

The **Feast Days**

BY
VANCE FERRELL

**The most complete coverage of the
subject available anywhere.**

***386 Bible and Spirit of Prophecy
quotations or references.***

**The Statutes, Feast Days, and other
ceremonies: Which ones are still
valid?**

***Here is the information you have been
looking for!***

**What are we permitted to do? What are
we required to do? What are we
forbidden to do?**

The answers are in this book.



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The Feast Days

by Vance Ferrell

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About the cover: A major event occurred at the moment that Christ died on the cross.

“Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.”—*Matthew 27:50-51 (Mark 15:38, Luke 23:45).*

The entire ceremonial system of types had suddenly, dramatically ended. God Himself drew near and clearly showed His decision in the matter.

“ ‘In the midst of the week He shall cause the sacrifice and the oblation to cease.’ Dan. 9:27. In the spring of A.D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed.”—*Desire of Ages, 233.*

“When Christ upon the cross cried out, ‘It is finished’ (John 19:30), and the veil of the temple was rent in twain, the Holy Watcher declared that the Jewish people had rejected Him who was the antitype of all their types, the substance of all their shadows.”—*Desire of Ages, 709.*

No longer was the earthly ceremonial ordinances needed, for now there is a living way into the holy place, in heaven where Jesus is (Hebrews 10:20).

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Contents

— PART ONE —

LAWS GIVEN THROUGH MOSES WHICH ARE REQUIRED TODAY

- The Ten Commandments 5
- The Moral Statutes and Judgments 7
- The Tithe Law 13
- The Health Laws 14
- The Agriculture Laws 16
- Our Covenant with God 18

— PART TWO —

ATTENDANCE AT CAMP MEETINGS OF REJOICING

- A Recommendation 22

— PART THREE —

LAWS GIVEN THROUGH MOSES WHICH WERE ABOLISHED AT THE CROSS

- The Sacrificial Services Ended
at Calvary 28
- The Feast Days: 21 Facts 29
- The Ceremonies Abolished
at the Cross 38
- The Civil Laws 49
- Other Jewish Ordinances 50
- The Whole System 51
- Circumcision 52

— PART FOUR —**ADDITIONAL INFORMATION**

The Council at Jerusalem	55
Can We Keep the Ceremonial Laws Spiritually?	60
Can We Keep the Feast Days Spiritually?	62
Preparing to Keep the Feast Days	63
A Basic Requirement at Each Feast	64
The Importance of Exact Obedience	65
25 Errors Which Are Being Taught!	67
The Feasts in Type and Antitype	87
Identity of the 144,000	91
Beware of Speculation	98
The Rituals Replaced	
by the Lord's Supper	99
Ceremonial Laws Were National Laws	100
Which Laws Are Mosaic?	102
Paul Speaks to the Galatians	103
Judaizing Christians	104
Ceremonialism	114
Paul and the Ceremonial Law	116
This is Our Feast Today	120
Conclusion	121
Postscript: Under Attack	124
For Further Study	127

“It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.”
—Hebrews 9:23-24

The Feast Days

-PART ONE-

LAWS GIVEN THROUGH MOSES WHICH ARE REQUIRED TODAY

THE TEN COMMANDMENTS

The Moral Law of Ten Commandments was repeated by God to His people at Mount Sinai. It was not first given to them there. The Ten Commandments stand above and apart from every other rule and regulation.

Through the enabling grace of Christ, we must obey this law.

“When the law was spoken, the Lord, the Creator of heaven and earth, stood by the side of His Son, enshrouded in the fire and the smoke on the mount. **It was not here that the law was first given;** but it was proclaimed, that the children of Israel, whose ideas had become confused in their association with idolaters in Egypt, might be reminded of its terms, and understand what constitutes the true worship of Jehovah.”—1 Bible Commentary, 1103-1104.

“Adam and Eve, at their creation, had a knowledge of the law of God. It was printed on their hearts, and they understood its claims upon them.”—*1 Bible Commentary, 1104.*

“The law of God existed before man was created. It was adapted to the condition of holy beings; **even angels were governed by it.** After the fall, the principles of righteousness were unchanged. **Nothing was taken from the law; not one of its holy precepts could be improved. And as it has existed from the beginning, so will it continue to exist throughout the ceaseless ages of eternity.** ‘Concerning thy testimonies,’ says the psalmist, ‘I have known of old that Thou hast founded them forever.’”—*1 Bible Commentary, 1104.*

“The ten commandments, Thou shalt, and Thou shalt not, are ten promises, assured to us if we render obedience to the law governing the universe. ‘If ye love Me, keep My commandments.’ Here is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined.”—*1 Bible Commentary, 1105.*

“The ten holy precepts spoken by Christ upon Sinai’s mount were the revelation of the character of God, and made known to the world the fact that He had jurisdiction over the whole human heritage. That law of ten precepts of **the greatest love that can be presented to man** is the voice of God from heaven speaking to the soul in promise, ‘This do, and you will not come under the dominion and control of Satan.’ There is not a negative in that law, although it may appear thus. It is DO, and Live.”—*1 Bible Commentary, 1105.*

THE MORAL STATUTES AND JUDGMENTS

There are *very, very few instances in which the Spirit of Prophecy says we should obey other laws given through Moses. But there are some which we must obey.* We will try to quote most of these statements here.

The “Statutes and Judgments” are special moral rules of conduct, which explain in more detail some of the principles of the Ten Commandments. Most of these regulations concern our relations with one another.

They are also called “judgments” because the judge was to decide the punishment for offenses of this sort.

“These laws were called judgments, both because they were framed in infinite wisdom and equity **and because the magistrates were to give judgment according to them.** Unlike the Ten Commandments, they were delivered privately to Moses, who was to communicate them to the people.”—*Patriarchs and Prophets*, 310.

In the following passage, we are told exactly what kind of regulations these are.

Notice that the following statements are about moral conduct statutes. None of them are commandments requiring the observance of feast days.

“In consequence of continual transgression, the moral law [the Ten Commandments] was repeated in awful grandeur from Sinai.

“Christ [also] gave to Moses religious precepts which were to govern the everyday life. These statutes were explicitly given to guard the Ten Commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon 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 . .

“The statutes and judgments specifying the duty of man to his fellow men were full of important instruction, defining and simplifying the principles of the moral law, for the purpose of increasing religious knowledge, and of preserving God’s chosen people distinct and separate from idolatrous nations. The statutes concerning marriage, inheritance, and strict justice in dealing with one another were peculiar and contrary to the customs and manners of other nations, and were designed of God to keep His people separate from other nations.

“The necessity of this, to preserve the people of God from becoming like the nations who had not the love and fear of God, is the same in this [present] corrupt age, when the transgression of God’s law prevails and idolatry exists to a fearful extent. If ancient Israel needed such security, we need it more, to keep us from being utterly confounded with the transgressors of God’s law. The hearts of men are so prone to depart from God that there is a necessity for restraint and discipline.”—*Review and Herald, May 6, 1875.*

In the complete article from which the above excerpt is taken, the first two paragraphs are about the importance of the *moral law* of Ten Commandments. **Next is introduced the ceremonial laws**

of sacrifices, and it is pointed out that this is separate from the moral law. (Elsewhere, the Spirit of Prophecy speaks about some of the feast days as part of the ceremonial laws.)

Then, in the above quotation, we are told about a third category of laws, called **the statutes and judgments, which, we are told, are not part of the moral law nor part of the ceremonial laws.** Next, as quoted above, we are told that **these statutes help explain some details about the moral law.**

(In addition to the statutes, many other details about the Ten Commandments are explained in *Patriarchs and Prophets*, 305-309,—as well as all through the Bible and Spirit of Prophecy!)

What are these statutes and judgments? They are basically given in their entirety in Exodus 21 and 22.

These statutes and judgments were given to explain how to treat one another. They apply to *marriage, inheritance, serious quarrels, injury by man or beast, theft, fornication, care for widows and orphans, and justice in business affairs.*

Ellen White quotes some of these moral statutes and gives an example of how they should be obeyed:

“**Thou shalt not oppress** a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates; at his day shalt thou give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee.’ **Thou shalt not de-**

fraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until morning.'

"The Lord Jesus gave these commandments from the pillar of cloud, and Moses repeated them to the children of Israel and wrote them in a book, that they might not depart from righteousness. We are under obligation to fulfill these specifications; for in so doing we fulfill the specifications of the law of God. If a brother who has labored disinterestedly for the cause of God becomes enfeebled in body and is unable to do his work, let him not be dismissed and be obliged to get along the best way he can. Give him wages sufficient to support him; for remember he belongs to God's family, and that you are all brethren."—*Review, December 18, 1894.*

Deuteronomy 27:11 to 28:68 contain the blessings and the curses—which include some of the moral statutes we are to obey. Read them! We are told that we should read and obey these warnings:

"Here are stated plainly the blessings of obedience. **These directions, which the Lord gave to His people, express the principles of the law of the kingdom of God; and they are made specific, so that the minds of the people may not be left in ignorance and uncertainty.** These scriptures present the never-ceasing obligation of all whom God has blessed with life and health and advantages in temporal and spiritual things. The message has not grown weak because of age. God's claims are just as binding now, just as fresh in their importance, as God's gifts are fresh and continual.

"Lest any should forget these important directions, Christ has repeated them with His own voice. He calls His followers to a life of consecra-

tion and self-denial. He says: 'If any man will come after Me, let him deny himself, and take up his cross, and follow Me.' This means what it says. Only by self-denial and self-sacrifice can we show that we are true disciples of Christ."—*Review*, December 25, 1900.

The moral principles given us, so clearly in Deuteronomy, must be obeyed today. *We should frequently read that book!*

"The principles set forth in Deuteronomy for the instruction of Israel are to be followed by God's people to the end of time. True prosperity is dependent on the continuance of our covenant relationship with God. Never can we afford to compromise principle by entering into alliance with those who do not fear Him.

"There is constant danger that professing Christians will come to think that in order to have influence with worldlings, they must to a certain extent conform to the world. But though such a course may appear to afford great advantages, it always ends in spiritual loss."—*Prophets and Kings*, 570.

Here are three additional statements about the statutes and judgments:

"The instructions given to Moses for ancient Israel, with their sharp, rigid outlines, **are to be studied and obeyed by the people of God today.**"—*I Bible Commentary*, 1103.

"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.”—*1 Bible Commentary*, 1104.

“The law of types reached forward to Christ. All hope and faith centered in Christ until type reached its antitype in His death. **The statutes and judgments, specifying the duty of man to his fellowmen, were full of important instruction, defining and simplifying the principles of the moral law,** for the purpose of increasing religious knowledge, and of preserving God’s chosen people distinct and separate from idolatrous nations. Notice again that nothing is here said about keeping the feast days.

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

Very little is mentioned in the Spirit of Prophecy about the statutes and judgments. The above quotations include nearly every statement of significance about them.

Yet, although not mentioned very much, they are still important; for they spell out moral principles

of conduct toward one another, which we should obey.

But “statutes” do not only refer to the moral judgments in Exodus 21 and 22. **The words, “statutes” and “judgments,” are also used elsewhere in the Bible to indicate the Ten Commandments. So when you read about “statutes” or “judgments,” it may be talking about the Moral Law in Exodus 20:3-17,** not the explanatory statutes in the next two chapters: 21 and 22.

An example of this will be found in Psalm 119. In its 176 verses, we continually find one or the other of six different Hebrew words for the law of God. The descriptions never once speak about animal sacrifices nor mention any Levitical practices. Neither do they mention any of the statutes and judgments in Exodus 21 to 23. The lengthy chapter seems to be referring exclusively to the moral law of Ten Commandments.

THE TITHE LAW

Like the Ten Commandments, the principle of tithing was given to God’s people before the time of Moses. The first mention of it is when Abraham paid tithes to Melchizedek (*Gen 14:20; 28:22*).

Additional information about tithing was given during the wilderness wandering (*Lev 27:30-32, etc.*).

Both Christ and Paul tell us we should pay it today. Here are these statements:

“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier [matters] of the law, judgment, mercy, and faith: **these ought ye to have done**, and not to leave the other undone.”—*Matthew 23:23 (Luke 11:42 nearly the same)*.

“And here men that die receive tithes; **but there He receiveth them**, of whom it is witnessed that He liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.”—*Hebrews 7:8-9. (Tithes paid here are received by Christ.)*

The tithe is specifically named in the New Testament as of continued obligation. But there is no such obligation—no definite requirement—that we must keep the feast days after Calvary.

THE HEALTH LAWS

We are definitely told that we must obey the Health Laws and the Physical Laws governing our bodies. Here is some information about them:

Carefully reading through everything on the subject, we find that, while some principles are given in the Bible, we must also use common sense.

In the early 1960s, the present writer went through the entire Bible in order to specifically locate every passage dealing with health and healing. You will find them (most are quoted) in our book, *Medical Missionary Manual*, as follows: “The Health Message as It is Found in the Bible,” pp. 368-377. “Medical Missionary Work as It is Found in the Bible,” pp. 377-396. “Health and Medical Missionary Stories in the Bible,” pp. 396-399. “Health and

Medical Missionary Texts," pp. 399-411. "Divine Healing as Found in the Bible," pp. 411-416.

Here are several important statements on these laws. You will find the complete collection of 36 quotations on pp. 26-28 of the present author's book, *The Natural Remedies Encyclopedia (Fourth Edition)*.

"The transgression of physical law is the transgression of God's law. Our Creator is Jesus Christ. He is the author of our being. He has created the human structure. **He is the author of the physical laws, as He is the author of the moral law.** And the human being who is careless and reckless of the habits and practices that concern his physical life and health, sins against God."—*Counsels on Diet and Foods*, 43 (*cf. Ministry of Healing*, 131).

"God's law is written by His own finger upon every nerve, every muscle, every faculty which has been entrusted to man."—*Spalding and Magan's Manuscript Testimonies of Ellen White*, 40.

"Health, strength, and happiness depend upon immutable laws; but these laws cannot be obeyed where there is no anxiety to become acquainted with them."—*Healthful Living*, 18.

"The Lord has made it a part of His plan that man's reaping shall be according to his sowing."—*Healthful Living*, 25 (*Letter, May 19, 1897*).

"To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message to prepare a people for the coming of the Lord."—*3 Testimonies*, 161 (*Counsel on Diet and Foods*, 69).

"There are many ways of practicing the healing art, but there is only one way that Heaven

approves. God's remedies are the simple agencies of nature that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God are remedies for the want of which thousands are dying; yet these remedies are going out of date because their skillful use requires work that the people do not appreciate."—5 *Testimonies*, 443.

"It is the duty of every human being, for his own sake and for the sake of humanity, to inform himself or herself in regard to the laws of organic life, and conscientiously to obey them . . . **It is the duty of every person to become intelligent in regard to disease and its causes.**"—*Healthful Living*, 19 (*Letter*, December 4, 1896).

For much, much more information on this subject, we recommend the following two books: *The Medical Missionary Manual* and *The Natural Remedies Encyclopedia*; both of which may be purchased from us.

THE AGRICULTURE LAWS

There is not a lot of specific instruction in the Bible on this subject, and nearly all of it is referenced below. **Most of the Spirit of Prophecy statements consist of passing comments** about the agricultural work that should be done in our blueprint schools and by our people. Most are about the importance of improving the soil, the health benefits of working the soil, and the need to not let it so engross the mind that there is no time for missionary work.

In order to learn still more about health and agricultural principles, it will be necessary to do careful study in other sources, of which there are many.

Here is one of the few statements about the Agriculture Laws given through Moses:

“Men were to cooperate with God in restoring the diseased land to health, that it might be a praise and a glory to His name. And as the land they possessed would, if managed with skill and earnestness, produce its treasures, so their hearts, if controlled by God, would reflect His character . . .

“In the laws which God gave for the cultivation of the soil, He was giving the people opportunity to overcome their selfishness and become heavenly-minded. Canaan would be to them as Eden if they obeyed the Word of the Lord. **Through them the Lord designed to teach all the nations of the world how to cultivate the soil** so that it would yield healthy fruit, free from disease. The earth is the Lord’s vineyard, and is to be treated according to His plan. Those who cultivated the soil were to realize that they were doing God service. They were as truly in their lot and place as were the men appointed to minister in the priesthood and in work connected with the tabernacle.”—*1 Bible Commentary, 1112.*

In all our agricultural work, we should acknowledge God as the one who provides for us:

“But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, **Let us now fear the Lord our God, that giveth rain, both the former and the latter, in His season: He reserveth unto us the appointed weeks of the harvest.** Your iniquities have turned away these things, and your sins have withholden

good things from you.”—*Jeremiah 5:23-25.*

Here is where you can learn a little more about Bible principles concerning agriculture: *Ex 22:5-6; 34:21 (20:9; 28:12; Deut 5:13-14); 34:22; Lev 19:9-10, 19, 23-25; 25:2-28; Deut 22:9-10; 23:24-25 (Matt 12:1); 24:19-20. Also Prov 3:9-10; 27:23-27; Eccl 5:9; Isa 28:24-28; Matt 13:37; 2 Cor 9:6; Gal 6:7.*

“Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon. Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health. Our youth need an education in felling trees and tilling the soil as well as in literary lines.”—*6 Testimonies, 179.*

“As a relaxation from study, occupations pursued in the open air, and affording exercise for the whole body, are the most beneficial. **No line of manual training is of more value than agriculture.** A greater effort should be made to create and to encourage an interest in agricultural pursuits . . . In the study of agriculture, let pupils be given not only theory, but practice. While they **learn what science can teach in regard to the nature and preparation of the soil, the value of different crops, and the best methods of production,** let them put their knowledge to use. Let teachers share the work with the students, and show what results can be achieved through skillful, intelligent effort.”—*Education, 219.*

OUR COVENANT WITH GOD

The Covenant of Redemption was first made

with mankind in the Garden of Eden, immediately after the fall of Adam and Eve.

Through the enabling grace of Christ, we must obey this covenant agreement or we will perish.

It has been claimed by some that the Mosaic laws were part of the covenant that God has made with us. That is not true. Careful study into the matter reveals that **God's covenant with mankind is founded solely on the Ten Commandments and obedience to them.**

Keep in mind that **only the Ten Commandments were placed in the ark.** *No other regulations were put in there.* This fact is so important it is mentioned three times in Scripture (*Ex 40:20; 1 Kgs 8:9; Heb 9:4*).

In Deuteronomy 5, **the Ten Commandments are called "the covenant"** and then quoted. ***This is why the ark of the covenant has that name! It contains the moral law, which is the covenant.***

The other laws (including the Statutes and Judgments), plus the sacrificial and feast day regulations, were placed alongside, just outside the ark (*Deut 31:24-26*).

"The ceremonial law was thus given to Moses, and by him written in a book. But the law of Ten Commandments spoken from Sinai had been written by God Himself on the tables of stone, and was sacredly preserved in the ark."—*Patriarchs and Prophets*, 365.

Here are the references so you can look them up: **The Ten Commandments, written by the finger of God (*Ex 31:18*) on solid, enduring rock (*Ex 24:12; 34:1*) were reverently placed into the ark**

(Ex 40:20; 1 Kgs 8:9; Heb 9:4). **But all of the “ceremonial laws,” written on perishable paper or animal skins (Col 2:14), were kept outside the ark (Deut 31:24-26).**

Here are several statements about the law of God, as it relates to the covenant of redemption:

“The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. **The Lord talked with you face to face** in the mount out of the midst of the fire, (I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount;) saying, **‘I am the Lord thy God,** which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before Me . . .’ ” — *Deuteronomy 5:2-7.*

“The covenant that God made with His people at Sinai is to be our refuge and defense. The Lord said to Moses: ‘. . . Now therefore, **if ye will obey My voice indeed, and keep My covenant,** than ye shall be a peculiar treasure unto Me above all people . . . And all the people answered together, and said, All that the Lord hath spoken we will do’ [Ex 19:3-8]. **This covenant is of just as much force today** as it was when the Lord made it with ancient Israel.”—*I Bible Commentary, 1103.*

“This is the pledge that God’s people are to make in these last days. Their acceptance with God depends on a faithful fulfillment of the terms of their agreement with Him. **God includes in His covenant all who will obey Him.** To all who will do justice and judgment, keeping their hand from doing any evil, the promise is, ‘Even unto them will I give in

Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off' [Ex 19:7-8].”—*1 Bible Commentary*, 1103.

“The requirement under the covenant of grace is just as broad as the requirement made in Eden—**harmony with God’s law**, which is holy, just, and good.”—*Christ’s Object Lessons*, 391.

“The law of God, which was the condition of the divine covenant with Abraham, was regarded by Esau as a yoke of bondage.”—*Patriarchs and Prophets*, 178.

“If he [Aaron] had unswervingly maintained his own allegiance to God, if he had cited the people to the perils of Sinai, **and had reminded them of their solemn covenant with God to obey His law**, the evil would have been checked.”—*Conflict and Courage*, 98.

Chapter 32 of Patriarchs and Prophets, entitled “The Law and the Covenants” (pp. 363-373), explains the relationship of the law to the covenant of redemption in great detail.

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

—*Hebrews 4:14-16*

- PART TWO -
ATTENDANCE AT
CAMP MEETINGS
OF REJOICING

A RECOMMENDATION

The Feast of Tabernacles was, for the Hebrews, a time for rejoicing that they were God's obedient people and that He cared for them and intended to save them.

Anciently, it was the only gathering after the final harvest had been brought into the storehouse.

"This was the last feast of the year and came ordinarily in the early or middle part of our October, after the harvest was over and the fruit gathered. It was a joyous occasion for all . . . It was altogether the most happy occasion of the year, when friends and neighbors renewed communion and dwelt together in love and harmony."—*M.L. Andreasen, The Sanctuary Service, pp. 221, 222.*

We are urged by the Spirit of Prophecy to hold gatherings and camp meetings where we rejoice in the blessings of God. But we are not told to hold actual Feasts of Tabernacles. The actual feast required the offering of blood sacrifices throughout the eight days of the gathering.

"Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn

assembly; and ye shall do no servile work therein.”—
Leviticus 23:36.

We are encouraged to hold gatherings for rejoicing. This counsel is given as a recommendation, not as a command.

This is the only gathering of which the Spirit of Prophecy says “*well would it be*” for the people of God to observe something like this today.

We are not told that the gathering *must be kept*, nor are we told that it should only be kept at a certain time in the year. Nor are we told that there need only be one such meeting in a year’s time or that it could not be held every other year.

But we are encouraged to gather together, to know and express the happiness which was anxiously felt at the Feast of Tabernacles.

The instruction in regard to this is very specific and clear, and the entire passage includes a thorough presentation of the entire reason for this gathering. Here is this complete, lengthy quotation:

“In the seventh month came the Feast of Tabernacles, or of ingathering. **This feast acknowledged God’s bounty** in the products of the orchard, the olive grove, and the vineyard. **It was the crowning festal gathering of the year.** The land had yielded its increase, the harvests had been gathered into the granaries, the fruits, the oil, and the wine had been stored, the first fruits had been reserved, and now the people came with their tributes of thanksgiving to God, who had thus richly blessed them.

“This feast was to be pre-eminently an occasion of rejoicing. It occurred just after the great Day of Atonement, when the assurance had been

given that their iniquity should be remembered no more. At peace with God, they now came before Him to acknowledge His goodness and to praise Him for His mercy. **The labors of the harvest being ended,** and the toils of the new year not yet begun, **the people were free from care, and could give themselves up to the sacred, joyous influences of the hour.** Though only the fathers and sons were commanded to appear at the feasts, yet, so far as possible, all the household were to attend them, and to their hospitality the servants, the Levites, the stranger, and the poor were made welcome.

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

“The first day was a holy convocation, and to the seven days of the feast an eighth day was added, which was observed in like manner [Lev 23:35-36].

“At these yearly assemblies the hearts of old and young would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the ties that bound them to God and to one another. ***Well would it be for the people of God at the present time to have a Feast of Tabernacles—a joyous commemoration of the blessings of God to them.*** As the children of Israel celebrated the deliverance that God had wrought for their fathers, and His miraculous preservation of them during their journeyings from Egypt, **so should we gratefully call to mind the various ways He has devised for bring-**

ing us out from the world, and from the darkness of error, into the precious light of His grace and truth.

“With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon the annual feasts. This example of devotion to God should emphasize the importance of religious worship and the necessity of subordinating our selfish, worldly interests to those that are spiritual and eternal. **We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of His Word lose their vividness and importance in our minds.** Our hearts cease to be enlightened and aroused by the sanctifying influence, and we decline in spirituality. In our intercourse as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself is not filling the position that God designed he should. We are all children of one Father, dependent upon one another for happiness. The claims of God and of humanity are upon us. It is the proper cultivation of the social elements of our nature that brings us into sympathy with our brethren and affords us happiness in our efforts to bless others.

“The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, **it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering,** when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, **and to gather the wheat into His garner.** At that time the wicked will all be destroyed. They will become ‘as though they had

not been.' Obadiah 16. And every voice in the whole universe will unite in joyful praise to God. Says the revelator, 'Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.' Revelation 5:13.

"The people of Israel praised God at the Feast of Tabernacles, as they called to mind His mercy in their deliverance from the bondage of Egypt and His tender care for them during their pilgrim life in the wilderness. **They rejoiced also in the consciousness of pardon and acceptance, through the service of the day of atonement, just ended.**

"But when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan, forever delivered from the bondage of the curse, under which 'the whole creation groaneth and travaileth in pain together until now' (Romans 8:22), **they will rejoice with joy unspeakable and full of glory.** Christ's great work of atonement for men will then have been completed, and their sins will have been forever blotted out."—*Patriarchs and Prophets*, 540-542.

The above wording indicates that this is not a command but a very special recommendation,—and not one to be lightly disregarded; for attending such a gathering will be for our blessing, and the blessing of those with whom we fellowship.

The passage just quoted is obviously referring to camp meetings, or similar gatherings, when done in the right spirit, among believing brethren and sisters, and when earnest prayer and thanksgiving is offered and earnest study of God's Word is made.

Both Ellen and James White used the phrase, "Feast of Tabernacles," as a synonym for a camp meeting gathering, an evangelistic effort, or just plain happy living. Nowhere was it presented as a requirement commanded by God, which we must do on pain of sin. Here are three quotations which will show this.

The first two statements refer to camp meetings in the winter, not in October when it was anciently commanded that the Feast of Tabernacles be held:

"Well would it be for us to have a feast of tabernacles."—*Review, November 17, 1885.*

"Shall we not gather our forces together, and come up to the feast of tabernacles? . . . Therefore come to the camp meeting, even though you have to make a sacrifice to do so."—*Bible Echo, December 8, 1893 (an evangelistic effort).*

The following statement is about making your daily life filled with thankfulness—all apart from attending any meetings:

"Then shall your life henceforth be a continual Feast of Tabernacles, a continual thank offering."—*18 Manuscript Releases, 270.*

James White wrote this about a particular camp meeting:

"These annual feasts of tabernacles are gatherings of the greatest importance."—*Signs, June 8, 1876.*

(For more information about the ancient Feast of Tabernacles, see *2 Chron 8:13; Ezra 3:4; Zech 14:16, 18-19; Jn 7:2. Also see Ex 23:16; Lev 23:34-36, 39-43; Deut 16:13-15; 31:10-13.*)

- PART THREE -
LAWS GIVEN
THROUGH MOSES
WHICH WERE ABOLISHED
AT THE CROSS

THE SACRIFICIAL SERVICES
ENDED AT CALVARY

Every Mosaic service at the tabernacle or Temple (all the Levitical services, including the Feast of Tabernacles, were held there) came to an end when Christ died.

“When type met antitype in the death of Christ, the sacrificial offerings ceased. The ceremonial law was done away.”—*Review, June 26, 1900.*

“Paul’s hearers were made to understand that the Messiah, for whose advent they had been longing, had already come; that His death was the antitype of all the sacrificial offerings.”—*Acts of the Apostles, 246.*

“All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. **Type has met antitype in the death of God’s Son. The great sacrifice has been made.** The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshipers: There is now an end to all sacrifices and offerings for sin.”—*Desire of Ages, 757.*

“With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease.”—Great Controversy, 327-328.

THE FEAST DAYS: 21 FACTS

These consisted of seven annual feasts, each of which was held at the Temple in Jerusalem. Each of the feasts was centered around the special sacrifices offered during it. The feasts cannot be separated from their specified offerings. Here are these feasts:

The **Passover** was held in the evening in the middle of the first month of the religious year. It is discussed in detail in *Exodus 12:1-28*, when it was first given.

The **Feast of Unleavened Bread**. The day after the Passover was the Feast of Unleavened Bread. It was held immediately following the Passover supper, which occurred the preceding night. This feast was held at the beginning of the barley harvest (*Lev 23:5-14*), the first harvest of the year.

The **Feast of First Fruits** was also held in connection with the Passover (*Lev 23:10-14*), and occurred on the day after the Feast of Unleavened Bread began. A wave sheaf of grain (the first fruits of the barley harvest) was waved. After that, the barley harvest began out in the fields.

The **Feast of Weeks** (also called **Pentecost**, which means “fiftieth”) was held 50 days later, and cel-

ebredated the season of the wheat harvest (*Ex 34:22*). As soon as it ended, the wheat harvest began.

The **Feast of Trumpets**, on the first day of the seventh month (*Lev 23:24-25*), was the civil New Year's Day. (The Israelites had two calendars.)

The **Day of Atonement** was held on the tenth day of the seventh month (*Lev 23:27-32*). On this day, the Israelites were to "afflict" their souls in preparation for this special cleansing (*Lev 16*).

The **Feast of Ingathering** (also called the **Feast of Booths**, but more frequently called **the Feast of Tabernacles**) was held for eight days in the middle of the seventh month, at the close of the olive and fruit harvest (*Lev 23:34-44; Deut 16:13*).

Does God require that we keep any or all of these feast days today? Here is the answer:

First, we are never told anywhere that, after Calvary, we should keep them. Never are any of them commanded by God. **There is no definite passage, either in the Bible or Spirit of Prophecy, which tells us we should keep any of the feast days.** (The present writer has searched the entire E.G. White CD-Rom for such a passage and could not find it. Even the statement, quoted earlier, about attending *camp meetings of rejoicing*, is a recommendation not a command.)

Second, the regulations for the feasts required that each one be kept at the Temple in Jerusalem. That could no longer be done after A.D. 70, and therefore the Jews have never kept the feasts since then. Because the feasts were required to be observed at the temple, they could not be kept dur-

ing the Babylonian captivity—or after A.D. 70.

“Paul . . . fully comprehended the difference between a living faith and a dead formalism. Paul still claimed to be one of the children of Abraham, and kept the Ten Commandments in letter and in spirit as faithfully as he had ever done before his conversion to Christianity. But **he knew that the typical ceremonies** [conducted at the Temple in Jerusalem] **must soon altogether cease, since that which they had shadowed forth had come to pass,** and the light of the gospel was shedding its glory upon the Jewish religion, giving a new significance to its ancient rites.”—*Story of Redemption*, 306.

Third, observance at the feasts requires blood offerings during the feasts at the Temple. Jews today are not able to properly keep the Passover, because they do not have the Temple—and at the only place where it can be located: the Temple Mount in Jerusalem. Therefore, they cannot offer the animal sacrifices. (Jews try to substitute by individually having a family meal in their home, at the beginning of which, the father swings a dead chicken over his head; and then the family eats it! They never sacrifice lambs or goats, as required at the feasts and other Levitical services.)

Fourth, blood offerings are also required at the Feast of Tabernacles! Sacrificial blood offerings had to be offered during each of the eight days of the Feast of Tabernacles.

“The fifteenth day of this seventh month shall be **the feast of tabernacles** for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work therein. **Seven days ye shall offer an offering made by fire unto the Lord:**

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

Fifth, The feasts were an integral part of the sacrificial system! They could not be separated. At every yearly feast, animals were sacrificed. **This made each feast a foreshadowing of the death of Christ.** They were among all the ordinances which looked forward to Calvary and were nailed to the cross.

Sixth, the feasts were closely tied to the special Israelite agricultural calendar, with a thirteenth month added when needed, which again meant that they could not be kept in captivity. (Ex 21:2; Jer 34:13-14). We do not use that calendar today. It required special sightings for several days from a hill-top, in order to determine when the moon first arose after the winter equinox.

Seventh, by special command of God, each feast day could only be held at a certain time in the year. No feast day gathering was acceptable to Him if it was not held at the proper time.

These times were given with careful exactness in Scripture, along with the specified blood sacrifices required for each feast. They could not be separated. (*More on this later.*)

Eighth, Christ has freed us from the obligation to keep the Jewish ceremonies, so why should we return to them?

Ninth, if you choose to return to a position of

obedience to those laws, you must obey them fully.

“Now we know that what things soever the law saith, it saith to them who are under the law.”—*Romans 3:19.*

Exact obedience is required of those who choose to place themselves under the Mosaic ordinances. God never accepts halfway obedience.

Tenth, Gentiles are not under the Ceremonial Laws. As we will learn later, this was the ruling made by the early Christian church. It was agreed to by all the Apostles, including Paul.

“Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God.”—*Acts 15:19.*

“Paul . . . describes **the visit which he made to Jerusalem to secure a settlement of the very questions** which are now agitating the churches of Galatia, as to **whether the Gentiles should submit to circumcision and keep the ceremonial law** . . . But the three leading apostles, against whom no such prejudice existed, having themselves been won to the true position, brought the matter before the council, **and won from all a concurrence in the decision to leave the Gentiles free from the obligations of the ceremonial law.**”—*6 Bible Commentary, 1108.*

Eleventh, the ruling abolishing them was guided by the Holy Spirit. (*More on this later.*)

“But **the Holy Spirit had, in reality, already settled this question** . . . He [Peter] reasoned that the Holy Spirit had decided the matter under dispute by descending with equal power upon the uncircumcised Gentiles and the circumcised Jews.”—*Acts of the Apostles, 191, 192.*

Twelfth, although circumcision was discussed at the meeting, **that final ruling concerned the entire ceremonial law, including circumcision.** (*More on this later.*)

“The Holy Spirit saw good **not to impose the ceremonial law** on the Gentile converts, and **the mind of the apostles regarding this matter was as the mind of the Spirit of God.**”—*Acts of the Apostles*, 194.

Thirteenth, that decision, about the “ceremonial law,” also included regulations and rituals which did not foreshadow Christ’s death and were not fulfilled at Calvary. The decision definitely included circumcision, which was not a type of Christ and His death. Circumcision symbolized dedication of the life to God. (*More on this later.*)

Fourteenth, that decision was endorsed by the Spirit of Prophecy, as being the will of God. Although Judaizing teachers had insisted that Gentiles should keep the ceremonial laws (*AA 188-189; 6BC 1110*), the decision of the council was that Gentiles are free from obligations of the ceremonial laws (*AA 195; 6BC 1108*). (*More on this later.*)

Fifteenth, it cannot be that we are supposed to literally keep the Feast of Tabernacles today’; for then we would have to sacrifice a lamb each day during the entire eight-day service, and we would have to do it at Jerusalem on the Temple Mount! That is what the requirement called for. As noted earlier, Ellen White clearly explained that what she meant was voluntary attendance at joyous gatherings with fellow believers.

Sixteenth, anyone who tries to keep one of these feasts, without offering the required blood sacrifices, is disobeying a plain command of the Lord. He is developing new traditions not based on Biblical commands.

Seventeenth, we are clearly told that the “sabbath days” were blotted out and nailed to the cross (Col 2:14-17). If we are supposed to keep the feast days today,—what were the “sabbath days” which were blotted out and nailed to the cross?

“**Blotting out the handwriting of ordinances** that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, **or in respect of an holyday**, or of the new moon, **or of the sabbath days: which are a shadow of things to come**; but the body is of Christ.”—*Colossians 2:14-16.*

It is thus clear that the “handwriting of ordinances,” which was blotted out at the cross, included the feast days.

Eighteenth, what is the “holy day” (*Col 2:16, quoted above*) which was blotted out and nailed to the cross? The Greek word for “holyday” is *heorte*, which is also clearly used to designate one of the yearly festivals of the Jews, as we see in this verse:

“After this there was **a feast [heorte] of the Jews**; and Jesus went up to Jerusalem.”—*John 5:1.*

So **“holyday” is a synonym for feast days**. Not including the Bible Sabbath, **there were no other “holydays” in ancient Judaism except the feast**

days! Paul tells us they were blotted out and nailed to the cross.

In contrast, the weekly Sabbath is never referred to as a “feast.” Neither is it ever connected to the Jews by such terms as “sabbath of the Jews.” It is only designated as the “Sabbath of the Lord.” Thus it is clear that Colossians 2:14-16 refers to the feast days, as well as the other ceremonial laws.

Nineteenth, we are elsewhere told that those Mosaic laws were “carnal ordinances,” with “divers washings,” which were only required of God’s people “until the time of reformation.”

“Meats and drinks, and **divers washings**, and **carnal ordinances**, imposed on them until the time of reformation.”—*Hebrews 9:10*.

“Carnal ordinances” means “flesh ordinances,” or ordinances of blood offerings of animals. “Divers washings” especially refers to the importance of carefully washing each part of the animal before sacrificing it (*Lev 1:13, etc.*). **All of the feast days were carnal ordinances—for animal sacrifices were required at each one. “Divers washings” were done to the sacrifices at the time they were offered on the feast days.**

The careful washings were part of the standard preparatory procedure for sacrificial offerings:

“But **he shall wash the inwards and the legs with water**: and the priest shall bring it all, and burn it upon the altar.”—*Leviticus 1:13*.

Twentieth, John was the last Apostle to live and write Inspired Scripture. He wrote about A.D. 95. This was about 60 years after Calvary! **What did John say about the feast days? John mentions**

the feast days only four times in all his writings. —Every passage speaks derogatorily of them as belonging to “the Jews.” This is highly significant.

“And the Jews’ passover was at hand.”—*John 2:13*.

“And the passover, a feast of the Jews, was nigh.”—*John 6:4*.

“Now the Jews’ feast of tabernacles was at hand.”—*John 7:2*.

“And the Jews’ passover was nigh at hand.”—*John 11:55*.

Twenty-first, in view of what we have learned already, in which of the following two categories would we place the feast days? The first category is the Moral Law of Ten Commandments; the second is the Ceremonial Law:

Moral Law: Was called the “royal law” (*James 2:8*). / **Ceremonial Law:** Was called “the law . . . contained in ordinances” (*Eph 2:15*).

Moral Law: Was spoken by God (*Deut 4:12*). / **Ceremonial Law:** Spoken by Moses (*Lev 1:1-3*).

Moral Law: Was written by God on tables of stone (*Ex 24:12*). / **Ceremonial Law:** Was “the hand-writing of ordinances” (*Col 2:14*).

Moral Law: Was written with the finger of God on stone (*Ex 31:18*). / **Ceremonial Law:** Was written by Moses in a book (*2 Chron 35:12*).

Moral Law: Was placed in the ark (*Ex 40:20; 1 Kgs 8:9; Heb 9:4*). / **Ceremonial Law:** Was placed in the side of the ark (*Deut 31:24-26*).

Moral Law: Is “perfect” (*Psalm 19:7*). / **Ceremonial Law:** “Made nothing perfect” (*Heb 7:19*).

Moral Law: Is to “stand fast forever and ever” (Ps 111:7-8). / **Ceremonial Law:** Was nailed to the cross (Col 2:14).

Moral Law: Was not destroyed by Christ (Matt 5:17). / **Ceremonial Law:** Was abolished by Christ (Eph 2:15).

Moral Law: Was to be magnified by Christ (Isa 42:21). / **Ceremonial Law:** Was taken out of the way by Christ (Col 2:14).

Moral Law: Gives knowledge of sin (Rom 3:20; 7:7). / **Ceremonial Law:** Was instituted in consequence of sin (Lev 3-7).

THE CEREMONIES ABOLISHED AT THE CROSS

1 - Every service performed at the Temple—including the daily sacrifices, the feast days, and all the rest—ended when Christ died.

“Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, **the veil of the temple was rent in twain** from the top to the bottom; and the earth did quake, and the rocks rent.”—*Matthew 27:50-51 (Mark 15:38).*

2 - All the types and shadows ended at the cross.

“While **the Saviour’s death brought to an end the law of types and shadows**, it did not in the least detract from the obligation of the moral law. On the contrary, the very fact that it was necessary for Christ to die in order to atone for the transgression of that law, proves it to be immutable.”—*Patriarchs and Prophets, 365.*

3 - The sacrificial laws were ceremonies and types and shadows which were done away with at the cross.

“The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews **until type met antitype in the death of Christ**, the Lamb of God that taketh away the sin of the world. **Then all the sacrificial offerings were to cease.** It is this law that Christ ‘took . . . out of the way, nailing it to His cross.’ Colossians 2:14. But concerning the law of Ten Commandments the psalmist declares, ‘Forever, O Lord, Thy Word is settled in heaven.’ Psalm 119:89.”—*Patriarchs and Prophets*, 365.

4 - The Passover is an example of the “types and ceremonies” which were abolished at the cross.

The significance of the Passover ceased when Christ died (*DA 723, 774; PP 539*). **The Passover typified Christ’s death** (*6BC 1090; DA 51, 82, 154-155; GC 399; PP 277, 539; 6T 194-195*).

“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.** The service which Christ established was to be observed by His followers in all lands and through all ages.”—*Desire of Ages*, 652.

“The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin. **The sacrificial lamb represents ‘the Lamb of God,’ in whom is our only hope of salvation.** Says the apostle, ‘Christ our Passover is sacrificed for us.’ 1 Corinthians 5:7. It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the doorposts; so the merits of Christ’s blood must be applied to the soul. We must believe, not only that He died for the world, but that He died for us individually. We must appropriate to ourselves the virtue of the atoning sacrifice.”—*Patriarchs and Prophets*, 277.

“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. When 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.”—*Patriarchs and Prophets*, 539.

“All the ceremonies of the feast were types of the work of Christ. The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. **The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour.**”—*Desire of Ages*, 77.

“The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: ‘Christ our Passover is sacrificed for us.’ 1 Corinthians 5:7. The sheaf of first fruits, which at the time of the Passover was

waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: 'Christ the first fruits; afterward they that are Christ's at His coming,' 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, **Christ is the first fruits** of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

"These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries **the Passover lamb** had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as **'the Lamb of God,** which taketh away the sin of the world.' That same night He was taken by wicked hands to be crucified and slain. And as **the antitype of the wave sheaf** our Lord was raised from the dead on the third day, 'the first fruits of them that slept,' a sample of all the resurrected just, whose 'vile body' shall be changed, and 'fashioned like unto His glorious body.' Verse 20; Philippians 3:21."—*Great Controversy*, 399.

5 - The Feast of Unleavened Bread was part of the Passover (DA 77; PP 539), so it also ended at Calvary.

6 - Pentecost signaled the time of Christ's inauguration into His priesthood.

"The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, re-

ceived all authority in heaven and on earth, and was the Anointed One over His people.”—*Acts of the Apostles*, 39.

We are never told that *we* should keep the Feast of Pentecost, but we *are told* that God required that the Jews keep it (*DA 75; Ed 41-42; MH 281; PP 537; 540*).

7 - We are never told that, today, we are required to keep any Old Testament feast. This is because required obedience to the whole system ended at Calvary.

“Christ’s death and resurrection completed His covenant. Before this time, it was revealed through types and shadows . . . **Christ’s sacrifice is the glorious fulfillment of the whole Jewish economy.** The Sun of Righteousness has risen. Christ our righteousness is shining in brightness upon us.”—*7 Bible Commentary*, 932.

8 - The feasts were an integral part of the sacrificial system! The requirements for each one of them, as ordered by God, made it impossible to separate the feasts from their sacrificial services. At every yearly feast, animals were sacrificed; usually one each day. This made each feast a foreshadowing of the death of Christ.

Because **both the daily sacrifices and the yearly feasts were all about the offering of blood sacrifices.**—this is why, in all of the following statements, the **entire** “Jewish system,” the **entire** “Jewish economy,” and the **entire** “Mosaic system”—are said to predict the coming of Christ as the Lamb of God who would die for the sins of the world! **The sacrifices were closely intertwined in all that was done**

in the various services—and definitely in the yearly feasts!

“The great truths set forth by the types and shadows of the Mosaic law were brought to view, and faith grasped the central object of all that system, the Lamb of God that was to take away the sins of the world.”—*Fundamentals of Christian Education*, 97.

“Christ’s mission was not understood by the people of His time. The manner of His coming was not in accordance with their expectations. **The Lord Jesus was the foundation of the whole Jewish economy. Its imposing services were of divine appointment. They were designed to teach the people that at the time appointed One would come to whom those ceremonies pointed.**

“But the Jews had exalted the forms and ceremonies and had lost sight of their object. The traditions, maxims, and enactments of men hid from them the lessons which God intended to convey. These maxims and traditions became an obstacle to their understanding and practice of true religion.

“And when the Reality came, in the person of Christ, they did not recognize in Him the fulfillment of all their types, the substance of all their shadows. They rejected the antitype, and clung to their types and useless ceremonies.”—*Christ’s Object Lessons*, 34-35.

“But One greater than Moses lay in the priest’s arms; and when he enrolled the child’s name, **he was enrolling the name of One who was the foundation of the whole Jewish economy. That name was to be its death warrant; for the system of sacrifices and offerings was waxing old; the type had almost reached its antitype, the shadow its substance.**”—*Desire of Ages*, 52.

“The Jewish economy, bearing the signature of Heaven, had been instituted by Christ Himself. In types and symbols the great truths of redemption were veiled. Yet when Christ came, the Jews did not recognize Him to whom all these symbols pointed. They had the Word of God in their hands; but the traditions which had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from them the truth as it is in Jesus. The spiritual import of the sacred writings was lost. The treasure house of all knowledge was open to them, but they knew it not.”—*Christ’s Object Lessons*, 104.

“Christ was the cornerstone of the Jewish economy, and of the whole plan of salvation. This foundation stone the Jewish builders, the priests and rulers of Israel, were now rejecting.”—*Desire of Ages*, 597.

“The rites of the Jewish economy were instituted by Christ Himself. He was the foundation of their system of sacrificial offerings, the great antitype of all their religious service. The blood shed as the sacrifices were offered pointed to the sacrifice of the Lamb of God. All the typical offerings were fulfilled in Him.

“Christ as manifested to the patriarchs, as symbolized in the sacrificial service, as portrayed in the law, and as revealed by the prophets, is the riches of the Old Testament. Christ in His life, His death, and His resurrection, Christ as He is manifested by the Holy Spirit, is the treasure of the New Testament. Our Saviour, the outshining of the Father’s glory, is both the Old and the New.”—*Christ’s Object Lessons*, 126.

“The glory of the gospel reflects light upon the Jewish age, giving significance to the whole Jew-

ish economy of types and shadows.”—*Evangelism*, 231.

“Christ was the foundation of the Jewish economy. **The whole system of types and symbols was a compacted prophecy of the gospel**, a presentation in which were bound up the promises of redemption.”—*Acts of the Apostles*, 14.

“The Saviour of prophecy was to come, not as a temporal king, to deliver the Jewish nation from earthly oppressors, but as a man among men, to live a life of poverty and humility, and at last to be despised, rejected, and slain. **The Saviour foretold in the Old Testament Scriptures was to offer Himself as a sacrifice in behalf of the fallen race, thus fulfilling every requirement of the broken law. In Him the sacrificial types were to meet their antitype, and His death on the cross was to lend significance to the entire Jewish economy.**”—*Acts of the Apostles*, 227-228.

“Christ’s death and resurrection completed His covenant. **Before this time, it was revealed through types and shadows, which pointed to the great offering to be made by the world’s Redeemer**, offered in promise for the sins of the world. Anciently believers were saved by the same Saviour as now, but it was a God veiled. They saw God’s mercy in figures. The promise given to Adam and Eve in Eden was the gospel to a fallen race. The promise was made that the seed of the woman should bruise the serpent’s head, and it should bruise His heel. **Christ’s sacrifice is the glorious fulfillment of the whole Jewish economy.** The Sun of Righteousness has risen. Christ our righteousness is shining in brightness upon us.”—*7 Bible Commentary*, 932.

“Thus **the law for the presentation of the first-born** was made particularly significant. While it was

a memorial of the Lord's wonderful deliverance of the children of Israel, **it prefigured a greater deliverance, to be wrought out by the only-begotten Son of God.** As the blood sprinkled on the door-posts had saved the first-born of Israel, so the blood of Christ has power to save the world.

"God's people, whom He calls His peculiar treasure, were privileged with a twofold system of law; the moral and the ceremonial. The one, pointing back to creation to keep in remembrance the living God who made the world, whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity. **The other, given because of man's transgression of the moral law, the obedience to which consisted in sacrifices and offerings pointing to the future redemption. Each is clear and distinct from the other.**

"From the creation the moral law was an essential part of God's divine plan, and was as unchangeable as Himself. **The ceremonial law was to answer a particular purpose in Christ's plan for the salvation of the race. The typical system of sacrifices and offerings was established that through these services the sinner might discern the great offering, Christ.** But the Jews were so blinded by pride and sin that but few of them could see farther than the death of beasts as an atonement for sin; and when Christ, whom these offerings prefigured, came, they could not discern Him. The ceremonial law was glorious; it was the provision made by Jesus Christ in counsel with His Father, to aid in the salvation of the race. **The whole arrangement of the typical system was founded on Christ. Adam saw Christ prefigured in the innocent beast** suffering the penalty of his transgression of Jehovah's law."—*6 Bible Commentary, 1094-1095 (Review May 6,*

1875).

“The types and shadows of the sacrificial service, with the prophecies, gave the Israelites a veiled, indistinct view of the mercy and grace to be brought to the world by the revelation of Christ. To Moses was unfolded the significance of the types and shadows pointing to Christ. He saw to the end of that which was to be done away when, **at the death of Christ, type met antitype.** He saw that only through Christ can man keep the moral law. By transgression of this law man brought sin into the world, and with sin came death. Christ became the propitiation for man’s sin. He proffered His perfection of character in the place of man’s sinfulness. He took upon Himself the curse of disobedience. **The sacrifices and offerings pointed forward to the sacrifice He was to make. The slain lamb typified the Lamb that was to take away the sin of the world.**

“It was seeing the object of that which was to be done away, seeing Christ as revealed in the law, that illumined the face of Moses. The ministration of the law, written and engraved in stone, was a ministration of death. Without Christ, the transgressor was left under its curse, with no hope of pardon. The ministration had of itself no glory, but **the promised Saviour, revealed in the types and shadows of the ceremonial law,** made the moral law glorious.”—*1 Selected Messages*, 237.

“Paul desires his brethren to see that the great glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. He desired them to see also that **when Christ came to the world, and died as man’s sacrifice, type met antitype.**

“After Christ died on the cross as a sin offering the ceremonial law could have no force. Yet it was

connected with the moral law, and was glorious. The whole bore the stamp of divinity, and expressed the holiness, justice, and righteousness of God. And if the ministration of the dispensation to be done away was glorious, how much more must the reality be glorious, when Christ was revealed, giving His life-giving, sanctifying Spirit to all who believe?"—*6 Bible Commentary, 1095.*

"The gospel of Christ reflects glory upon the Jewish age. It **sheds light upon the whole Jewish economy, and gives significance to the ceremonial law.** The tabernacle, or temple, of God on earth was a pattern of the original in heaven. **All the ceremonies of the Jewish law were prophetic, typical of mysteries in the plan of redemption.**

"The rites and ceremonies of the law were given by Christ Himself, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, was the leader of the hosts of Israel; and this law should be treated with great respect, for it is sacred. **Even after it was no longer to be observed,** Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law glorious, worthy of its divine Originator. That which was to be done away was glorious, but it was not the law instituted by God for the government of His family in heaven and on earth; for as long as the heavens shall remain, so long shall the law of the Lord endure."—*6 Bible Commentary, 1095.*

"There is no discord between the Old Testament and the New. **In the Old Testament we find the gospel of a coming Saviour; in the New Testament we have the gospel of a Saviour revealed as the prophecies had foretold.** While **the Old Testament**

is constantly pointing forward to the true offering, the New Testament shows that **the Saviour pre-figured by the typical offerings has come**. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age.”—*6 Bible Commentary*, 1095.

“But **there is a law which was abolished, which Christ ‘took out of the way, nailing it to His cross.’ Paul calls it the law of commandments contained in ordinances. This ceremonial law, given by God through Moses, with its sacrifices and ordinances . . . was to be binding upon the Hebrews until type met antitype in the death of Christ** as the Lamb of God to take away the sin of the world. **Then all the sacrificial offerings and services were to be abolished.** Paul and the other apostles labored to show this, and resolutely withstood **those Judaizing teachers who declared that Christians should observe the ceremonial law.**”—*Signs*, September 4, 1884.

THE CIVIL LAWS

The civil laws, given through Moses to the nation, were for the civil magistrates to enforce. They were not to be carried out by individuals.

“The statutes and judgments given of God were good for the obedient. ‘They should live in them.’ But they were not good for the transgressor, for **in the civil law given to Moses punishment was to be inflicted on the transgressor, that others should be restrained by fear.**”—*3 Spiritual Gifts*, 301.

“He [Christ] bids them, ‘Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.’ These words were but a

reiteration of the teaching of the Old Testament. It is true that the rule, **'Eye for eye, tooth for tooth'** (**Leviticus 24:20**), **was a provision in the laws given through Moses; but it was a civil statute. None were justified in avenging themselves**, for they had the words of the Lord: 'Say not thou, I will recompense evil.' 'Say not, I will do so to him as he hath done to me.' 'Rejoice not when thine enemy falleth.'—*Mount of Blessing, 70.*

OTHER JEWISH ORDINANCES

There were other Jewish regulations which would have to be kept by anyone wishing to return to all the non-sacrificial Mosaic regulations.

If you are going to return to a position under that system of old laws, you must obey each of them fully.

"Now we know that what things soever the law saith, it saith to them who are under the law."—*Romans 3:19.*

For example, you must not boil the kid in its mother's milk (*Ex 34:26*). People with certain physical injuries could never go to church. Manslayers could be slain by the next of kin (*Num 35:12*). Slaves could be owned, and have holes punched in their ears if they wanted to remain with their masters (*Deut 15:16-17*). People were brought to the priest for his inspection of possible leprosy spots (*Lev 13*).

Some of the other statutes include these: In *Leviticus 7:34*, the priests were to receive parts of the animal sacrifices for their sustenance. In *Exodus 30:19-21*, the priests were to wash their hands

and feet when they went into the tabernacle. In *Leviticus 19:27, 37*, the people were not to cut the corners of their beards. In *Numbers 15:38, 39*, the people were to wear a ribbon of blue on the borders of their garments. These were all called ordinances, sometimes called statutes.

I suggest that the above statutes do not amplify on the Ten Commandments, as do the moral statutes in Exodus 21-22.

THE WHOLE SYSTEM

The “entire system” came to its end at Calvary.

“With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease.”—*Great Controversy*, 327-328.

“He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death.”—*Desire of Ages*, 652.

“Christ was the foundation of the Jewish economy. The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption.”—*Acts of the Apostles*, 14.

“Without the death of Christ all this system was meaningless.”—*6 Bible Commentary*, 1097.

“They were rejecting Him who was the antitype of all that system.”—*Acts of the Apostles*, 452.

This whole system included circumcision, and similar statutes, which did not directly fore-

shadow the death of Christ:**CIRCUMCISION**

It is an intriguing fact that **circumcision was a key issue in the crisis in the early Christian church; yet, although it was done away with,—it had not prefigured Christ's death.** Instead, it symbolized dedication of the life to God. **This helps us understand why other Mosaic ordinances—which did not appear to foreshadow Christ's death—were also abolished at Calvary.**

“When the brethren in Judea heard that Peter had gone to the house of a Gentile and preached to those assembled, they were surprised and offended . . . Peter laid the whole matter before them. He related his experience in regard to the vision and pleaded that it **admonished him to observe no longer the ceremonial distinction of circumcision and uncircumcision**, nor to look upon the Gentiles as unclean.”—*Acts of the Apostles, 141.*

“**They [the Gentiles] were also to be assured that the men who had declared circumcision to be binding were not authorized to do so by the apostles.**”—*Acts of the Apostles, 195.*

“The door that many of the Jewish converts had closed against the Gentiles was now to be thrown open. And **the Gentiles who accepted the gospel were to be regarded as on an equality with the Jewish disciples, without the necessity of observing the rite of circumcision.**”—*Acts of the Apostles, 136.*

Circumcision was the central issue fought over by Judaizing Christians. They were determined that

it be practiced by Gentile believers. **Yet it, and a large number of other Mosaic ordinances, were “nailed to the cross.”**

Circumcision represented a pledge to fulfill the conditions of God’s covenant (*SR 146*) and not to intermarry with other nations (*3SG 297*). It was a pledge to obey God’s law (*DA 50; PP 363*) and remain free from idolatry (*PP 363; 3SG 297*). It was a sign of our acceptance of the covenant of redemption (*PP 364; 485; SR 147*), devotion to God’s service (*PP 138, 363*), and separation from idolatry (*PP 138; SR 146-147*). It would have been unnecessary if men had kept God’s law (*PP 364*).

—Not once are we told that circumstances prefigured (foreshadowed) the death of Christ!

This is a powerful proof that many things in the ceremonial law, which did not appear to be types of the death of Christ, were also abolished by His death. This is why we are told:

“Christ’s death was the glorious fulfillment of the whole Jewish economy.”—*7 Bible Commentary*, 932.

“There were those in Paul’s day who were constantly dwelling upon circumcision, and they could bring plenty of proof from the Bible to show its obligation on the Jews; but this teaching was of no consequence at this time; for Christ had died upon Calvary’s cross, and circumcision in the flesh could not be of any further value.

“The typical service and the ceremonies connected with it were abolished at the cross. The great antitypical Lamb of God had become an offering for guilty man, and the shadow ceased in the substance. Paul was seeking to bring the minds of

men to the great truth for the time; but these who claimed to be followers of Jesus were wholly absorbed in teaching the tradition of the Jews, and the obligation of circumcision.”—*6 Bible Commentary*, 1061.

The above quotation clearly shows that all the ceremonial laws, including circumcision and other things, were eliminated at the cross. All of the “ceremonies” connected with the “typical service” were “abolished.” This clearly included the feast day ceremonies, which involved sacrifices and other rituals at the Temple.

It is because the entire system has been swept away that we are not given one statement—anywhere in the New Testament or Spirit of Prophecy—that we are required to keep the feast days today.

It cannot be said that the keeping of the Feast of Tabernacles is an exception,—for if so, then we must sacrifice a lamb on each of the eight feast days! **We can go to camp meetings today, but we are not to actually keep the Feast of Tabernacles!**

It is when we study what occurred at the Jerusalem Council, that we can better understand the will of God in this matter.

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.” —*Colossians 3:1-2*

- PART FOUR -
ADDITIONAL
INFORMATION

THE COUNCIL AT JERUSALEM

The question that is being raised before our people, at this time in history, is whether it is necessary to keep all or part of the Mosaic law. That was the central issue at the Jerusalem Council. Through the guidance of God, that question was fully settled at that time. You will find it carefully discussed in *Acts 15:1-29* and *Acts of the Apostles, Chapter 19* (pp. 188-200).

Although it is true that circumcision was an important point in the discussion, the decision was made regarding all the ceremonial laws, not just circumcision!

Very important principles are presented in that chapter. Notice in the following quotations, that several times Ellen White states that, **because the sacrificial laws, which prefigured the death of Christ, were fulfilled at Calvary,—therefore all the Jewish rites and ceremonies ended at that time—** even though she is careful to say that they all foreshadowed, prefigured His death.

“The Jews had always prided themselves upon their divinely appointed services, and many of those who had been converted to the faith of Christ still felt that since God had once clearly outlined the Hebrew manner of worship, it was improbable that

He would ever authorize a change in any of its specifications. **They insisted that the Jewish laws and ceremonies should be incorporated into the rites of the Christian religion.** They were slow to discern that all the sacrificial offerings had but prefigured the death of the Son of God, in which type met antitype, and **after which the rites and ceremonies of the Mosaic dispensation were no longer binding.**—*Acts of the Apostles, 189.*

“At Jerusalem the delegates from Antioch met the brethren of the various churches, who had gathered for a general meeting, and to them they related the success that had attended their ministry among the Gentiles. **They then gave a clear outline of the confusion that had resulted because certain converted Pharisees had gone to Antioch declaring that, in order to be saved, the Gentile converts must be circumcised and keep the law of Moses.**”—*Acts of the Apostles, 190, 191.*

“**The Jews therefore held it as highly proper that circumcision and the observance of the ceremonial law should be enjoined on the Gentile converts** as a test of their sincerity and devotion.”—*Acts of the Apostles, 192.*

“The various points involved in the settlement of the main question at issue seemed to present before the council insurmountable difficulties. **But the Holy Spirit had, in reality, already settled this question,** upon the decision of which seemed to depend the prosperity, if not the very existence, of the Christian church.”—*Acts of the Apostles, 192 [emphasis ours].*

“Peter then rose up and retold the story of how the Lord, in a vision, directed him to visit a Gentile family, and the remarkable way that God showed him that they were fully accepted by God—even be-

fore they were baptized and had started obeying any of the Jewish ceremonies.

“He reasoned that the Holy Spirit had decided the matter under dispute by descending with equal power upon the uncircumcised Gentiles and the circumcised Jews . . . [God had then told him], ‘What God hath cleansed, that call not thou common.’ Acts 10:15.”—Acts of the Apostles, 192-193.

Then Peter said this to the assembly:

“ ‘Now therefore **why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?**’

“This yoke was not the law of Ten Commandments, as some who oppose the binding claims of the law assert; **Peter here referred to the law of ceremonies, which was made null and void by the crucifixion of Christ.**”—*Acts of the Apostles, 194.*

Then we are given these remarkable statements:

“The Holy Spirit saw good not to impose the ceremonial law on the Gentile converts, and the mind of the apostles regarding this matter was as the mind of the Spirit of God.

“James presided at the council, and his final decision was, ‘Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God.’ This ended the discussion.”—*Acts of the Apostles, 194 [emphasis ours].*

“As a result of their deliberations **they all saw that God Himself had answered the question** at issue by bestowing upon the Gentiles the Holy Ghost; and **they realized that it was their part to follow the guidance of the Spirit.**”—*Acts of the Apostles,*

196.

“The broad and far-reaching decisions of the general council brought confidence into the ranks of the Gentile believers, and the cause of God prospered.”—*Acts of the Apostles*, 197.

Will you and I today accept what the Holy Spirit taught the early Apostles that day? Or will we rebel, and try to make yokes for the believers' necks?

Why are they yokes? Because false teachers turn them into yokes, binding them about the believers *with ropes of false teachings and exactions which grind them down in continued worry about guilt from transgression*, they neglect to give the true final message to our time in history. This was the method of Rome: **Keep the people bound around with unnecessary regulations; and then, when they violate them (as they will do), they will be more dependent on their religious leaders which they financially support.** Priestcraft has been a curse for thousands of years.

As a result, Satan tempts believers to think that their feast keeping is partially saving them.

Another tragedy is that, when Sabbath keepers return to feast keeping, the world is far less likely to accept the Sabbath truth! They dismiss that special truth with the comment, **“The conduct of those people, in returning to the old Jewish laws, proves that the Sabbath is an old Jewish ritual!”**

Here is another view of the Acts 15 Council:

“The question thus brought under the consideration of the council seemed to present insurmount-

able difficulties, viewed in whatever light. **But the Holy Ghost had, in reality, already settled this problem, upon the decision of which depended the prosperity, and even the existence, of the Christian church.** Grace, wisdom, and sanctified judgment were given to the apostles to decide the vexed question.

“Peter reasoned that the Holy Ghost had decided the matter by descending with equal power upon the uncircumcised Gentiles and the circumcised Jews. He recounted his vision, in which God had presented before him a sheet filled with all manner of four-footed beasts, and had bidden him kill and eat; that when he had refused, affirming that he had never eaten that which was common or unclean, God had said, ‘What God hath cleansed, that call not thou common.’

“He said, ‘God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore **why tempt ye God, to put a yoke upon the neck of the disciples,** which neither our fathers nor we were able to bear?’

“This yoke was not the law of the Ten Commandments, as those who oppose the binding claim of the law assert; but **Peter referred to the law of ceremonies,** which was made null and void by the crucifixion of Christ. This address of Peter brought the assembly to a point where they could listen with reason to Paul and Barnabas, who related their experience in working among the Gentiles.

“James bore his testimony with decision—that **God designed to bring in the Gentiles to enjoy all the privileges of the Jews. The Holy Ghost saw good not to impose the ceremonial law on the**

Gentile converts; and the apostles and elders, after careful investigation of the subject, saw the matter in the same light, and their mind was as the mind of the Spirit of God. James presided at the council, and his final decision was, 'Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God.'

"It was his sentence that **the ceremonial law, and especially the ordinance of circumcision, be not in any wise urged upon the Gentiles, or even recommended to them.** James sought to impress the fact upon his brethren that the Gentiles, in turning to God from idolatry, made a great change in their faith; and that **much caution should be used not to trouble their minds with perplexing and doubtful questions,** lest they be discouraged in following Christ."—*Story of Redemption, 306-308 [emphasis ours]*.

Here is a third statement about the meaning of that Council:

"Paul . . . describes **the visit which he made to Jerusalem to secure a settlement of the very questions** which are now agitating the churches of Galatia, as to **whether the Gentiles should submit to circumcision and keep the ceremonial law . . .** and won from all a concurrence in the decision to leave the Gentiles free from the obligations of the ceremonial law."—*6 Bible Commentary, 1108.*

CAN WE KEEP THE CEREMONIAL LAWS SPIRITUALLY?

It is claimed that God requires that we keep the ceremonial laws "spiritually" today. We are

told that Ellen White's statement about the Feast of Trumpets proves that we must do this.

This is not true. Here are the facts about this:

Ellen White's encouragement, to make camp meeting gatherings a time of rejoicing like the ancient Feast of Tabernacles, is quite different.

First, **she did not say to actually keep them the way they were done anciently. All she said was to make our gatherings a time of rejoicing.** Second, **she did not say it was a command from God, but only a suggestion.**

Second, **when God commands us to keep a law, we are to keep it fully.** If the ceremonial laws are still in effect, we are to keep them—in the manner as originally required. “The man which doeth those things shall live by them” (*Rom 10:5*). **If you do not do all the details specified, you are not obeying the laws contained in ordinances.**

Someone might ask, “Does it not say somewhere in the Old Testament that we need only partially obey the ceremonial laws?” No, never.

Some people try to obey parts of the ceremonial laws literally, while spiritualizing away portions they want to avoid. That is not strict obedience to the Old Testament commands of God on the ceremonial laws.

The statutes and judgments included regulations requiring people to kill their gluttonous sons, and stone to death certain other people. If you are going to “keep the ceremonial laws,” you must do this also.

Another question: “Can we not just keep all of the ceremonial laws in principle, and none of it in reality?” **The answer is that you fully satisfy all of**

the requirements, in principle, by keeping the Ten Commandments. That covers it. **When the Moral Law is obeyed in the strength that Christ provides, we are living a clean, godly life and preparing for heaven.**

CAN WE KEEP THE FEAST DAYS SPIRITUALLY?

The theory that we are today required to attend special gatherings, to keep the feast days “spiritually,” is another error which is being taught.

First, we are not to invent new religious tests and practices. We are to do exactly what God told us to do. He instructed us to put away sin and give the Third Angel’s Message—which means to warn the world about the coming crisis over the Sunday law, and urge them to keep the Bible Sabbath and the Ten Commandments. Talk to the people, hand them books, pray for them! This is our assigned work! Let us not add a collection of new spiritual requirements. Our people do not need an additional weight of things they must do!

Second, nowhere in the Bible or Spirit of Prophecy are we told to ‘keep the feast days spiritually.’ The only exception is that we are encouraged to joyfully attend our gatherings with one another, the way the Israelites rejoiced at the ancient Feast of Tabernacles. But that is not a new duty. God’s people have been meeting together to wor-

ship and praise Him for thousands of years.

Third, in order to keep the Passover spiritually, we would need to do something at that gathering which symbolized the offering of the Passover lamb. The same with all the other feasts. Otherwise these would not be feast days. It was the sacrifice of an animal which made them feast days. Without these sacrifices, they had no meaning nor reason for existence.

Fourth, the reason for their existence ended at Calvary! Never, after that, were we commanded to keep the feast days.

Fifth, if we are going to “spiritually” keep the feast days now, for their supposed “religious benefits,” we should attend all of them each year. But this would add another burden of religious duties to our lives, and keep us from our work of giving the Third Angel’s Message to the world. Our message to fellow believers would become, “Keep the feast days!”

PREPARING TO KEEP THE FEAST DAYS

The only time in history that God’s people were told to “keep the feast days,” they were, at the same time, given detailed instructions on how each one was to be kept.

Those who today wish to return to obedience to that law are required to keep them in the same way as originally done. Here is part of what you must do:

You must begin your year in the spring by sight-

ing, from a mountain top, the first moon after the winter solstice. You must bring the first fruits of the proper crops for three of those feasts, and not harvest the remainder of the crop until these are offered to the Lord. You must raise or have access to perfectly healthy lambs, kids, and bulls which you can check over before purchasing. You must, on the correct days in this special calendar, hold each of your feast days and fulfill each of the following specifications:

Passover (*Ex 12:2-6*), Unleavened bread (*Ex 23:6-8*), First Fruits (*Ex 23:10-14*), Pentecost (*Ex 23:15-21*), Trumpets (*Ex 23:24-25*), Day of Atonement (*Ex 23:27-31; Leviticus 16*), and Feast of Tabernacles (*Lev 23:34-36, 39-43*).

We are told that “more than a month of every year must have been occupied in attendance upon the annual feasts” (*PP 541*).

A BASIC REQUIREMENT AT EACH FEAST

Leviticus 23:37 summarizes what is to be done at each of the seven feasts!

“These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, **a burnt offering**, and a meat offering, a sacrifice, and drink offerings, every thing upon his day.”—*Leviticus 23:37*.

At least one blood offering is to be offered at each of the seven feasts!

Here are several examples: At the **Passover (1 sacrifice)**: “your lamb . . . without blemish, a male of

the first year . . . from the sheep or the goats" (*Ex 12:5*). At the **Feast of Unleavened Bread (7 sacrifices)**: "an offering made by fire unto the Lord seven days" (*Lev 23:6-8*). **Feast of First Fruits (1 sacrifice)**: "your lamb without blemish of the first year" (*Lev 23:12*). At the **Feast of Pentecost (13 sacrifices)**: "seven lambs without blemish of the first year, and one young bullock, and two rams" (*Lev 23:18*), plus "one kid of the goats . . . and two lambs of the first year" (*Lev 23:19*). At the **Feast of Trumpets (1 sacrifice)**: "an offering made by fire" (*Lev 23:25*). At the **Day of Atonement (3 sacrifices)**: "a young bullock for a sin offering, and a ram for a burnt offering" (*Lev 16:5-6*), and "the goat of the sin offering" (*Lev 23:15*). At the **Feast of Tabernacles (8 sacrifices)**: "seven days ye shall offer an offering made by fire, . . . on the eighth day . . . ye shall offer an offering made by fire" (*Lev 23:36*).

—A total of 34 animals have to be offered as burnt offerings at the yearly feasts!

The 17 verses of Leviticus, chapter 1, explains in detail how to offer a burnt offering. You will need this information. Be sure to follow it carefully.

THE IMPORTANCE OF EXACT OBEDIENCE

It is extremely important that you understand that, **if you are going to return to obedience to any of the Levitical laws (which included the feast days, since the Levites were in charge of them), you must obey the written requirements for how**

to conduct them exactly.

“Now we know that what things soever the law saith, it saith to them who are under the law.”—*Romans 3:19.*

Here are several statements by M.L. Andreasen which clarify the importance of this:

“God wants order in His work. He gives specific directions regarding this. The wood is to be laid ‘in order upon the fire,’ not merely piled up. The pieces of the animal are to be laid ‘in order on the wood,’ not just thrown somewhere on the fire (*Lev 1:7-8, 12*). Order is heaven’s first law. ‘God is not the author of confusion.’ He wants His people to do things ‘decently and in order’ ” (*1 Corinthians 14:33, 40*).

“Another important lesson is that of cleanliness. Before the pieces of the animal were burned on the altar, ‘his inwards and his legs’ were to be washed in water (*Lev 1:9*). This would seem unnecessary. These pieces were to be consumed on the altar. It was merely a waste of time to wash them before burning them. Such, however, is not God’s reasoning. The command is, Wash each piece; nothing unclean must come upon the altar. And so the pieces were washed and carefully laid in order on the wood, which was laid in order on the altar.”—*M.L. Andreasen, The Sanctuary Service, pp. 91-92.*

It is therefore extremely important that, before you hold one of the feasts, that you plan ahead and make careful advance preparations; so you will only offer a perfect animal, without blemish, and that you will offer it in the proper way. God is not very pleased with partial obedience.

**25 ERRORS
WHICH ARE BEING TAUGHT !**

**NONE - NOT ONE - OF THE FOLLOWING
ERRORS ARE TO BE FOUND
IN THE BIBLE
OR SPIRIT OF PROPHECY !!**

Error: 1 - It is being taught that we must keep all the Feast Days.

There is no statement in the Spirit of Prophecy that says that. The one passage, quoted earlier (PP 540-542), recommends a gathering for thanksgiving, akin to rejoicing at the ancient Feast of Tabernacles. But that is the only passage along this line.

It is dangerous to add to the Inspired Word of God or begin doing things which God has not commanded, in the hope that doing so will help make us more righteous.

The following passage concerns copying the errors of Rome. But it would also apply to **any effort to add practices forbidden by the Word of God:**

“The English Reformers, while renouncing the doctrines of Romanism, had retained many of its forms. Thus though the authority and the creed of Rome were rejected, not a few of her customs and ceremonies were incorporated into the worship of the Church of England. It was claimed that these things were not matters of conscience; that **though they were not commanded in Scripture, and hence were nonessential, yet not being forbidden, they were not intrinsically evil.** Their observance tended to narrow the gulf which separated the reformed

churches from Rome, and it was urged that they would promote the acceptance of the Protestant faith by Romanists.

“To the conservative and compromising, these arguments seemed conclusive. But there was another class that did not so judge. The fact that these customs ‘tended to bridge over the chasm between Rome and the Reformation’. . . was in their view a conclusive argument against retaining them. They looked upon them as badges of the slavery from which they had been delivered and to which they had no disposition to return. **They reasoned that God has in His Word established the regulations governing His worship, and that men are not at liberty to add to these or to detract from them.**

“The very beginning of the great apostasy was in seeking to supplement the authority of God by that of the church. *Rome began by enjoining what God had not forbidden, and she ended by forbidding what He had explicitly enjoined.*”—*Great Controversy, 289-290.*

Far worse: There are Advent believers today who are returning to doing that which God has explicitly forbidden!

Error: 2 - False teachers are declaring that the seventh-day Sabbath is one of the feast days! This error is being taught in order to exalt the annual feast days as gatherings which God equally requires us to keep today as a condition of salvation.

The seventh-day Sabbath is a weekly Sabbath—the only one ever given by the God of heaven to mankind. **It is the memorial of Creation, extremely important; and it is embedded in the heart of the Ten Commandment law** and, written on rock, was

placed in the ark.

But the feasts were yearly “sabbaths” (*Lev 23:38*). They were in no way equal to the holy Sabbath, which we observe in honor of our Creator. Written on paper or animal skins, the instructions for these feasts was never placed inside the ark. It would have been abomination to do that.

It is abomination for any false preacher today to suggest that they are equal to the seventh-day Sabbath.

In addition, there is a distinction between the *sabbaths* and the *Sabbath* in Leviticus 23. Verse 2, speaking about the feast days, refers to them as *mo’ed* (“the appointed times”), while verse 3 includes the Sabbath as another “holy convocation.” But the similarity stops there. There is no other way that they are alike. On the Sabbath “*no work*” is to be done (*Lev 23:3*), while on the feast sabbaths “*no servile work*” is to be done (*Lev 23:7, etc.*).

In an attempt to exalt the feast days, these false teachers are willing to downgrade the Sabbath.

Error: 3 - It is claimed that **the feast days are equal in every sense to the seventh-day Sabbath,—and God commands us to obey them today.** Where is that command found? Not in the Bible or Spirit of Prophecy. Where is the claimed equality to be found? Not in God’s Word.

Error: 4 - It is claimed that **because the feast days are found in a few Bible chapters with the Sabbath,—therefore it is as impossible for the feast days to pass away as it is for the Sabbath to end.**

The primary evidence for this is Leviticus 23,

where both are mentioned. But looking carefully at this chapter, we find that the Sabbath is mentioned only to point out that it is different than the feast days! After noting the special aspects of the weekly Sabbath (Lev 23:3), the next verse begins:

“These are the feasts [the feasts now to be listed] of the Lord, even holy convocations, which ye shall proclaim in their seasons.”—*Leviticus 23:4*.

Then, in verse 5, the list of feasts begins, and continues on through verse 36. **Verse 37 summarizes the essential parts of each of the feasts. Notice that the emphasis is on blood and other offerings at the feasts! The feasts—all of them—are definitely focused on blood sacrifices.**

Then, in verse 38, the Sabbath is again mentioned—to once again point out that it is separate from the feast days. Notice how it is set apart from the feasts: “Besides the sabbaths” (and “besides” several other things mentioned in verse 38). This is done because the yearly feast days are also periods of rest and are sometimes referred to as “sabbaths” (which means “rest”). It is because the same Hebrew word is used for both, that Leviticus 23:3 and 37 are inserted—to clearly differentiate between the weekly Sabbath in the Ten Commandments and the “yearly sabbaths”—the feast days.

After verse 38, additional information is given about the Feast of Tabernacles (*Lev 23:39-42*).

Error: 5 - It is claimed that **the feast days were given to remind us of the solemnity of the seventh-day Sabbath.**

No evidence of any kind is given to support this claim. Because of their sacrifices, offered everyday,

the feast days pointed the Israelites to the death of Christ. This objective is summarized in Leviticus 23:37. But the Sabbath points us to our Creator. This purpose is stated in Exodus 20:8-11.

Error: 6 - It is claimed that **the seven feast days were kept by the angels in heaven before Lucifer fell, and that they were given to Adam before he sinned!**

This claim is based on the Hebrew word, *mo'ed*; this can have a variety of meanings, including "appointment, congregation, appointed time, or assembly." It is completely improper to assume that wherever *mo'ed* is used, it refers to the annual feasts! The meaning varies according to the context and the subject discussed.

Just because God called together the angels in heaven for a meeting—does not mean that they were celebrating one of the feast days! Seriously, this is ridiculous. **If they did that, they were killing animals in heaven before the fall of Lucifer!** These preachers try to find feast days in every imaginable place!

Error: 7 - The error is further being taught that **the feast days are also part of the plan of redemption and, therefore, were told to Adam as soon he sinned that day.**

These are all wild theories, without any basis in Scripture. There is no evidence that any of the feasts existed before the Israelites arrived at Mount Sinai. The word, *mo'ed*, cannot be used to prove their existence.

The **Passover** began with the tenth plague in

Egypt (*Ex 12*); and its purpose was to commemorate their deliverance from slavery. The **Day of Atonement** was not given until after Moses went up into the mount (*Ex 24:18*) and brought down the instructions for building the tabernacle (*Ex 25-40*). Then they were told about the typical day of atonement (*Lev 16*), which was the terminal event of the yearly cycle connected with the tabernacle and the high priest. The **Feast of Tabernacles** pointed to their rest in Canaan after their enemies were destroyed. **All the feasts were connected with the Hebrew people, beginning at Sinai. There is no evidence of their existence before Moses; and there is not one mention that the keeping of any one of the feasts was a salvation requirement after Calvary.**

Error: 8 - It is being taught that **Jesus kept the annual feasts—and traveled about, urging everyone to attend them!** Here is the sentence, used in an attempt to prove that assertion:

“Jesus traveled up and down the breadth of the land, giving His invitation to the feast.”—*Review*, July 7, 1896.

This is obviously the gospel feast, the gospel invitation. In the same paragraph we are told:

“Jesus said to the throng, ‘I am the light of the world. He that followeth Me shall not walk in darkness, but have the light of life.’”—*Ibid*.

Christ came to our world to draw our attention to Himself and salvation in Him. **It was not Christ’s work, while on earth, to increase attendance at the yearly feast days!**

In reality, Christ recognized that His end was

near—when all the feast days would become obsolete. They were of even less importance than earlier in history!

“Since the healing at Bethesda, He had not attended the national gatherings . . . His apparent neglect of the great religious assemblies . . . He Himself seemed to be indifferent to the service which had been divinely established.”—*Desire of Ages*, 450.

Error: 9 - It is claimed that **only the sacrifices ended, but all the feast days are to continue to the end of time; and then all will continue to be kept in heaven.** Not one Inspired statement is given in support of that claim.

Why do men make such false and misleading statements? It is done so they can obtain a following who will support them, so they can spread their untruths still farther—and confuse still more of God’s faithful ones.

Read this!

“After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of His death.”—*Signs*, July 29, 1886.

When Christ died, God chose to abolish the entire keeping of feasts, along with the sacrifices which were daily offered during them.

Error: 10 - The claim is made that **the feasts can be separated from the sacrifices.** The Hebrew word, *chaq*, is one of the words by which all the feasts are called. It literally refers to the sacrificial victim (*Ex 23:18*). This implies that **the feasts were extensions of the sacrificial animals, and could**

not exist without the sacrifices.

Regular sacrificial offerings were made at each of the feasts, plus, frequently, special ones in addition. The blood offerings were part of the feasts!

This was the primary purpose of the feasts: to call the people together so they could be taught that the sacrifices pointed forward to the Lamb of God who would die for the sins of the world.

Error: 11 - The claim is made that **the feasts can be kept in their entirety anywhere. But this cannot be done. According to the Mosaic ordinances, it was required that the feasts be observed at the Tabernacle (and later at the Temple in Jerusalem).**

It was for this reason that the Jews never kept the feasts while in Babylonian captivity. After A.D. 70, not even the Jews have kept any of the feasts, because the Temple had been destroyed and they have not been able to do so. This is why Jews do not keep the feasts today.

(The day after the Israelites took over Old Jerusalem in 1967, after the Six Day War, their leader immediately announced that the Palestinians would be given control of the Temple Mount. He did this to avoid an uprising of Moslems in many lands. But his edict spelled doom for the hope of ever rebuilding the Temple before the return of Christ.)

It is also of interest that, by the original ordinance, as directed by God, **the feasts were closely tied to the Israelite agricultural calendar**, which had a thirteenth month added when needed. Our calendar is different today; for it is not based on a sighting of the moon in the early spring, as the sig-

nal to start the new year. Certain crops had to be raised and offered at certain feasts. Only certain animals, free from imperfections could be offered. **A great deal was involved in properly keeping one of the ancient Hebrew feasts, and keeping each one at the correct time.**

Error: 12 - It is claimed that **Leviticus 23:14** proves the feast days will be kept “forever.”

“And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute forever throughout your generations in all your dwellings.”—*Leviticus 23:14*.

That verse, referring to the Feast of First Fruits (barley harvest), says the ceremony “shall be a statute forever throughout your generations in all your dwellings.” It tells what the Israelites could not eat until they had brought in the barley harvest offering.

Our people are well-aware of the fact that “forever” in the Bible should very often not be translated “forever” but, instead, “as long as a certain situation exists.” The word does not mean that whatever it is describing will never come to its end (see *Ex 27:21; Lev 7:36; 10:9; 17:7; Num 10:8; 15:15; 18:23; etc.*). A fire (such as hellfire) comes to its end when whatever it is consuming is burned up, and thus the fire extinguishes itself. Feasts come to their end when what they point to arrives. The type meets the antitype.

The Feast of First Fruits was held in connection with the Passover (*Lev 23:10-14*), and occurred on the day after the Feast of Unleavened Bread began.

These occasions were part of the Passover celebration. But **all this ended at Calvary. Christ is the first fruits of the dead!**

“All the ceremonies of the feast were types of the work of Christ. The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. **The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour.**”—*Desire of Ages*, 77.

“Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed.

“From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So **Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God.** His resurrection is the type and pledge of the resurrection of all the righteous dead.”—*Desire of Ages*, 785-786.

Error: 13 - It is claimed that **the feasts are included in the “Statutes and Judgments.”** This is not true. The Spirit of Prophecy is very clear that the only “statutes” we are now to obey are the moral statutes which explain the Ten Commandments in more detail. The feast days do not do this. They are feasts heavily preoccupied with the offering of blood

sacrifices.

Because each feast was centered around the blood offerings, the feast days explain the death of Christ more fully. They do not explain the Ten Commandments more fully, as do the moral statutes. This was discussed more fully earlier.

Error: 14 - It is claimed that **whenever “statutes” is used in the Bible, it means “feast days” or “feast day festivals.”**

As we have learned earlier, the statutes and judgments, explained in Exodus 21-22, are not part of either the moral law of Ten Commandments, nor of the ceremonial law of types and shadows (which included the feast days with their sacrifices). The statutes and judgments explain and enforce the moral law, while having no relationship to the ceremonial law. They are principles of human conduct. These principles will apply as long as time remains.

In contrast, the feast days were shadow laws pointing toward the cross.

Error: 15 - It is claimed that, **because Malachi 4:4 tells us to remember the “statutes and judgments,” we should keep the feast days today.**

This is the verse:

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

Earlier in this book we discovered the truth of this: **First, and foremost, we are to keep the Ten Commandments (Ex 20). Second, we are to keep the moral statutes and judgments, which affect our conduct toward one another (Ex 21-22). But**

the feast days (Lev 23) are not part of the statutes and judgments.

The feast days were given to foreshadow the death of Christ; whereas the statutes and judgments were given to guard the Ten Commandments (*Review, May 6, 1875, quoted earlier in the chapter on "Statutes and Judgments"*).

Error: 16 - It is claimed that **Daniel 7:25 is about the feast days!** It is claimed that, **by this false teaching, the papacy (little horn) would not only stop the early Christian church from keeping the Bible Sabbath (true), but also from keeping the feast days (false)!** There is no historical evidence anywhere that the early Christian church kept any of the feast days! They obeyed the decision in Acts 15, which said that God's people should no longer keep those ceremonial laws.

In support of this claim, one false teacher quotes the *New Catholic Translation* of the Bible, which attempts to hide the papacy's identity in changing the Sabbath, by this translation: ". . . thinking to change the feast days and the law." These false teachers are willing to unite with the Catholics in downgrading the Sabbath and the work of the papacy, if that will help them win paying followers!

Error: 17 - This is a variant on the above error. **It is claimed that "times" in Daniel 7:25 comes from a Chaldean (Babylonian) word for "seasons." Therefore, Daniel 7:25 predicted that Rome would, along with the Sabbath, take away the feast days!**

First, "seasons" does not mean "feast days." The

word, *zinnim*, is a standard word for “fixed time,” and has no relationship to Jewish feasts. Second, there is no evidence anywhere in history that the Catholic church abolished the Old Testament feast days.

Error: 18 - It is claimed that Genesis 1:14 should be translated “feast days.”

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

This is another attempt to place the origin of the feast days back before the creation of our world! This error is based on the theory that “seasons” (*mo’ed*) means “festivals.”

Many of the errors of the false teachers are based on a misinterpretation of *mo’ed*. They desperately search in every nook and corner of the Old Testament, trying to find things which they can call “feast days.”

Mo’ed is used to express the time of the year when birds migrate (*Jer 8:7; Gen 17:21*) or when grapes are ready for harvest (*Hos 2:9*). But many such passages are translated as “feast days” by these false teachers.

How are the sun, moon, and stars for “signs” and “seasons”? The sun tells us when it is day and (by the winter solstice) when a year begins. The moon tells us when months begin. There is nothing about feast days in *Genesis 1:14*.

Error: 19 - Another claim is that the statement, “At the commencement of the time of trouble . .

we proclaimed the Sabbath more fully” (*EW*, 33), **proves that the Sabbath includes the feast days!** This is really scraping the bottom of the barrel, in a desperate attempt to find *something* which supports their theory that the Sabbath includes the feast days.

Error: 20 - It is claimed that **Christ said He would eat the Passover with us in heaven!** Such a statement is in direct opposition to all the Spirit of Prophecy statements, quoted elsewhere in this book, which say that the Passover ended at Calvary.

“He [Christ] 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.**”—*Desire of Ages*, 652.

What could be clearer than the above quotation?

“When 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.”—*Patriarchs and Prophets*, 539.

Error: 21 - It is claimed that, **after the crucifixion and Christ’s ascension, the disciples gathered together to celebrate the Feast of Pentecost. It was because they did so that God sent the Holy Spirit on them.**

In reply to this bold claim, here are the facts:

First, the disciples were told to “tarry in Jerusalem” until the promised blessing was sent (*Luke 24:49-51; Acts 1:4*). This was Christ’s last promise

to them before He ascended. He did not tell them to keep the Pentecost feast! Second, they spent most of their time in the upper room, praying and deepening their dedication to God (*Acts 1:12-14*). Third, during all this time, the feast had not yet begun! Fifth, there is no mention that they kept the feast!

Error: 22 - It is claimed that **we must now keep the Passover because it is no longer a “national festival” of only the Jews, but has become an “international festival,”** kept by many throughout the world. (*More on “national laws” later.*) The following two sentences are quoted as proof:

“The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers **in all lands and through all ages.**”—*Desire of Ages*, 652.

The above quotation is speaking about the Passover being replaced by the Lord’s Supper and is in the second paragraph of Chapter 72, “*In Remembrance of Me*,” of *Desire of Ages*. The entire chapter is about the Lord’s Supper. **It was the Lord’s Supper which was established “in all lands,” not worldwide observance of the Passover!**

Yet the false teachers claim that the above statement predicts that the Passover will not pass away, but should be observed everywhere in the world. To keep the Passover today would be to crucify Christ twice.

Error: 23 - It is claimed that **Paul kept the Passover at Philippi (*Acts 20:6*), and he mentions Pentecost also. Therefore we are required to keep those feasts today.**—*6 Bible Commentary*, 1062.

In *Acts 20:6*, Luke wrote that Paul appeared to

leave town after the Jewish feast of unleaven bread. But it does not say that he observed it. The statement just tells us the time of the year when Paul left Philippi.

Paul was trying to reach men's hearts, but he was compromising in order to do it. He also erred at Athens, when he tried to win people to the faith through worldly wisdom, instead of the simple preaching of Christ (AA 244-245).

"At the close of his labors he [Paul] looked for the results of his work. Out of the large assembly that had listened to his eloquent words, only three had been converted to the faith. He then decided that from that time he would maintain the simplicity of the gospel. **He was convinced that the learning of the world was powerless to move the hearts of men, but that the gospel was the power of God to salvation.**"—*6 Bible Commentary, 1062.*

You will recall that, trying to please the Judaizing Christians at Rome, Paul later compromised by agreeing to perform Jewish ceremonies at the Temple. —But it resulted in his arrest, imprisonment, and eventual death.

He took the purification vow in the temple, that "all may know—

". . . that thou thyself also walkest orderly, and keepest the [Mosaic] law."—*Acts 21:24.*

Paul knew better than to do that, and it resulted in his imprisonment and eventual death.

Paul did not bind himself nor his converts to the ceremonies and customs of the Jews, with their varied forms, types, and sacrifices, for he recognized that the perfect and final offering had been made in the death of the Son of God."—

Sketches From the Life of Paul, p. 105.

Unfortunately, the Jewish converts to the faith wanted to retain the old Jewish ceremonies. But that does not mean that we should today!

“The Jewish converts generally were not inclined to move as rapidly as the providence of God opened the way.”—*Acts of the Apostles, 189.*

“The Jewish religion consisted in outward ceremonies rather than inward piety.”—*Desire of Ages, 608.*

Do not let Satan pervert your faith!

“Through heathenism, **Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel.** By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. **The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion.** Satan had implanted this principle. Wherever it is held, men have no barrier against sin.”—*Desire of Ages, 35-36.*

Error: 24 - It is claimed that **the battle of Armageddon (Rev 16:16) will be fought by the whole world over “which Holy Days we should keep: the Sunday sabbath or the Feast Days and the Sabbath.”**

Where in the Bible or Spirit of Prophecy do we find even a hint that this is true? **Great Controversy is a marvelously detailed analysis of final events. If the feast days are an issue in the final crisis, we will find it in this book! But not once are the words, “feasts” or “feast days,” found**

anywhere in it!

In one passage “Passover” and “first fruits” are mentioned, but it only tells how both have ended:

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

“These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, **Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death** as ‘the Lamb of God, which taketh away the sin of the world.’ ”—*Great Controversy 399*.

In *Great Controversy*, we are also told that the earthly tabernacle and Solomon’s Temple no longer exist.

“After the settlement of the Hebrews in Canaan, the tabernacle was replaced by the temple of Solomon, which, though a permanent structure and upon a larger scale, observed the same proportions and was similarly furnished. In this form the sanctuary existed—except while it lay in ruins in Daniel’s time—**until its destruction by the Romans, in A.D. 70.**”—*Great Controversy, 412*.

That brought their services to an end.

Speaking about the day of atonement in heaven, we are told:

“. . . the ministration of the earthly tabernacle, which served ‘unto the example and shadow of heavenly things.’ ”—*Great Controversy*, 433.

That is all that *Great Controversy* tells us about the Mosaic laws and services.

Error: 25 - It is claimed that **Ellen White knew the truth, that the feast days are as important as the Ten Commandments and will be kept forever; but she decided not to tell anyone.**

This one denies the nature of Inspiration. God gives us the Bible and Spirit of Prophecy to reveal the truths we ought to know. To say that better truth is to be found outside them is to throw open the gates to every possible type of speculation, as well as doubt of that which has been revealed.

Do these statements sound like Ellen White did not tell us the facts about the feast days?

“This ordinance [foot washing] does not speak so largely to man’s intellectual capacity as to his heart. His moral and spiritual nature needs it. If His disciples had not needed this, it would not have been left for them as Christ’s last established ordinance in connection with, and including, the last supper.

“It was Christ’s desire to leave to His disciples an ordinance 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."—5 *Bible Commentary*, 1139-1140.

"The Jews had prided themselves upon their divinely appointed services; and **they concluded that as God once specified the Hebrew manner of worship, it was impossible that He should ever authorize a change in any of its specifications. They decided that Christianity must connect itself with the Jewish laws and ceremonies.** They were slow to discern to the end of that which had been abolished by the death of Christ, and to perceive that **all their sacrificial offerings had but prefigured the death of the Son of God,** in which type had met its antitype **rendering valueless the divinely appointed ceremonies and sacrifices of the Jewish religion.**"—*Life of Paul*, 64-65 (also *Story of Redemption*, 305-306).

"**There are two distinct laws** brought to view. **One is the law of types and shadows, which reached to the time of Christ, and ceased when type met antitype in His death.** The other is the law of Jehovah, and is as abiding and changeless as His eternal throne. **After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of His death. It was saying to the world that they looked for a Redeemer to come, and had no faith in Him who had given His life for the sins of the world.** Hence the ceremonial law ceased to be of force at the death of Christ."—*Signs*, July 29, 1886.

THE FEASTS IN TYPE AND ANTITYPE

Because it is being claimed that we must keep those feast days which have not yet been fulfilled, we should turn our attention to their antitypes.

Each of the seven feasts had both a type and an antitype. The *type* was the immediate, Old Testament observance of that feast at a certain time in the year. The *antitype* is the major event, to occur later in history, to which the type pointed towards.

The first six feasts of the types have been fulfilled, but the seventh has not. Here are the seven antitypes:

The Passover was fulfilled at the death of Christ on Calvary. He was the true Lamb of God who takes away the sins of all who accept Him as their Saviour.

The Feast of Unleavened Bread was fulfilled when, beginning the day after the crucifixion, the disciples and others studied the Word of God in order to learn the truth about the death of Christ. On the following day, as predicted in the type, the first fruits of the harvest were waved: Christ, the first fruits from the dead, arose and took a number of risen believers (also first fruits of the dead) to heaven. After that, a partial harvest of souls began, as various ones realized the truth about Christ.

It has been claimed that the Feast of Unleavened Bread was not connected with the Passover. But that is not true.

“Paul tarried to keep the Passover . . . during the eight days of the feast.”—*Acts of the Apostles*, 390-391.

“The feast of unleavened bread drew nigh, which is called the Passover.”—*Luke 22:1*.

The entire feast was called the Passover, although the Passover meal was only on the first day. In common usage, Passover means the feast of unleavened bread; and it covered eight days. So the Feast of Unleavened Bread has also passed away.

The Feast of Pentecost was fulfilled 50 days later when the Holy Spirit was poured out on the Apostles and, as they began immediately witnessing, a large number of converts united with them in the faith. (That 50 days consisted of 40 days that Christ was on earth with His disciples, followed by 10 days while the disciples prayed in the upper room.)

The Feast of Trumpets was fulfilled during the Millerite Movement, culminating in the loud cry given in the summer and early fall of 1844. A truly powerful message was given in trumpet tones.

The Day of Atonement began being fulfilled on October 22, 1844, when Christ entered the Second Apartment of the heavenly Sanctuary, there to begin the final atonement on our behalf. This experience is fully explained (better than any other source) in *Great Controversy*, chapters 23, 24, and 28.

In this, the antitypical Day of Atonement, we are today to live very carefully, through the grace of Christ, perfecting our characters—for the atonement will soon come to our names and will then

end! But nowhere are we told to, today, keep an actual Day of Atonement, kill the two animals and release a scapegoat!

The Feast of Tabernacles will be fulfilled when Christ returns to earth for His own.

“The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, **it celebrated the ingathering of the fruits of the earth and pointed forward to the great day of final ingathering**, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire and to gather the wheat into His garner. At that time the wicked will all be destroyed. They will become ‘as though they had not been.’ Obadiah 16. And every voice in the whole universe will unite in joyful praise to God.”—*Patriarchs and Prophets*, 541.

It is claimed that, because the Day of Atonement and the Feast of Tabernacles have not reached their fulfillment yet, therefore we must keep them today.

This is false reasoning.

First, the entire ceremonial system is fulfilled in Christ and in His ministry for us. We have quoted a number of statements which said that. In order to avoid confusion, the rituals of the entire Mosaic system, with their blood offerings, ended at the cross. Nowhere are we told that the practice of them did not.

“Seventy weeks are determined upon thy people and upon thy holy city . . . And after threescore and two weeks shall Messiah be cut off, but not for Him-

self . . . And He shall confirm the covenant with many for one week: **and in the midst of the week He shall cause the sacrifice and the oblation to cease.**”—*Daniel 9:24, 26-27.*

“ ‘In the midst of the week He shall cause the sacrifice and the oblation to cease.’ Dan. 9:27. In the spring of A.D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that **the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease.**”—*Desire of Ages, 233.*

“ ‘In the midst of the week He shall cause the sacrifice and the oblation to cease.’ In A.D. 31, three and a half years after His baptism, our Lord was crucified. **With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype,** and all the sacrifices and oblations of the ceremonial system were there to cease.”—*Great Controversy, 327-328.*

Second, both the Day of Atonement and the Feast of Tabernacles require blood sacrifices: three for the Day of Atonement (*Lev 16:3, 6, 9*), and eight for the Feast of Tabernacles (*Lev 23:36-37*). We are repeatedly told that all sacrificial ceremonies ended at the cross.

Third, nowhere in the Bible or Spirit of Prophecy are we required to actually keep any feast day after Calvary. Going to camp meeting and re-joining, as Ellen White recommends (not commands) that we do—is not keeping the literal Feast of Tabernacles, with its eight sacrifices of lambs.

*Fourth, **it would be putting Christ to death twice, if we kept a typical yearly feast today.*** It would be worse than the terrible error that Moses made, in striking the rock twice (*Num 20:10-11*). All he did was to repeat the symbol twice. **In slaying lambs today, we would be committing the sin of the Jews after Calvary. —And God punished them for that sin by destroying the city where they were doing it!**

Do you want to receive a like punishment?

Yes, it is true that two of the seven feasts have not yet received their final antitypical fulfillment, but there is no Scripture that tells us to actually hold even one of those feasts after Calvary. To do so, requires going through all the rituals involved in it. In accordance with the Bible specifications, this includes blood sacrifices offered on the Temple Mount at Jerusalem. Who is ready to go to Old Jerusalem today and dare to do it?

IDENTITY OF THE 144,000

This point is discussed here since **some false teachers are declaring that, unless you keep the feast days, you cannot be part of the 144,000 and be translated!**

1 - It is also being claimed that **“the statutes . . . the fundamental teaching which the 144,000 must embrace if they are to give the loud cry.”**

2 - Another false teaching is this one: **“The 144,000 will teach the [feast] statutes in the last days . . . This statute message is . . . the very heart**

of the message carried in the loud cry to the world.”

3 - Here is another error that is being taught: **“The feasts are part of the statutes, and only feast-keepers will be part of the 144,000, and only they will be translated.”** It is claimed that only those who make the proclamation of the statutes their first work will receive the seal of God.

Because this error is producing confusion among our people, I will here explain the truth about the 144,000:

The 144,000 are a group of faithful ones—one group of all the redeemed—who will be saved. They alone will go through the entire loud cry, see the falling of the plagues on the wicked, and experience the great time of trouble—and Jacob’s trouble. They have, during that time interval, “gotten the special victory over the mark of the beast—at the only time it was being applied. (Prior to the final crisis, the mark was not applied.)

After Christ returns, they stand with all the other redeemed on the sea of glass; but they alone can sing a special song about that experience of deliverance which they went through.

The following passage clearly identifies the 144,000:

“Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that **have ‘gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.’** With the Lamb upon

Mount Zion, 'having the harps of God,' they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, 'the voice of harpers harping with their harps.'

"And they sing 'a new song' before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb—a song of deliverance. **None but the hundred and forty-four thousand can learn that song; for it is the song of their experience—an experience such as no other company have ever had.** 'These are they which follow the Lamb whithersoever He goeth.'

"These, having been translated from the earth, from among the living, are counted as 'the first fruits unto God and to the Lamb.' Revelation 15:2, 3; 14:1-5. 'These are they which came out of great tribulation; **they have passed through the time of trouble** such as never was since there was a nation; **they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments.** But they have been delivered, for they have 'washed their robes, and made them white in the blood of the Lamb.' 'In their mouth was found no guile: for they are without fault' before God. 'Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.' **They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst.** But 'they shall hunger no more, neither thirst anymore; neither shall the sun light on

them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.' Revelation 7:14-17."—*Great Controversy*, 648-649.

At this point, you need to understand the order of final events: (1) the loud cry; (2) the close of probation; (3) the plagues and great time of trouble begin; (4) Jacob's trouble begins. The 144,000 go through all of that. Next comes (5) **the Voice of God which delivers the faithful** (GC 636:1-637:0). *No other of the redeemed are alive throughout the events of this paragraph; only the 144,000 are alive.*

Then comes (6) **the special resurrection** (GC 637:1), when "all who have died under the faith of the third angel's message" are raised. *At this point in time, a second group of redeemed ones are also alive. They are elsewhere referred to as the ones "with the 144,000."*

Shortly afterward, (7) Christ returns and **the rest of the righteous dead are raised**. *At this point, all the redeemed are alive.*

Only the 144,000 hear the Voice of God announcing the day and hour of Christ's return, for all the rest of the redeemed are still in the graves. (*Why are the 144,000 special? They were alive throughout the entire final crisis experience.*)

"I saw that the four angels would hold the four winds until **Jesus' work was done in the sanctuary**, and then will come the **seven last plagues** . . . A **decree went forth to slay the saints**, which caused them to cry day and night for deliverance. This was the time of **Jacob's trouble**. Then all the saints cried

out with anguish of spirit, and were **delivered by the Voice of God**. The 144,000 triumphed. Their faces were lighted up with the glory of God.”—*Early Writings*, 36-37.

“The living saints, 144,000 in number, knew and understood the Voice, while the wicked thought it was thunder and an earthquake.”—*Early Writings*, 15.

After the Voice of God is sounded, the special resurrection occurs, and all who have died in the faith of the third angel will be raised. (*Why is this group special?* During *their* lifetime, the entire world was opposed to the law of God. *Rejoice!* If you and I die, faithful to Christ and the message, before the final crisis begins, ***you and I will be in that group*** which is raised in the special resurrection and be alive to see Jesus return!)

“Graves are opened, and ‘many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt.’ Daniel 12:2. **All who have died in the faith of the third angel’s message come forth** from the tomb glorified, to hear God’s covenant of peace with those who have kept His law.”—*Great Controversy*, 637.

The 144,000 will, at the Second Advent, see Christ calling the rest of the righteous dead back to life. (*Why is this group special?* They accepted Christ and were faithful to Him and will be sharers in a life that extends throughout eternity.)

“The graves opened [at Christ’s return], and **the dead came up** clothed with immortality. The 144,000 shouted, ‘Alleluia!’ as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught

up together with them to meet the Lord in the air.”—*Early Writings*, 16.

Those “with the 144,000” will be those who died in the third angel’s message, but were not alive during the final crisis and Jacob’s trouble. They will be raised in the special resurrection, after the Voice of God sounds, and before the Second Advent. Although they are not part of the 144,000, they will be in that privileged group which come up in the special resurrection and see Jesus return.

“I hardly know what to say to you. The news of your wife’s death was to me overwhelming. I could hardly believe it and can hardly believe it now. God gave me a view last Sabbath night which I will write . . . I saw that she was sealed and **would come up at the voice of God and stand upon the earth, and would be with the 144,000.** I saw we need not mourn for her; she would rest in the time of trouble.”—2 *Selected Messages*, 263.

Ellen White will be another precious soul who, not having lived through the final crisis, will not be part of the 144,000. But she will come up in the special resurrection and, “with the 144,000,” see Christ return; and afterward, she will be able to enjoy all the glories of heaven.

“I [Ellen White] begged of my attending angel to let me remain in that place [in a vision of heaven]. I could not bear the thought of coming back to this dark world again. Then the angel said, ‘You must go back, and **if you are faithful, you, with the 144,000,** shall have the privilege of visiting all the worlds and viewing the handiwork of God.’”—*Early Writings*, 40.

There is nothing more about the 144,000 that you and I need to know. That which has been revealed to us has been explained here.

The false teachers claim that you need to accept their strange teachings in order to be among the 144,000. But that is not true. Accept God's Word as it reads, and do not go beyond it.

Notice how all the evidence carefully fits together. All of the above passages identify and locate the 144,000.

The 144,000 is a group set apart by time, not by personal achievements. We do not have to accept the theories of false teachers in order to be among that group.

How many people will be in the group of 144,000? That is a question that will be answered after Jesus returns and gathers His faithful ones.

Prior to that time, no one will know—for, during the time when the 144,000 are going through the final crisis, conditions will be so fearsome all over the world, and they will frequently be so scattered—that it would be impossible at that time to count them.

“Christ says that there will be those in the church who will present fables and suppositions, when God has given grand, elevating, ennobling truths which should ever be kept in the treasure house of the mind. When men pick up this theory and that theory, when they are curious to know something it is not necessary for them to know, God is not leading them. It is not His plan that His people shall present something which they have to suppose, which is not taught in the Word. It is not His will that they shall get into controversy over questions which will not help them

spiritually, such as, Who is to compose the hundred and forty-four thousand? This those who are the elect of God in a short time know without question.

“My brethren and sisters, appreciate and study the truths God has given you and your children. Spend not your time in seeking to know that which will be no spiritual help. ‘What shall I do to inherit life?’ (Luke 10:25). This is the all-important question, and it has been clearly answered. ‘What is written in the law? how readest thou?’ ”—*Fundamentals of Christian Education*, 386.

BEWARE OF SPECULATION

We should beware of inventing new theories. Accept what has been revealed, and do not try to go beyond it.

We are told not to pry our way into unknown things which God has not revealed.

“We may not, in this life, be able to explain the meaning of every passage of Scripture; but there are no vital points of practical truth that will be clouded in mystery.”—*2 Testimonies*, 692.

“Some zealous ones who are aiming and straining every energy for originality have made a grave mistake in trying to get **something startling, wonderful, entrancing** before the people, something that they think others do not comprehend; but they do not themselves know what they are talking about. **They speculate upon God’s Word, advancing ideas that are not a whit of help to themselves or to the churches.** For the time being they may excite the imagination, but there is a reaction, and these very ideas become a hindrance. Faith is confounded with fancy, and their views may bias the mind in a wrong

direction.

“Let the plain, simple statements of the Word of God be food for the mind; **this speculating upon ideas that are not clearly presented there is dangerous business.**”—*1 Selected Messages*, 181.

“For human agents to misconstrue and put a **forced, half truthful, and mystical construction** upon the oracles of God is an act which endangers their own souls, and the souls of others.”—*Fundamentals of Christian Education*, 386.

THE RITUALS REPLACED BY THE LORD'S SUPPER

It is claimed that the ceremonial laws were not replaced by the ordinances of foot washing and the Lord's Supper.

“**In this ordinance** [of the Lord's Supper], **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 type 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.”—*5 Bible Commentary*, 1139.

“The symbols of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. **In instituting the sacramental service to take the place of the Passover,** Christ left for His church a memorial of His great sacrifice for man. ‘This do,’ He said, ‘in remembrance of Me.’ **This was the point of transition between two economies and their two great festivals. The one was to close forever;** the other,

which He had just established, was to take its place, and to continue through all time as the memorial of His death.”—*Evangelism*, 273-274.

“**The passover** pointed backward to the deliverance of the children of Israel, and **was also typical, pointing forward to Christ, the Lamb of God, slain for the redemption of fallen man** . . . The passover had been observed to commemorate the deliverance of the children of Israel from Egypt. It had been both commemorative and typical. **The type had reached the antitype when Christ, the Lamb of God without blemish, died upon the cross.**

“**He left an ordinance to commemorate the events of His crucifixion . . . Here our Saviour instituted the Lord’s supper**, to be often celebrated, to keep fresh in the memory of His followers the solemn scenes of His betrayal and crucifixion for the sins of the world. He would have His followers realize their continual dependence upon His blood for salvation.”—*3 Spiritual Gifts*, 225, 227-228.

“**In the place of the national festival which the Jewish people had observed, He instituted a memorial service**, the ordinance of feet washing and the sacramental supper, to be observed through all time by His followers in every country. These should ever repeat Christ’s act, that all may see that true service calls for unselfish ministry.”—*Evangelism*, 275-276.

CEREMONIAL LAWS WERE NATIONAL LAWS

Although touched on earlier, this is an extremely significant point. **The various ceremonial laws were the national laws of Israel.** This means that they

were given to the nation of Israel. But it also means that they were not, what we could call, individual laws. **They were to be announced and carried out by the national government, with the participation of all the people.**

God gave all of the Mosaic laws to the Jewish nation.

“These laws were to be recorded by Moses, and carefully treasured as the foundation of the national law.”—*Patriarchs and Prophets*, 311.

They were not individual laws. No individual or group was to go apart by themselves and sacrifice lambs for the morning and evening burnt offering (as Jeroboam tried to do; 1 Kgs 12) or walk into the Temple and begin conducting its ceremonies (as Uzziah tried to do; 2 Chron 26:18-21). **No individual or group was to hold a Passover or Pentecost by themselves.** —**These were all national laws which the government was placed in charge of.**

According to the requirement, which was never changed, **an Aaronic priest must prepare and perform the sacrifices; and they must be made at the Temple in old Jerusalem.** This is the Biblical requirement which was never changed.

God never authorized any human being to modify the seven sacred feasts: how they were to be performed, where they were to be held, or who was to officiate at these solemn services.

In marked contrast, the Ten Commandments, which governed the nation as its highest set of laws, ***were to be kept individually!***

We are told that the Passover was part of this

national law.

“The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers **in all lands and through all ages.**”—*Desire of Ages*, 652 (*Ev 275-276 is similar*).

“The priests hoped that Pilate would now inflict the death penalty on Jesus without giving Him a hearing. This they besought as a favor on the occasion of **their great national festival.**”—*Desire of Ages*, 725.

We can be assured that all the other feast days were also part of that national law. **None of these ancient rituals were to be kept by individuals or small groups, acting on their own, whenever and wherever they wanted to.**

WHICH LAWS ARE MOSAIC?

The “Mosaic laws” were all the laws which God gave privately to Moses, to be written on paper and told to the Israelites. This included all of the laws, with the exception of the Ten Commandments, which, written on stone, was spoken directly to the people by God Himself.

“Unlike the Ten Commandments, they were delivered privately to Moses, who was to communicate them to the people.”—*Patriarchs and Prophets*, 310.

PAUL SPEAKS TO THE GALATIANS

After Paul had made many converts in Galatia, **Jewish teachers traveled there and told the young Christians that they needed to keep the feast days** and other Mosaic ordinances. They said Christians were obligated to keep them. Paul called this reversion to ceremonies and feasts “weak and beggarly.”

“But now, after that ye have known God, or rather are known of God, **how turn ye again to the weak and beggarly elements**, whereunto ye desire again to be in bondage?”—*Galatians 4:9*.

Then Paul spoke directly about the feast days:

“Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.”—*Galatians 4:10-11*.

The reference here to “seasons” should literally be “appointed seasons”—the seven annual feasts of the Jewish calendar (*Num 28:2*). “Years” refers to the sabbatical jubilee years of the Jewish calendar (*Ex 23:10; Lev 25:8-12*).

Paul then pled with them to come out from the old Mosaic laws as he had done.

“Brethren, I beseech you, be as I am.”—*Galatians 4:12*.

Should we, today, reject Paul’s wise counsel?

Paul had given up those customs for two reasons: They led to legalism, and they were only “shadows” of the glorious light shining from Calvary. Paul preferred the light, not the shadows. His message to us today is this:

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”—*Galatians 5:1*.

JUDAIZING CHRISTIANS

Do you want to be a Judaizing Christian, and continue keeping the Mosaic rituals, while urging fellow Christians to do the same?

It was the Judaizing Christians who kept teaching that ceremonial laws, involving sacrifices at the Temple and during Feasts, must still be observed.

“The Jews were so exacting in regard to **ceremonial purity** that their regulations were extremely burdensome. **Their minds were occupied with rules and restrictions** and the fear of outward defilement, and they did not perceive the stain that selfishness and malice impart to the soul.

“Jesus does not mention this ceremonial purity as one of the conditions of entering into His kingdom, but points out the need of purity of heart.”—*Mount of Blessing, 24*.

They held, and still hold, the mere husks, the shadows, the figures symbolizing the true. A figure for the time appointed, that they might discern the true, became so perverted by their own inventions, that their eyes were blinded. **They did not realize that type met antitype in the death of Jesus Christ. The greater their perversion of figures and symbols, the more confused their minds became,** so that **they could not see the perfect fulfillment of the Jewish economy, instituted and established by Christ, and pointing to Him as the substance.** Meats and drinks and divers ordinances were mul-

tiplied until ceremonial religion constituted their only worship.

“In His teaching, Christ sought to educate and train the Jews to see the object of **that which was to be abolished by the true offering of Himself**, the living Sacrifice.”—*Fundamentals of Christian Education*, 398.

“**Not all, however, were pleased with the decision** [at the Jerusalem Council in Acts 15]; **there was a faction of ambitious and self-confident brethren who disagreed with it**. These men assumed to engage in the work on their own responsibility. **They indulged in much murmuring and faultfinding, proposing new plans.**”—*Acts of the Apostles*, 196.

“Jerusalem was the metropolis of the Jews, and **it was there that the greatest exclusiveness and bigotry were found**. The Jewish Christians living within sight of the temple naturally allowed their minds to revert to the peculiar privileges of the Jews as a nation. **When they saw the Christian church departing from the ceremonies and traditions of Judaism**, and perceived that the peculiar sacredness with which the Jewish customs had been invested would soon be lost sight of in the light of the new faith, many grew indignant with Paul as the one who had, in a large measure, caused this change. **Even the disciples were not all prepared to accept willingly the decision of the council. Some were zealous for the ceremonial law**, and they regarded Paul with disfavor because they thought that his principles in regard to the obligations of the Jewish law were lax.”—*Acts of the Apostles*, 197.

“When Peter, at a later date, visited Antioch, he won the confidence of many by his prudent conduct toward the Gentile converts. **For a time he acted in**

accordance with the light given from heaven. He so far overcame his natural prejudice as to sit at table with the Gentile converts. **But when certain Jews who were zealous for the ceremonial law, came** from Jerusalem, Peter injudiciously changed his deportment toward the converts from paganism . . . **The church was threatened with division.** But Paul, who saw the subverting influence of the wrong done to the church through the double part acted by Peter, **openly rebuked him** for thus disguising his true sentiments.”—*Acts of the Apostles, 198.*

“**Peter saw the error into which he had fallen,** and immediately set about repairing the evil that had been wrought, so far as was in his power. **God, who knows the end from the beginning, permitted Peter to reveal this weakness of character** in order that the tried apostle might see that there was nothing in himself whereof he might boast. Even the best of men, if left to themselves, will err in judgment . . . this record of the apostle’s weakness was to remain as a proof of his fallibility . . . **The history of this departure from right principles stands as a solemn warning to men in positions of trust in the cause of God, that they may not fail in integrity, but firmly adhere to principle.** The greater the responsibilities placed upon the human agent, and the larger his opportunities to dictate and control, **the more harm he is sure to do if he does not carefully follow the way of the Lord.**”—*Acts of the Apostles, 198-199.*

“In his ministry, Paul was often compelled to stand alone. **He was specially taught of God and dared make no concessions that would involve principle.** At times the burden was heavy, but Paul stood firm for the right. **He realized that the church must never be brought under the control of human**

power. The traditions and maxims of men must not take the place of revealed truth. The advance of the gospel message must not be hindered by the prejudices and preferences of men, whatever might be their position in the church.

“Paul had dedicated himself and all his powers to the service of God. **He had received the truths of the gospel direct from heaven**, and throughout his ministry he maintained a vital connection with heavenly agencies. **He had been taught by God regarding the binding of unnecessary burdens upon the Gentile Christians; thus when the Judaizing believers introduced into the Antioch church the question of circumcision, Paul knew the mind of the Spirit of God concerning such teaching and took a firm and unyielding position which brought to the churches freedom from Jewish rites and ceremonies.**”—*Acts of the Apostles, 199-200.*

These false teachers were mingling Jewish traditions with the truths of the gospel. Ignoring the decision of the general council at Jerusalem, **they urged upon the Gentile converts the observance of the ceremonial law.**

“The situation was critical. **The evils that had been introduced threatened speedily to destroy the Galatian churches.**

“Paul was cut to the heart, and his soul was stirred by **this open apostasy** on the part of those to whom he had faithfully taught the principles of the gospel. He immediately wrote to the deluded believers, exposing the false theories that they had accepted and with great severity rebuking **those who were departing from the faith.**”—*Acts of the Apostles, 383-384.*

“From every quarter were coming accounts of the spread of **the new doctrine by which Jews were**

released from the observance of the rites of the ceremonial law and Gentiles were admitted to equal privileges with the Jews as children of Abraham. Paul, in his preaching at Corinth, presented the same arguments which he urged so forcibly in his epistles. His emphatic statement, **'There is neither Greek nor Jew, circumcision nor uncircumcision'** (Colossians 3:11), was regarded by his enemies as daring blasphemy, and they determined that his voice should be silenced."—*Acts of the Apostles*, 390.

"In the earlier years of the gospel work among the Gentiles some of the leading brethren at Jerusalem, clinging to former prejudices and habits of thought, had not co-operated heartily with Paul and his associates. **In their anxiety to preserve a few meaningless forms and ceremonies**, they had lost sight of the blessing that would come to them and to the cause they loved, through an effort to unite in one all parts of the Lord's work. Although desirous of safeguarding the best interests of the Christian church, they had failed to keep step with the advancing providences of God, and **in their human wisdom attempted to throw about workers many unnecessary restrictions**. Thus there arose a group of men who were unacquainted personally with the changing circumstances and peculiar needs met by laborers in distant fields, yet who insisted that they had the authority to direct their brethren in these fields to follow certain specified methods of labor. **They felt as if the work of preaching the gospel should be carried forward in harmony with their opinions.**"—*Acts of the Apostles*, 400.

"The liberal contributions lying before them added weight to the testimony of the apostle concerning the faithfulness of the new churches established

among the Gentiles. **The men who, while numbered among those who were in charge of the work at Jerusalem, had urged that arbitrary measures of control be adopted, saw Paul's ministry in a new light and were convinced that their own course had been wrong, that they had been held in bondage by Jewish customs and traditions, and that the work of the gospel had been greatly hindered by their failure** to recognize that the wall of partition between Jew and Gentile had been broken down by the death of Christ.

“This was the golden opportunity for all the leading brethren to confess frankly that God had wrought through Paul, and that at times they had erred in permitting the reports of his enemies to arouse their jealousy and prejudice. But instead of uniting in an effort to do justice to the one who had been injured, they gave him counsel which showed that they still cherished a feeling that Paul should be held largely responsible for the existing prejudice. They did not stand nobly in his defense, endeavoring to show the disaffected ones where they were wrong, but **sought to effect a compromise** by counseling him to pursue a course which in their opinion would remove all cause for misapprehension . . . ‘Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, **whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law**’ . . .

“The brethren hoped that Paul, by following the course suggested, might give a decisive contradiction to the false reports concerning him. They assured him that the decision of the former council,

concerning the Gentile converts and the ceremonial law, still held good. **But the advice now given was not consistent with that decision. The Spirit of God did not prompt this instruction; it was the fruit of cowardice. The leaders of the church in Jerusalem knew that by non-conformity to the ceremonial law, Christians would bring upon themselves the hatred of the Jews and expose themselves to persecution.** The Sanhedrin was doing its utmost to hinder the progress of the gospel. Men were chosen by this body to follow up the apostles, especially Paul, and in every possible way to oppose their work. Should the believers in Christ be condemned before the Sanhedrin as breakers of the law, they would suffer swift and severe punishment as apostates from the Jewish faith.

“Many of the Jews who had accepted the gospel still cherished a regard for the ceremonial law and were only too willing to make unwise concessions, hoping thus to gain the confidence of their countrymen, to remove their prejudice, and to win them to faith in Christ as the world’s Redeemer. Paul realized that so long as many of the leading members of the church at Jerusalem should continue to cherish prejudice against him, they would work constantly to counteract his influence. He felt that if by any reasonable concession he could win them to the truth he would remove a great obstacle to the success of the gospel in other places. But he was not authorized of God to concede as much as they asked.”—Acts of the Apostles, 403-405.

“In almost every church there were some members who were Jews by birth. **To these converts the Jewish teachers found ready access, and through them gained a foothold in the churches.**

It was impossible, by scriptural arguments, to overthrow the doctrines taught by Paul; hence they resorted to the most unscrupulous measures to counteract his influence and weaken his authority. They declared that he had not been a disciple of Jesus, and had received no commission from Him; yet he had presumed to teach doctrines directly opposed to those held by Peter, James, and the other apostles. Thus the emissaries of Judaism succeeded in alienating many of the Christian converts from their teacher in the gospel. Having gained this point, **they induced them to return to the observance of the ceremonial law** as essential to salvation. Faith in Christ, and obedience to the law of ten commandments, were regarded as of minor importance. **Division, heresy, and sensualism were rapidly gaining ground** among the believers in Galatia.

“Paul’s soul was stirred as he saw the evils that threatened speedily to destroy these churches. **He immediately wrote to the Galatians, exposing their false theories**, and with great severity rebuking those who had departed from the faith.”—*6 Bible Commentary*, 1108.

“There were those in Paul’s day who were constantly dwelling upon circumcision, and they could bring plenty of proof from the Bible to show its obligation on the Jews; but this teaching was of no consequence at this time; for Christ had died upon Calvary’s cross, and circumcision in the flesh could not be of any further value.

“The typical service and the ceremonies connected with it were abolished at the cross. The great antitypical Lamb of God had become an offering for guilty man, and the shadow ceased in the substance. Paul was seeking to bring the minds of men to the great truth for the time; but **these who**

claimed to be followers of Jesus were wholly absorbed in teaching the tradition of the Jews, and the obligation of circumcision.—*6 Bible Commentary, 1061.*

“The Jews refused to accept Christ as the Messiah, and they cannot see that their ceremonies are meaningless, that the sacrifices and offerings have lost their significance. The veil drawn by themselves in stubborn unbelief is still before their minds. It would be removed if they would accept Christ, the righteousness of the law.

“Many in the Christian world also have a veil before their eyes and heart. They do not see to the end of that which was done away. They do not see that it was only the ceremonial law which was abrogated at the death of Christ. They claim that the moral law was nailed to the cross. Heavy is the veil that darkens their understanding. The hearts of many are at war with God. They are not subject to His law. Only as they shall come into harmony with the rule of His government can Christ be of any avail to them. They may talk of Christ as their Saviour; but He will finally say to them, I know you not. You have not exercised genuine repentance toward God for the transgression of His holy law, and you cannot have genuine faith in Me, for it was My mission to exalt God’s law . . .

“The moral law was never a type or a shadow. It existed before man’s creation, and will endure as long as God’s throne remains. God could not change or alter one precept of His law in order to save man; for **the law is the foundation of His government. It is unchangeable, unalterable, infinite, and eternal.** In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son of God to offer Himself as a sacri-

fice for sin. He who knew no sin became sin for us. He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of His law.”—*6 Bible Commentary, 1096-1097.*

“This was an important era for the church. Though the middle wall of partition between Jew and Gentile had been broken down by the death of Christ, letting the Gentiles into the full privileges of the gospel, the veil had not yet been torn away from the eyes of many of the believing Jews, and **they could not clearly discern to the end of that which was abolished by the Son of God.** The work was now to be prosecuted with vigor among the Gentiles, and was to result in strengthening the church by a great ingathering of souls.”—*Story of Redemption, 303-304.*

“The death of Jesus Christ for the redemption of man lifts the veil and reflects a flood of light back hundreds of years, upon **the whole institution of the Jewish system of religion. Without the death of Christ all this system was meaningless.** The Jews reject Christ, and therefore their whole system of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to **shadowy ceremonies of types which have met their antitype** as they do to the law of the ten commandments, which was not a shadow, but a reality as enduring as the throne of Jehovah. **The death of Christ elevates the Jewish system of types and ordinances, showing that they were of divine appointment,** and for the purpose of keeping faith alive in the hearts of His people.”—*6 Bible Commentary, 1097.*

“We can know far more of Christ by following Him step by step in the work of redemption, seeking the lost and the perishing, than by journeying to old

Jerusalem. Christ has taken His people into His church. **He has swept away every ceremony of the ancient type. He has given no liberty to restore these rites, or to substitute anything that will recall the old literal sacrifices.** The Lord requires of His people spiritual sacrifices alone.”—*Review, February 25, 1896.*

“**The apostle showed that religion does not consist in rites and ceremonies, creeds and theories.** If it did, the natural man could understand it by investigation, as he understands worldly things. Paul taught that religion is a practical, saving energy, a principle wholly from God, a personal experience of God’s renewing power upon the soul.

“He showed how **Moses had pointed Israel forward to Christ** as that Prophet whom they were to hear; how all the prophets had testified of Him as God’s great remedy for sin, the guiltless One who was to bear the sins of the guilty. He did not find fault with their observance of forms and ceremonies, but showed that **while they maintained the ritual service with great exactness, they were rejecting Him who was the antitype of all that system.**”—*Acts of the Apostles, 451-452.*

CEREMONIALISM

Is this the time in history when we need ceremonialism? What is the message God has given us for our time—just before the end of the world? Nowhere are we told that it is a return to the Old Testament ceremonial laws!

Satan is behind this present effort to sidetrack the people of God. He is trying to get us to downgrade the importance of Christ’s sacrifice—by

returning to the old rituals which preceded it.

“The sacrifices and offerings of the Mosaic ritual were ever pointing toward a better service. . . When Adam and his sons began to offer the ceremonial sacrifices ordained by God as a type of the coming Redeemer, Satan discerned in these a symbol of communion between earth and heaven.

“During the long centuries that have followed, it has been his constant effort to intercept this communion. **Untiringly has he sought to misrepresent God and to misinterpret the rites pointing to the Saviour**, and with a great majority of the members of the human family he has been successful.”—*Prophets and Kings*, 685.

What is ceremonialism?

“The Pharisees sought distinction by their scrupulous ceremonialism.”—*Desire of Ages*, 261.

“They [the priests] robbed God of the service He required of them, and they robbed their fellow men of religious guidance and a holy example.

“Priests and rulers became fixed in a rut of ceremonialism. They were satisfied with a legal religion, **and it was impossible for them to give to others the living truths of heaven.** They thought their own righteousness all-sufficient, and did not desire that a new element should be brought into their religion. The good will of God to men they did not accept as something apart from themselves, but connected it with their own merit because of their good works. **The faith that works by love and purifies the soul could find no place for union with the religion of the Pharisees, made up of ceremonies and the injunctions of men.**”—*Acts of the Apostles*, 15.

“Israel had not perceived the spiritual nature of

the law, and **too often their professed obedience was but an observance of forms and ceremonies.**—*Mount of Blessing*, 46.

“The Pharisees sought to exalt themselves by their rigorous observance of forms . . . Priests and scribes and rulers were fixed in a rut of ceremonies and traditions. Their hearts had become contracted, like the dried-up wine skins to which He had compared them. While they remained satisfied with a legal religion, it was impossible for them to become the depositaries of the living truth of heaven. They thought their own righteousness all-sufficient, and did not desire that a new element should be brought into their religion. **The good will of God to men they did not accept as something apart from themselves. They connected it with their own merit because of their good works.**”—*Desire of Ages*, 278-279.

“Christ did not enforce upon His disciples wearisome ceremonies.”—*Gospel Workers*, 175.

“There is danger that a ceremonial service will take the place of genuine heart work. Thus religion will become little more than a form.”—*Counsels to Teachers*, 540.

“Many human inventions are used to carry out plans after the mind and will of men with whom God is not working. But **it is not boastful words nor a multitude of ceremonies that show that the Lord is working with His people.**”—*4 Bible Commentary*, 1179.

PAUL AND THE CEREMONIAL LAW

It is claimed that Paul faithfully kept the ceremonial laws, even after the Jerusalem Council

meeting in Acts 15. But this is not true. The one exception was at Philippi, where he kept a Passover with some Jewish Christians in order to try to reach their hearts ("At Philippi Paul tarried to keep the Passover."—*Acts of the Apostles*, 390). To claim that this proves that Paul continued to keep the feast days and other ceremonial laws is not true.

"Paul's hearers were made to understand that the Messiah, for whose advent they had been longing, had already come; that **His death was the antitype of all the sacrificial offerings.**"—*Acts of the Apostles*, 246.

"Paul . . . fully comprehended the difference between a living faith and a dead formalism. Paul still claimed to be one of the children of Abraham, and kept the Ten Commandments in letter and in spirit as faithfully as he had ever done before his conversion to Christianity. But **he knew that the typical ceremonies** [conducted at the Temple in Jerusalem] **must soon altogether cease, since that which they had shadowed forth had come to pass,** and the light of the gospel was shedding its glory upon the Jewish religion, giving a new significance to its ancient rites."—*Story of Redemption*, 306.

"Paul . . . describes **the visit which he made to Jerusalem to secure a settlement of the very questions** which are now agitating the churches of Galatia, as to **whether the Gentiles should submit to circumcision and keep the ceremonial law . . .** But the three leading apostles, against whom no such prejudice existed, having themselves been won to the true position, brought the matter before the council, **and won from all a concurrence in the decision to leave the Gentiles free from the obligations of the ceremonial law.**"—*6 Bible Commen-*

tary, 1108.

“The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: ‘Christ our Passover is sacrificed for us.’ 1 Corinthians 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: ‘Christ the first fruits; afterward they that are Christ’s at His coming.’ 1 Corinthians 15:23.”—*Great Controversy*, 399.

“Paul desires his brethren to see that the great glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. He desired them to see also that **when Christ came to the world, and died as man’s sacrifice, type met antitype.**

“There were those in Paul’s day who were constantly dwelling upon circumcision, and they could bring plenty of proof from the Bible to show its obligation on the Jews; but this teaching was of no consequence at this time; for **Christ had died upon Calvary’s cross, and circumcision in the flesh could not be of any further value.**”—*6 Bible Commentary*, 1061.

“Paul did not bind himself nor his converts to the ceremonies and customs of the Jews, with their varied forms, types, and sacrifices, for he recognized that the perfect and final offering had been made in the death of the Son of God.”—*Sketches From the Life of Paul*, p. 105.

“But there is a law which was abolished, which Christ ‘took out of the way, nailing it to His cross.’ Paul calls it ‘the law of commandments contained in ordinances.’ This ceremonial law, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews until type

met antitype in the death of Christ as the Lamb of God to take away the sin of the world. Then all the sacrificial offerings and services were to be abolished.

“Paul and the other apostles labored to show this, and resolutely withstood those Judaizing teachers who declared that Christians should observe the ceremonial law.”—*Signs, September 4, 1884.*

“These false teachers were mingling Jewish traditions with the truths of the gospel. Ignoring the decision of the general council at Jerusalem, **they urged upon the Gentile converts the observance of the ceremonial law.**

“The situation was critical. The evils that had been introduced threatened speedily to destroy the Galatian churches.

“Paul was cut to the heart, and his soul was stirred by **this open apostasy** on the part of those to whom he had faithfully taught the principles of the gospel. He immediately wrote to the deluded believers, exposing the false theories that they had accepted and with great severity rebuking **those who were departing from the faith.**”—*Acts of the Apostles, 383-384.*

“In his ministry, Paul was often compelled to stand alone. **He was specially taught of God and dared make no concessions that would involve principle.** At times the burden was heavy, but Paul stood firm for the right. **He realized that the church must never be brought under the control of human power. The traditions and maxims of men must not take the place of revealed truth.** The advance of the gospel message must not be hindered by the **prejudices and preferences of men,** whatever might be their position in the church.”—*Acts of the Apostles, 199-200.*

THIS IS OUR FEAST TODAY

“Rest yourself wholly in the hands of Jesus. Contemplate His great love; and while you meditate upon His self-denial, His infinite sacrifice made in our behalf in order that we should believe in Him, your heart will be filled with holy joy, calm peace, and indescribable love.

“As we talk of Jesus, as we call upon Him in prayer, our confidence that He is our personal, loving Saviour will strengthen, and His character will appear more and more lovely . . . **We may enjoy rich feasts of love; and as we fully believe that we are His by adoption, we may have a foretaste of heaven.**

“Wait upon the Lord in faith. The Lord draws out the soul in prayer, and gives us to feel His precious love. **We have a nearness to Him, and can hold sweet communion with Him. We obtain distinct views of His tenderness and compassion, and our hearts are broken and melted** with contemplation of the love that is given to us. We feel indeed an abiding Christ in the soul . . .

“Our peace is like a river, wave after wave of glory rolls into the heart, and indeed we sup with Jesus and He with us. We have a realizing sense of the love of God, and we rest in His love. **No language can describe it, it is beyond knowledge. We are one with Christ, our life is hid with Christ in God.**

“We have the assurance that when He who is our life shall appear, then shall we also appear with Him in glory. **With strong confidence, we can call God our Father. Whether we live or die, we are the Lord’s.** His Spirit makes us like Jesus Christ in

temper and disposition, and we represent Christ to others.

“When Christ is abiding in the soul the fact cannot be hid; for He is like a well of water springing up into everlasting life. We can but represent the likeness of Christ in our character, and **our words, our deportment, produces in others a deep, abiding, increasing love for Jesus**, and we make manifest . . . that we are conformed to the image of Jesus Christ.”—*Sons and Daughters of God*, 311.

CONCLUSION

What then are we to obey today? In our own strength, we can do nothing. But in the enabling grace of Christ we can obey all that God asks of us.

What does He ask of us today? Read the Bible and Spirit of Prophecy and repent of every sin, obey every requirement, and claim every promise. This is not as difficult as it sounds. In Christ’s strength, each day keep reading, repenting, and obeying. Clinging to Christ, if you will do your part, God will carry you through to final victory.

What is our special work today? It is not to search out obscure theories and chase after preachers with new ideas. It is to obey God, develop a character of righteousness, and give the final warning to the world.

What is the final warning to the world? It is the Third Angel’s Message, which warns people to keep the commandments of God by enabling faith in Jesus Christ. Special attention is to be given to

sharing the truth about the Bible Sabbath.

What is the best way in which we can do this? Talk to others, share low-cost missionary books with them. They tend to keep books handed to them, and share them with still others. Still others read those books also. People value books. Each book is what Ellen White called “a silent preacher.” Distribute them as widely as possible. Stay away from those who preach strange, new concepts not clearly and abundantly found, page after page, in the Bible and Spirit of Prophecy.

But did not Ellen White tell us to keep the feast days and the ceremonial laws? Both are hardly mentioned in the Spirit of Prophecy. **You can read from one end of the five-volume Conflict Series to the other—and not once will you find a definite statement that you should strictly obey what is written in any of the ceremonial laws.** You can read all the way through the nine volumes of *Testimonies*, and you will find the same pattern. Obedience today to the laws nailed to the cross is not required. By now you should recognize that obedience today to those shadow laws is a denial of Christ.

But can we not do it anyway? Will not God approve of our efforts to provide a more perfect obedience? God does not approve of disobedience. He has told us in Scripture that those laws have been abolished. To disregard this and try to once again start obeying them is rebellion.

The Israelites in the wilderness did something similar. When God told them to war against the Canaanites, they refused. **When the next day, He**

told them not to,—they attempted to do that which He no longer wanted them to do—and met with disastrous results.

God does not ask for all our man-made innovations. He does not ask us to begin obeying new theories. He asks for simple obedience to His revealed will at this time in history. Will we obey that which He has specifically told us to do, and not do that which He has specifically told us not to do?

“It is not so essential to understand the precise particulars in regard to the relation of the two laws. **It is of far greater consequence that we know whether we are transgressing the law of God, whether we stand in obedience or disobedience before the holy precepts.**”—*6 Bible Commentary, 1110.*

If you are able to do so, attend camp meetings and similar gatherings. Try to make sure that truth is taught there, not speculations and errors. And rejoice there with fellow believers! **Rejoice in the blessed hope, in the reality that you will soon be going home to be with Jesus forever! But do not call those gatherings “feast days”!** We have learned that, in God’s eyes, the feast days ended at the cross.

There are others who look to you as an example they want to follow. **You do not want to be the one who led them into error.** No, no; you do not want that! You would not want to meet such an account in the Judgment.

Keep reading the Bible and Spirit of Prophecy. **Accept and act on what you read. You are safe**

only as, in the strength of Christ, you keep reading and obeying. Let this be your motto:

“The Will of God: Nothing More, Nothing Less, Nothing Else.”

—*vj*

POSTSCRIPT: UNDER ATTACK

In the beginning, the character, nature, and authority of God came under attack. Lucifer maligned God’s character as selfish, declared that Christ was not fully divine and eternal, and said that God’s law was unnecessary.

These original three pillars of truth are still being attacked today, in various forms,—even among Advent believers.

Regarding the character of God and His plan of redemption: It is declared that the great, central event of earth’s history—the death of Christ—was not so important after all; for it was not sufficient to fulfill the complete system of Old Testament types and shadows. Therefore, we ought to keep some of those Mosaic ceremonies today. God did not really mean what He said, when, in the New Testament and Spirit of Prophecy, He told us that the ceremonial laws were done away at the cross. This attack undermines the very honor of God, and the reality and importance of the great truth of what happened at Calvary. The error denies that the cross stands on a great divide—separating the old from the new—and declaring, throughout all eternity to come, that Christ

was willing to sink to the lowest and suffer and die for His creatures, so they could be saved! Whether or not they realize it, those who chose to continue keeping the ceremonial laws, after the greatest of all sacrifices, are denying the truth that it occurred.

This present book *The Feast Days* is the most complete refutation of that charge which is available, and includes 370 Bible and Spirit of Prophecy quotations or references replying to the error.

Regarding the substance of God: It is declared that Christ is not eternal God, and that the Holy Spirit does not exist. Yet there are clear statements which, although they refute the Catholic teaching of a trinity, clearly establish the truth of the Three Person Godhead.

Our book, *Defending the Godhead*, deals with these falsehoods in great detail, with over 630 Bible and Spirit of Prophecy quotations or references.

Regarding the law of God: The attempt to eliminate obedience to God's moral law of Ten Commandments undermines His authority. Yet this insidious error has crept in among Advent believers.

Many printed materials are available which reply to this charge. Among them, *Great Controversy* provides the best coverage.

Regarding the nature and authority of God: Efforts to deny God's control over the universe undermine His nature and very existence. The error that God is a weakling who is not dealing with the great controversy, and will never kill the incorrigibly wicked really denies His righteousness, holiness, justice, and authority.

The most complete reply to that error is found in our book, *The Terrible Storm*, which will provide you with the most complete collection of Inspired materials on the subject.

God does not just make arbitrary decisions. Everything is done for a purpose. He gave us the Ten Commandments, so we would obey it. He gave us Jesus, so we would have power to obey all that He asks of us. He gave the ceremonial laws to the Israelites to point them forward to the coming Redeemer and His sacrificial death. He gives us all precious probationary time,—and the day is coming that He will put to death those who have rejected His warnings and repeated calls to repent and return to Him.

We dare not deny the truths of the Bible and Spirit of Prophecy. We must prayerfully keep reading in those books and obeying what we read!

“Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if He were on earth, He should not be a priest.”

—*Hebrews 8:1-4*

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