. White which declare, that both the Feasts of Pentecost and Tabernacles, point forward to the great day of final ingathering!

"The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn but... it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. A. f that time the wicked will all be destroyed." —FJlen G. White, *Patriarchs and Prophets*, page 541.

"Fifty days from the offering of first fruits, came the Pentecost, called also the feast of harvest and the feast of weeks The feast of the harvest . . . celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering." —FJlen G. White, *Patriarchs and Prophets*, pages 540,541.

I hope that these two statements alone, convince you of your necessity to study this subject much deeper.

In your article you speak of hapax legomenon, graphon, cheirographon, tois dogmasin, and etymology. You quote Greek scholars such as Liddell, Scott, Moulton, Milligan and Robertson. As I read it I was reminded of the evil spirit who said to the seven sons of Sceva, the Jew and chief of the priests: "Jesus I know, and Paul I know; but who are ye?" - *Acts 19:14,15*.

Whatever happened to a plain, "Thus saith the Lord?" Should all the Greek scholars in the world outweigh a simple Scriptural command such as: "*Three times thou shall keep a feast unto me in the year*" (*Exodus 23:14*)? "We ought to obey God rather than men." — *Acts 5:29*. "I am the Lord, I change not." — *Malachi 3:6*.

If God's feasts were nailed to the cross, please answer the following questions:

Why did God include His Sabbath as the first of the seven feasts mentioned in *Leviticus 23:1-3*? Willing or not, you are at the very least a *partial feast-keeper*, since the Sabbath is the

only commandment that is both a commandment and a statute! IF WE. NAIL THE FEASTS TO THE CROSS, WE MUST ALSO NAIL THE SABBATH TO THE CROSS !

Why was the Holy Spirit poured out fifty two days after the cross, on the Feast of Pentecost— one of God's seven holy convocations, and a *statute* according to *Leviticus 23:21*?

Why did Jesus wait eighteen hundred and thirteen years after the cross, to enter the most holy place of the heavenly sanctuary and commence the Judgment of the Dead, precisely on October 22, 1844, the Feast of the Great Day of Atonement— one of God's seven holy convocations, and a *statute* according to *Leviticus 23:31*?

Why did Ellen G. White, speaking of the Feast of Tabernacles quoted above, prophesy "At that time the wicked will all be destroyed?"

Why did Zechariah, speaking of the THIRD coming of Christ (*Zech. 14:4, 5*), prophesy that for all eternity God's people will worship the King and keep the Feast of Tabernacles (*Zech. 14:16*)? Why did he prophesy the final plague that God will use to punish all those outside the Holy City (see also *Revelation 20:9*), who do not come up to keep the Feast of Tabernacles (*Zech. 14: 17-19*)?

Why was Ellen G. White never given an explanation for *Zechariah 14:16-19*? Why did she counsel us: "Well would it be for the people of God at the present time to have a Feast of Tabernacles." —Ellen G. White, *Patriarchs and Prophets*, pages 540,541.

Why are the festivals of Pentecost and Tabernacles called respectively the "feast of harvest" and the 'feast of ingathering" (*Exodus 23:16*)?

Why did Mrs. White write of Paul, twenty five years after the cross: "The Philippians were the most loving and truehearted of the apostle's converts, and during the eight days of the feast he enjoyed peaceful and happy communion with them" (*The Acts of the Apostles, pages, 390, 391*)?

Why, did Paul himself, speaking of the Feast of Unleavened Bread, command: "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." — *1 Corinthians 5:8*.

Why did Mrs. White write: "In the time of the end every divine institution is to be restored." —Ellen G. White, *Prophets and Kings*, page 678.

Why did you try to explain *Colossians 2:16*, when God's prophet herself never received one ray of light on this verse? Yet, in *The Great Controversy*, she presented the complete message of God's Sabbath^ including the Mark of the Beast, and she never resorted to *Colossians 2:16*.

Our understanding of "holyday" or "Sabbath days" in *Colossians 2:16* is based on man's opinion and tradition, and not on a "Thus saith the Lord"!

Contrary to what we believe as Seventh-day Adventists, these feasts or holy convocations" as they are called in *Leviticus 23*, are *statutes* which were not nailed to the cross. According to Mrs. White "they were to be binding upon men

in every age as long as time should last"

"In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern everyday life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon men in every age as long as time should last. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law." —Ellen G. White, *The Review & Herald*, May 6, 1875.

Mrs. White wrote the above forty years before her death, and yet there are those in the church today that would have us believe that "statutes" and "commandments" are one and the same.

"Men in this age of the world act as if they were at liberty to question the words of the Infinite, to review his decisions and statutes, indorsing, revising, reshaping, and annulling, at their pleasure . . . We are never safe while we are guided by human opinions; but we are safe when we are guided by a "Thus saith the Lord." " — Ellen G. White, *The Review and Herald*, February 21, 1899.

In Leviticus 23, God refers *four times* to His festivals or holy convocations as "statutes for ever in all your dwellings throughout your generations" (*verses 14, 21, 31, 41*), and commands in three different places (*Deuteronomy 16:16, Exodus 23:14-17, and Exodus 34:18-23*), that we observe them. "The Lord does not repeat things that are of no great consequence." —Ellen G. White, *Manuscript Releases*, Volume 8, page 413.

God's *statutes* were kept by Abraham 430 years before the ceremonial law was given to Moses (*Genesis 26:5*). Tithing is a "divinely ordained statute" (*Patriarchs and Prophets, page 525; Numbers 18:21-23*); the prohibition against eating fat or blood is a statute (*Leviticus 3:17*); the prohibition against drinking fermented wine is a statute (*Leviticus 10:9*); and the prohibition against eating unclean meats is a statute (*Leviticus 10:10, 11*).

Aren't we behaving like the Protestants who claim that only nine of the ten commandments are binding? If the statutes were nailed to the cross, should we stop tithing? Should we start disobeying the health reform? Why treat the feasts any different? They are nothing more than Camp meetings at God's appointed times.

Have you wondered why Psalm 119 is the longest? In Psalm 119, the word "statutes" is used 22 times, the word "commandments" is used 21 times, and the word "judgments" is used 18 times; they are all part of God's moral law.

Jesus descended upon Mount Sinai to declare all of His moral law, comprised of the ten commandments, the statutes (*which are even now kept in the side of the ark in the Most Holy Place*), and the judgments. However, the Hebrews only allowed Jesus to get as far as the ten commandments, and before He could proclaim His statutes, they said to Moses: "Speak thou unto us." —*Deuteronomy 5:27*. Then Jesus said to Moses:

"Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the

commandments, and the statutes and the judgments, which thou shall teach them.*" —*Deuteronomy 5:30, 31*.

"The same voice that spoke the sermon on the mount spoke to Moses from the pillar of cloud, enjoining obedience on the children of Israel: 'Thou art an holy people unto the Lord thy God . . . Thou shall therefore keep the commandments, *and the statutes*, and the judgments, which I command thee this day, to do them.' . . . These words came directly from the lips of Christ." — Ellen G. White, *The Review and Herald*, June 6, 1899.

In Colossians 2:16, Paul, under inspiration, used the word "holyday" not holidays; there is a tremendous difference! The word "holiday" is not found in the King James Version. It is man made; it refers to Christmas, Thanksgiving, New Year's day, Halloween, and the like. God's church would not conceive of nailing these to the cross!

"Holydays" are "holy convocations" and "binding upon men in every age as long a time should last." They are part of God's statutes, part of His moral law. Please notice how Mrs. White equates both terms below.

"The Scriptures declare that 'sin is the transgression of the law' (1 John 3:4), and that 'by the law is the knowledge of sin.' Romans 3:20. In order to see his guilt, the sinner must test his character by God's great standard of righteousness. To discover his defects, he must look into the mirror of the divine statutes," —Ellen G. White, *Spirit of Prophecy*, Volume 4, pages 297, 298.

God's festivals were called by Moses, "holy convocations," and by Paul, "holyday." They were called "camp meetings" by Mrs. White, only because of her Methodist background.

"A great work is to be accomplished by our camp meetings. The Lord has specially honored these gatherings, which He has called 'holy convocations,' " —Ellen G. White, *Testimonies For The Church*, Volume 6, page 70.

The Holy Spirit did not allow Daniel to fully understand what he wrote, "his wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself (*Prophets and Kings*, page 547). The same happened to Mrs. White with God's festivals, but the Holy Spirit made sure that not once, in all of her writings, did she equate God's "statutes" with the ceremonial law!

The words "holy convocation" or "holy convocations" are only mentioned eighteen times in the Bible. In each instance, they specifically refer to one of God's festivals.

Before you nail God's festivals to the cross, please read the 39 pages in volume 6 of the *Testimonies for the Church*, beginning at page 31 and entitled, "The Camp Meeting." Then read the 15 pages which follow entitled, "After the Camp Meeting."

She spoke so much on this subject that in the Index to the Writings of Ellen G. White, you will find 16 different sub-headings under Camp Meeting.

God's festivals are nothing more than Camp Meetings at God's appointed times! Are we at liberty to observe the Sabbath on Tuesday? Any convocations held at other than

God's appointed times cannot be termed HOLY! God hallowed the seventh day (Exodus 20:11); in like manner, He hallowed His holy convocations provided they are held at His appointed times!

"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....

"Let all who possibly can, 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 He will do for you that which you most need to have done. These camp meetings are of importance." —Ellen G. White, Chapter Title, "Convocations," *Testimonies For The Church*, Volume 2, pages 573-576.

Passover Pay Was Not A Holy Convocation. It Pointed Only To The Cross, And As The National Festival Of The Jews, It Passed Away Forever!

In all of the Spirit of Prophecy, there is only one incident that may indicate to the *superficial* reader that God's festivals were nailed to the cross.

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

Please notice that she did not say, "national festivals" (plural.) She applied it only to the Passover day, which was not a holy convocation!

How can we reconcile this statement with *The Acts of the Apostles*, pages 390, 391? Therein Mrs. White states: "At Philippi Paul tarried to keep the Passover. . . . The Philippians were the most loving and truehearted of the apostle's converts, and during the eight days of the feast he enjoyed peaceful and happy communion with them."

JL he answer is found in the gospel of Luke. "Now the feast of unleavened bread drew nigh, which is called the Passover." —*Luke 22:1*. Please note that Paul kept the feast for eight days, yet the feast of Unleavened Bread lasts only seven days (Leviticus 23:6-8). The fourteenth of the month, at even, the Passover lamb was sacrificed (Leviticus 23:5). At the end of the fourteenth day, in the evening (Exodus 12:6), the whole assembly ate of the Passover lamb (Exodus 12:6-8). That very night commenced the seven day *Feast of Unleavened Bread*, and it was that very night that the Hebrews came out of Egypt (Exodus 12:12,17).

The fourteenth day was not a holy convocation; the holy convocations took place on the fifteenth day (first day of the Feast) and on the twenty first day (the last day of the Feast). Jesus substituted the Passover lamb (killed on the fourteenth day) with the Lord's Supper. When Paul kept the eight days

of the feast with his converts, as Mrs. White states in *Acts of the Apostles*, pages 390,391, he observed the Lord's supper on the fourteenth day, and the Feast of Unleavened Bread from the fifteenth to the twenty first days!

When Mrs. White states that "the national festival of the Jews was to pass away forever," she could not have meant the Feast of Unleavened Bread; this would contradict not only Paul's counsel in 1 Corinthians 5:8, but also his practice of keeping it with his converts. Mrs. White understood this quite well and she wrote:

"On the fourteenth day of the month, at even, the Passover was celebrated, its solemn, impressive ceremonies commemorating the deliverance from bondage in Egypt, and pointing forward to the sacrifice that should deliver from the bondage of sin. W/ten the Saviour yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord's Supper was instituted as a memorial of the same event of which the Passover had been a type.

"The Passover was followed by the seven days' feast of unleavened bread. The first and the seventh day were days of holy convocation." —Ellen G. White, *Patriarchs and Prophets*, page 539.

"Besides these special religious feast days of gladness and rejoicing, the yearly Passover was to be commemorated by the Jewish nation." —Ellen G. White, Chapter Title, "Convocations," *Testimonies For The Church*, Volume 2, page 574.

JL he only thing that passed away was the practice of sacrificing the Passover lamb. The context of *The Desire of Ages*, page 652, reveals that the "sacrifice" was replaced with the Lord's supper; it does not mention anything of the other seven days. The context is very clear: "As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice."

I include some feast-keeping incidents in the New Testament for your review (*John 2:23; John 4:45; John 7:37; Acts 12:1-3 with its commentary in The Story of Redemption, page 292; Acts 20:6; Acts 2:1; Acts 20:16; 1 Corinthians 16:8; Acts 27:9 with its commentary on "fast" in 2 BC 106, 107.*)

Neither in the Scriptures or in the Spirit of Prophecy, will you find the words "statute" or "feast," even appearing in the same paragraph with the ceremonial law.

So what is the ceremonial law? It is nothing more than all the ordinances regarding the sacrificial services.

"Thus the apostle Paul . . . gave due honor to the ceremonial law, showing that Christ was the one who instituted the whole system of sacrificial service." —Ellen G. White, *The Review and Herald*, Volume 2, page 441, November 25, 1890.

You close your article with this quote: "The true believer who eagerly awaits his Lord's return will want to do nothing that would be an 'insult to Jehovah.' (5 BC 1139, 1140.)"

I have heard this text quoted by others who also imply that keeping these feasts would be an insult to Jehovah. Did you see anywhere in 5 BC 1139, 1140 or in the original source *The Review and Herald*, June 14, 1898, the words "feasts" or

"statutes" mentioned? OF COURSE NOT!

Your assumption that these feasts are part of the ceremonial law is totally without Biblical support. Please notice that the context deals with the sacrifices pointing to Jesus, the true Lamb. To continue the "rites" of sacrificing animals, would be an "insult to Jehovah."

"In this ordinance, Christ discharged His disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. These no longer possessed any virtue; for ifyja? was meeting *antitype in Himself*, the authority and foundation of all Jewish *ordinances that pointed to Him as the great and only efficacious offering* for the sins of the world....

"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." —Ellen G. White, *Seventh-day Adventist Bible Commentary*, Volume 5, pages 1139,1140.

Camp meetings an insult to Jehovah? Do these feasts point ONLY to Him "as the great and only efficacious offering," or do they serve another purpose?

"As a means of education an important place was filled by the feasts of Israel. In ordinary life the family was both a school and a church, the parents being the instructors in secular and in religious lines. But three times a year seasons were appointed" for social intercourse and worship . . .

"The journey to Jerusalem, in the simple, patriarchal style amidst the beauty of the springtime, the richness of midsummer, or the ripened glory of autumn, was a delight . . . As they journeyed, the experiences of the past, the stories that both old and young still love so well, were recounted to the Hebrew children. The songs that had cheered the wilderness wandering were sung. God's commandments were chanted, and, bound up with the blessed influences of nature and of *kindly human association*, they were forever fixed in the memory of many a child and youth. . . .

"By the devout in Israel, fully a month of every year was occupied in this way. It was a period free from care and labor, and almost wholly devoted, in the truest sense, to purposes of education." — Ellen G. White, *Education*, pages 41-43.

we not keep holy festivals unto God? Shall we not show that we have some enthusiasm in His service? . . . Let the school and the church henceforth have festivals of rejoicing unto the Lord." —Ellen G. White, *Counsels To Parents, Teachers, and Students*, page 371.

"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? . . . The world has many holidays, and men become engrossed with games, with horse races, with gambling, smoking, and drunkenness. They show plainly under what banner they are standing. They make it evident that they do not stand under the banner of the Prince of life, but that the prince of darkness rules and controls them. Shall not the people of God more frequently have holy convocations in which to thank God for His rich blessings?" —Ellen G. White, *Counsels To Parents, Teachers, and Students*, page 343.

The Truth About Colossians 2:16

Colossians 2:16 could never have been understood without understanding first the feasts. The writings of Mrs. White do not contain any comments on Colossians 2:16.

Incredibly enough, for one hundred and fifty years Protestants have been telling us that our explanation of this verse regarding "Sabbath days" is erroneous. Now, Seventh-day Adventists are using the same text to accuse feast-keepers of legalism.

The Seventh-day Adventist Church interprets Colossians 2:16 as you have, namely, that "Sabbath days" refers to the holy convocations mentioned in Leviticus 23. But if this is true, then what did Paul mean when he said in the same verse, "holyday"?

Does it make sense to you that Paul would write, "Let no man therefore judge you in meat, or in drink, or in respect of a holy convocation, or of the new moon, or of the holy convocation"? OF COURSE NOT!

The context of Colossians 2:16 makes it clear that the Colossian church was backsliding and being deceived by false Judaizing teachers. "As ye have therefore received Christ Jesus the Lord, so walk ye in him . . . Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." —*Colossians 2:6, 8*.

These false teachers were judging what the Colossians were eating and drinking during their observance of the Sabbath and holy convocations; they refused to accept the substitution of the Lord's supper, namely, unleavened bread and unfermented wine, for the sacrificial offerings. Paul encourages them with Colossians 2:16,17!

"The greatest difficulty Paul had to meet arose from the influence of Judaizing teachers. These made him much trouble by causing dissension in the church at Corinth. They were continually presenting the virtues of the ceremonies of the law, exalting these ceremonies above the gospel of Christ, and condemning Paul because he did not urge them upon the new converts." —Ellen G. White, *Selected Messages*, Book 1, page 236.

close study of the Bible reveals that "Sabbath days," in Colossians 2:16, refers to the weekly Sabbath, and "holyday," refers to God's "holy convocations" mentioned in Leviticus 23, His feasts, which are statutes and form part of God's Jewish Economy. A look at other versions makes this clear.

"Therefore let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths." —*New King James Version*.

"Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day." —*New International Version*.

"Therefore let no one sit hi judgment on you in matters of food and drink, or with regard to a feast day or a new moon or a Sabbath." —*The Amplified Bible*.

Please read Hebrews 10:1-9; it clearly reveals that only circumcision and the animal "sacrifices" were nailed to the cross. The Jews were to offer the same burnt offerings, meat offerings, drink offerings and sacrifices on the Sabbath as on the feast days (*1 Chronicles 23:31; 2 Chronicles 2:4; 2*

Ezekiel 45:17; Hosea 2:11).

The lamb which was sacrificed, represented Jesus the true Lamb of God. When Jesus died on the cross we discontinued the offering of sacrifices, but have continued worshipping on God's holy Sabbath. Should we treat the feast days any different?

What does Paul mean when he says: "Which are a shadow of things to come (Colossians 2:17)? It has been shown without question that the feasts "point forward," and therefore cannot be a "shadow of things to come." The only thing that pointed to the cross were the animal sacrifices.

In other words, Paul is saying, "Don't let these Judaizing teachers judge you in what you eat or drink at these feasts, or during the Sabbath, or during the New Moon. Jesus has died for you, He is the true Lamb of God. These false apostles are telling you to sacrifice a lamb, and they do not want to accept that all the lambs sacrificed, pointed to the true lamb of God. All of these animals were a shadow of things to come."

"The slaying of the Passover lamb was a shadow of the death of Christ." —Ellen G. White, *The Great Controversy*, page 399.

"As He now ate the Passover with His disciples, He put an end to the sacrifices which for four thousand years had been offered." — Ellen G. White, *Seventh-day Adventist Bible Commentary*, Volume 5, page 1139.

"When Christ on the cross cried out, 'It is finished,' the veil of the temple was rent in twain . . . This act signified to the heavenly universe, and to a world corrupted by sin, that a new and living way had been opened to the fallen race, that all sacrificial offerings terminated in the one great offering of the Son of God." —Ellen G. White, *Seventh-day Adventist Bible Commentary*, Volume 5, page 1109.

Forty years before her death, Mrs. White wrote: "These statutes were explicitly given to guard the ten commandments." Before the papacy could delete the second commandment and change the fourth to Sunday, the "guards" had to come down. This event took place in the Council of Nice in A.D. 325, thirty nine years before the Catholic Church enforced the first Sunday Law in the Council of Laodicea in A.D. 364. History reveals that for 325 years after the cross, all the Christians kept God's festivals.

Daniel saw this in vision when he prophesied, "he shall . . . think to change times and laws." —*Daniel 7:25*. What did Daniel mean by times? A look at other versions makes this clear.

"Think to change the times (of sacred feasts and holy days) and the law." —*Daniel 7:25 (Amplified Bible)*

"Thinking to change the feast days and the law." —*Daniel 7:25 (The New American Bible)*

"Change the set times and the law." —*Daniel 7:25 (NIV)*

"He will try to change their religious laws and festivals." —*Daniel 7:25 (Good News Bible)*

Now I Answer Your Question: "Why Are We Seeing A Revival Of Keeping The Feast Days?"

The answer is simple—Prophecy is being fulfilled! Ezekiel prophesied, "Then will I sprinkle clean water upon you, and ye shall be clean. . . . A new heart also will give you

. . . And I will put my spirit within you, and cause you to walk in my statutes." —*Ezekiel 36:25-27*.

Mrs. White quoted these exact words of Ezekiel and prophesied regarding God's statutes (of which His feasts form a part), the following:

"During the loud cry . . . the light of present truth will be seen flashing everywhere The Word declares:.... 'I will put My Spirit within you, and cause you to walk in My statutes.' This is the descent of the Holy Spirit, sent from God to do its office work

"As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see His statutes, and will write upon the hearts of the truly penitent His law." — Ellen G. White, *The Review & Herald*, "The Closing Work," October 13, 1904.

This is why Feast-keeping has become the most explosive topic not only in Adventism, but in other churches. Ask any evangelist, he will tell you that at each public meeting, someone will undoubtedly come up and ask, "What about God's feasts?"

During my tea years of distributing *The Great Controversy* world-wide, I have met people in Russia, India, Romania, Germany, France, Italy, Philippines, Chile, Mexico, and many other parts of the world who are keeping these feasts!

A urge you to take the time to "examine closely" this subject. The consequences of a wrong decision on this issue are fatal.

On October 22, 1844, on the Great Day of Atonement, began the work of investigation for the dead. Nobody knows when it will pass to the cases of the living, but we do know that the blotting out of sins for the 144,000 takes place while they are alive on earth. Both Peter and Mrs. White were shown that this work would take place before the second advent of our Lord.

"So in the time of trouble . . . their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance." —Ellen G. White, *Patriarchs and Prophets*, page 202.

"The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord . . . But the apostle Peter distinctly states that the sins of believers will be blotted out 'when the times of refreshing shall come from the presence of the Lord' (Acts 3:19)." —Ellen G. White, *The Great Controversy*, page 485.

Ezekiel 18:1-28 teaches that sins are not forgiven but only transferred to the heavenly Sanctuary to be blotted out in the future. Four times in this chapter Ezekiel talks about God's statutes (w. 9.17.19.21.)

"The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin: it would stand on record in the sanctuary until the final atonement....

"In the great day of final award, the dead are to be 'judged out of those things which were written in the books, according to their works.' Revelation 20:12. Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be

blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of atonement, or blotting out of sins, was represented by the services of the Day of Atonement—the cleansing of the earthly sanctuary." —Ellen G. White, *Patriarchs and Prophets*, pages 357,358.

'id you notice the words in bold above, "In the type"?

God's feasts are "types" which were fulfilled precisely on time at Pentecost and at the Great Day of Atonement when the Judgment of the Dead commenced on October 22,1844.

Now notice how Mrs. White was shown that the types which relate to the second advent, must be fulfilled at the time pointed out in the symbolic service!

"Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the 'cleansing of the sanctuary' must take place. This was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled.

"The slaying of the Passover lamb was a shadow of the death of Christ. . . . These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as 'the Lamb of God, which taketh away the sin of the world.' That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, 'the first fruits of them that slept,' . . .

"In like manner the types which relate to the SECOND ADVENT must be fulfilled at the time pointed out in the symbolic service." —Ellen G. White, *The Great Controversy*, pages 399,400.

We have already seen how the Feast of Tabernacles will be fulfilled; "at that time the wicked will all be destroyed" (*Patriarchs and Prophets*, page 541).

If Jesus waited 1,813 years to commence the Judgment of the Dead precisely on the Day of Atonement; if in the type, "this great work of atonement, or blotting out of sins, was represented by the services of the Day of Atonement," then it follows that the blotting out of sins will take place precisely at God's appointed time, during the feast of the final Great Day of Atonement!

How will we stand on that Great Day if we believe mat God's statutes, of which these feasts form a part, were nailed to the cross? This is a most serious subject. How serious?

"Satan claimed to be able to present laws which were better than God's statutes and judgments, and he was expelled from heaven. He has made a similar attempt upon earth." — Ellen G. White, *The Review and Herald*, Volume 2, page 404, June 17, 1890.

Serious enough for the Scriptures to declare: "Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood." -*Psalm 119:118*.

Serious enough for the Scriptures to declare that

"whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people." —*Leviticus 23:29*.

Regardless of the declaration by Greek scholars that these feasts were nailed to the cross, we do not need Greek to understand the very next verse: "Ye shah¹ do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings." —*Leviticus 23:31*.

J. he word "statutes" is used 131 times in the King James version. It would do you well to circle the word each time you see it; notice how applicable God's statutes will be to those living during the soon-coming *Time of Trouble!*

The promise "I will put none of these diseases upon thee" in *Exodus 15:26*, is only made to statute-keepers!

The promise "I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit," in *Levities 26:3, 4*, is only made to statute-keepers!

The blessings of *Deuteronomy 28*, are applicable to statute -keepers; the curses are applicable to statute-breakers (see verse 15)!

God's festivals are statutes which form part of the *Jewish Economy*. It is no wonder Mrs. White wrote:

"In the night season I was in my dreams in a large meeting, with ministers, their wives, and their children. I wondered that the company present was mostly made up of ministers and their families . . . Through the prophets, God has given a delineation of what will come to pass in the last days of this earth's history; and the Jewish economy is full of instruction for us. . . .

"All these things were closely studied by the company before me in my dream. Scripture was compared with Scripture, and application was made of the word of God to our own time." — Ellen G. White, *The Review and Herald*, February 4, 1902.

he teaching which has become so widespread, that the divine statutes are no longer binding upon men, is the same as idolatry in its effect upon the morals of the people. Those who seek to lessen the claims of God's holy law are striking directly at the foundations of the government of families and nations. Religious parents, failing to walk in His statutes, do not command their household to keep the way of the Lord. The love of God is not made the rule of life . . .

"A reformation in this respect is needed — a reformation which shall be deep and broad. Parents need to reform; ministers need to reform: they need God in their households." — Ellen G. White, *Patriarchs and Prophets*, page 143.

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