

92 Questions and Answers About the Feasts

1) Q: What is the purpose of the feasts?

A: **To spend more time with Jesus.** "Anciently the Lord instructed His people to assemble three times a year for His worship. To these holy convocations the children of Israel came...**if the children of Israel needed the benefit of these holy convocations in their time, how much more do we need them in these last days of peril and conflict!** And if the people of the world then needed the light which God had committed to His church, how much more do they need it now!" (*Testimonies*, Vol. 6, pp. 39-40) (Look up this quote and notice that the context of this quote is the feasts of Leviticus 23, not camp meetings, as some charge.)

2) Q: Since the purpose of the feasts is to spend more time with Jesus, how can spending more time with Jesus possibly be ceremonial?

A: ???

3) Q: Can a worship day be ceremonial?

A: No. A worship day is not a ceremony. What is done on a day can be a ceremony, but the day itself is not a ceremony. According to the dictionary, "ceremonial" is defined as "A formal act or set of acts performed usually for religious purposes." Therefore the feasts and the Sabbath cannot be ceremonial because they are simply worship days and not a "formal act or set of acts."

4) Q: Did ancient Israel perform ceremonies on the feasts and the Seventh-day Sabbath?

A: Yes, they did offer sacrifices on those days. See Numbers chapter 28.

5) Q: The SDA Church has been able to separate the sacrifices from the Sabbath and say that the sacrificial part ended, but the day of the Sabbath did not. Since they made this distinction for the Sabbath, why not the same for the feasts?

A: ???

6) Q: Do the feasts portray the gospel?

A: Absolutely. The feasts portray the gospel from start to finish, from the death of Jesus as our Substitute (Passover) to the end of sin on this world (Feast of Tabernacles and Jubilee). For more proof on this do a study on what the feasts mean in the Bible and also read *The Cross and Its Shadow* by Elder Haskell. Elder Haskell was an SDA minister who was a contemporary of Ellen White and Ellen White recommended Haskell's book. Elder Haskell does an outstanding job showing how the feasts portray all the important events in the gospel and our salvation, from start to finish. He gives many texts to prove that the feasts portray the gospel from start to finish and so will not elaborate further here as one can read that book and get all the Bible texts.

7) Q: Since the feasts portray the gospel from start to finish, and the gospel is the heart of the Three Angel's Messages, aren't the feasts also at the heart of the Three Angels Messages?

A: Yes. As one celebrates the feasts from year to year, and reflects on their meaning, the gospel is more firmly ingrained into a person's soul, and the gospel is the Three Angels' Messages.

8) Q: Is the Seventh-day Sabbath a feast day?

A: Yes, in Leviticus chapter 23:2, God says, “Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be **holy convocations**, even these are My feasts.” In the very next verse, **God proclaims the Seventh-day Sabbath and says that it is a “holy convocation,” the very same wording that God uses for all of His feasts** (read again the verse we just quoted). The Messianic Jews, who know the original Hebrew that these verses were written in very well say that yes, indeed, God is saying here that the Seventh-day Sabbath is a feast, and in fact, it is the greatest of all the feasts. They say that the Seventh-day Sabbath is the crown over all of the other feasts.

9) Q: How else does God tie the Seventh-day Sabbath to the feast days?

A: Yearly feast day Sabbaths are called by Sabbaths and they are all called holy convocations. God Himself tied the yearly holy convocation feasts to the weekly holy convocation feast (Seventh-day Sabbath) by calling them all by the same name. See Leviticus 23:24, 32, 39.

10) Q: How many laws does God have?

A: Two—Moral and Ceremonial

“God's people, whom he calls his peculiar treasure, were privileged with a **two-fold system of law; the moral and the ceremonial.**” {RH, May 6, 1875 par. 4}

11) Q: Since we are told that there are only two sets of law, how can some SDA Church leaders go directly against the words of our prophet and say that there are three sets of laws?

A: ????

12) Q: What did the Ceremonial law consist of?

A: Sacrifices and offerings. See Daniel 9:27 and Hebrews 10:8-9.

The word “ceremonial” does not exist in the Bible but does in the writings of Ellen White. We did an extensive study looking up her “ceremonial” quotes on the EllenWhite CDRom. We read either all of these quotes or nearly all. She has 241 quotes on the ceremonial law and over and over she defines “ceremonial” as simply being the sacrifices and the offerings (oblations) that went along with the sacrificial system (i.e. the wine and grain offerings). **We never found that Ellen White included anything other than the sacrifices and their offerings in her definition of ceremonial. She never included the feasts. We must use a prophet’s definition of a word; to do otherwise is using incorrect principles of interpretation.** We invite you to look up Ellen White’s ceremonial law quotes and if you ever find that she includes “feasts” in her definition of ceremonial, please let us know, as we have not been able to find it. The following is a representative quote showing that Ellen White defines ceremonial as being **only** the sacrificial system with its offerings.

“God's people, whom he calls his peculiar treasure, were privileged with a **two-fold 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 of 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.** {RH, May 6, 1875 par. 4}

13) Q: Does the Bible or Ellen White ever say that the feasts are part of the ceremonial law?

A: No, never. We have searched the Bible and Ellen White in vain for such a quote.

14) Q: We have read numerous articles by SDA Church leaders stating that the feasts are part of the ceremonial law, but they never give any quotes from the Word of God proving this. We have searched the Bible and Ellen White extensively for such a quote, but we can't find one. So where is such a quote?

A: ???

15) Q: Does Colossians 2:16 state that the feasts are part of the ceremonial law or that the feasts were abolished at the cross?

A: No, Colossians 2:16 merely states that we are to let no one judge us regarding the feasts. The word "judge" does not mean abolish. (See Strong's Concordance.)

16) Q: Does Colossians 2:14 state that the feasts were nailed to the cross?

A: No, this verse merely states that some ordinances were nailed to the cross but does not tell which ones.

17) Q: How do we find out which ordinances mentioned in Colossians 2:14 were nailed to the cross?

A: The Bible always interprets itself. We go to other verses in the Bible to tell us what was nailed to the cross.

18) Q: What was nailed to the cross?

A:

1. The sacrificial system and the oblations. "...in the midst of the week he shall cause the sacrifice and the oblation to cease." (Daniel 9:27) *Oblations* means *offerings* according to *Strong's Concordance*. These offerings were the wine and grain offerings offered along with the lamb sacrifices. See Numbers chapter 28.

2. The civil penalties for violation of the law. Since Israel was a theocracy, they had to have punishments written for breaking the law much like any country does. However, since we are no longer under a theocracy, we are to obey the laws of the land we live in, provided these laws do not break the laws of God. Jesus demonstrated this when they brought the adulterous woman to Him and He did not advocate stoning her. Elsewhere Jesus said to give Caesar what is due Caesar. See John 8:3-11, Matthew 22:21, and Acts 5:29.

3. The Levite priesthood. The New Testament says that we are now all kings and priests. See Revelation 1:6.

4. Circumcision. See Acts chapter 15, 1 Corinthians 7:19.
5. The temple services. God demonstrated that the temple services came to an end at the cross when the curtain in the temple was rent from top to bottom exposing the Most Holy Place, which only the High Priest was permitted to see. See Matthew 27:51.

19) Q: Was any part of the Mosaic Law other than the above nailed to the cross?

A: No. Again, we have searched the Bible and Ellen White in vain to find any statement that the rest of the Mosaic Law was nailed to the cross. Ellen White concurs.

“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.** (*Signs of the Times*, April 15, 1875 and *SDA Bible Commentary, Vol. 1*, p. 1104)

“**That the obligations of the Decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the laws of the Ten Commandments.** 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*, p. 310) We submit to you that any law that applies the laws of the Ten Commandments is part of the Ten Commandments.

In the above two quotes Ellen White is saying that the Mosaic Law (other than what was abolished) defined the Ten Commandments. When God gave mankind His law, He obviously did not trust man to interpret His Ten Commandments, so God interpreted them Himself with many examples throughout the Mosaic Law as to exactly what He meant. About the above Ellen White quotes where she states that the Mosaic Law interpreted the Ten Commandments, both Herbert Douglas in his book *Feast Days* and Elder Priebe in his article against the feasts on the internet, state that this interpretation of the Ten Commandments is a third set of laws, called the statutes and that this set of laws are not part of the Ten Commandments. How can an interpretation of the law possibly not be part of the law? For instance, in our country, Congress makes the laws, and the Supreme Court interprets these laws. The Supreme Court’s interpretation of a certain law then becomes part of that same law. **The definition of a law is the law. Ask any good lawyer if this is true.**

Example: Exodus 21:33-34 states that if someone digs a pit, and someone else’s ox falls into that pit, that the man that dug the pit is to pay the owner of the ox for that ox. Which of the Ten Commandments does this statute come under? The answer is obvious. Thou shalt not steal. One can go through the entire Mosaic Law, and with the exception of the laws stated above that were abolished at the cross, one can easily see which of the Ten Commandments that statute was defining. Therefore, all of these statutes are part of the Ten Commandments.

20) Q: Why does the SDA Church say that the Mosaic Law was abolished at the cross?

A: ??? We would like an answer from the SDA Church on this. We asked a retired SDA pastor, twenty years older than us, this question. His answer was that the SDA Church does

not teach that the Mosaic Law was abolished at the cross. We told him we were taught this in academy and college by the SDA Church. He replied that he went through academy and college and seminary at Andrews University and was never taught this. So, somewhere between his generation and our generation, a change came into the SDA Church regarding this. We would like to know why this change came about since Ellen White says that the Mosaic Law was not abolished at the cross. See preceding Question and Answer.

21) Q: What is the Mosaic Law?

A: The Mosaic Law is the Pentateuch, or Torah, which is the first five books of the Old Testament. These are the books that Moses wrote.

22) Q: Who is the author of the Mosaic Law?

A: God Himself, not Moses. See Exodus 24:3-4

“The instruction which Moses gave to the children of Israel concerning the statutes and the precepts of God, did not originate with Moses, but with the God of heaven.”

{RH, July 15, 1890 par. 5}

23) Q: When the New Testament uses the word “law” does it mean the Ten Commandments only or the entire Mosaic Law?

A: Nearly every time the New Testament uses the word “law” it means “nomos” which means “Mosaic Law.” (See Strong’s Concordance for proof of this.)

24) Q: Did Jesus state that He did not come to abolish the Mosaic Law?

A: Yes. In Matthew 5:17-18 Jesus states that He did not come to destroy the law. The word “law” in this text means “nomos” which means “Mosaic Law” according to Strong’s Concordance. Thus the New Testament agrees with the following Ellen White quote. “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.**” (*Signs of the Times*, April 15, 1875 and *SDA Bible Commentary, Vol. 1*, p. 1104)

25) Q: Since Ellen White tells us in the following quote that there are only two laws, moral and ceremonial, why then do some church leaders (such as Herbert Douglas and Dennis Priebe) state that there are three laws and that the third set of laws are the statutes in the Mosaic Law? “God’s people, whom he calls his peculiar treasure, were privileged with a **two-fold system of law; the moral and the ceremonial.**” {RH, May 6, 1875 par. 4}

A: ??? We don’t know. We wish they would tell us why they disagree with Ellen White on this point.

26) Q: We have heard the SDA Church quote many times from the Mosaic Law to support various beliefs, therefore the SDA Church must believe that not all the Mosaic Laws were abolished at the cross (i.e. dietary laws, tithing). What rules do these church leaders follow to determine which laws out of the Mosaic Law are abolished and which are not?

A: ??? We don't know. It seems to us that these church leaders are using the cafeteria method, i.e. use the Mosaic Laws they like and abolish those they don't like. We've never found any concrete Biblical rules they use to determine which Mosaic Laws are still valid and which are not. We wish they would come tell us what set of rules they are following and their proof from the Word of God for these rules.

27) Q: Did Jesus ever observe the Ceremonial Law?

A: No. The Bible never records any instance where Jesus participated in the ceremonial law/sacrificial system. He couldn't, because the ceremonial law/sacrificial system was instituted at the time of sin (Genesis 4:4) to show how God was going to remove man's sins. If Jesus participated in the ceremonial system He would have been admitting that He was a sinner, which He most definitely was not. **“Christ passed through all the experiences of His childhood, youth, and manhood without the observance of ceremonial temple worship.”** (*The Bible Echo*, October 31, 1898)

28) Q: Did Jesus observe the feasts?

A: Yes. For Bible proof that Jesus observed the feasts read Luke 2:41, 42; Matthew 26:17-18; John 2:23; John 4:45; John 5:1; John 7:10, 14, 37; Luke 22:15-16.

“Among the Jews the twelfth year was the dividing line between childhood and youth. On completing this year a Hebrew boy was called a son of the law, and also a son of God. **He was given special opportunities for religious instruction, and was expected to participate in the sacred feasts and observances.** It was in accordance with this custom that Jesus in His boyhood made the Passover visit to Jerusalem.” DA 75.

29) Q: Since there are only two laws according to EGW (Ceremonial or Moral), and Jesus did not observe the Ceremonial law, but did observe the feasts, then under which law are the feasts?

A: Moral

30) Q: 1 Peter 2:21 says that we should follow Jesus' example, therefore, shouldn't we follow His example in keeping the feasts as well? (Remember that He did not observe the ceremonial law, but that He did keep the feasts.)

A: Yes

31) Q: On what basis should we follow Jesus' example in all things except where He kept the feasts?

A: ???

32) Q: After Paul's conversion did he observe or teach his converts to observe the ceremonial law?

A: No. “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

33) Q: Did Paul observe the feasts after the cross and did he teach his gentile converts to do the same?

A: Yes. "But bade them farewell, saying, **I must by all means keep this feast in Jerusalem.**" (Acts 18:21) Ellen White comments on this text. "After leaving Corinth, Paul's next scene of labor was Ephesus. He was on his way to Jerusalem to attend an approaching festival, and his stay at Ephesus was necessarily brief." (*Acts of the Apostles*, p. 269) Paul did not make it to Jerusalem in time, so he kept this feast with the Philippians (Gentile converts). "And we sailed away from Philippi after the days of unleavened bread." (Acts 20:6) "**At Philippi Paul tarried to keep the Passover.** Only Luke remained with him, the other members of the company passing on to Troas to await him there. **The Philippians were the most loving and truehearted of the apostle's converts, and during the eight days of the feast he enjoyed peaceful and happy communion with them.**" (*Acts of the Apostles*, pp. 390-391) (The eight days of the feast Ellen White referred to in this quote are Passover and Unleavened Bread.) "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: **Therefore let us keep the feast,** not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Corinthians 5:7-8)

34) Q: Since Paul did not teach his converts to observe the ceremonial law, but he did teach them to keep the feasts, which law did Paul put the feasts in—ceremonial or moral?

A: Moral

35) Q: Are Paul's instructions to the churches in his day still valid for us today?

A: Yes. "From that time Paul was a truly converted man. God gave him a special work to do for the cause of Christianity. **His instruction in his letters to the churches of his day is instruction for the church of God to the end of time.**" Letter 332, 1907. This quote is found in the Ellen White comments in the SDA Commentary on 1 Corinthians 2:1-5. **Note Paul's instructions to the Corinthians found three chapters later in 1 Corinthians 5:7-8 where he says, "Therefore let us keep the feast."**

36) Q: Paul, by word and example, says to keep the feasts and Ellen White says that his instruction is for God's church to the end of time. On what basis do we then overturn Paul's and Ellen White's testimonies regarding the feasts being part of the moral law?

A: ?????

Another Ellen White comment on 1 Corinthians 2:1-5 says, "Paul did not come to the churches as an orator or as a scientific philosopher. He did not seek merely to please the ear by flowery words and phrases. **In eloquent simplicity he proclaimed the things that had been revealed to him. He was able to speak with power and authority, for he frequently received instruction from God in vision.**" MS 46, 1905

37) Q: Since Paul frequently received instruction from God in vision, don't you think that God would have straightened Paul out regarding his position on the feasts if he was wrong in keeping them himself and teaching his converts to do the same?

A: ?????

38) Q: The SDA Church acknowledges that Paul observed the feasts after the cross and they say that the reason is that this was a transitional period and it took a while for the early Christians to give up the feasts. Where is there proof in the Bible or Ellen White for this statement?

A: None. We have not found it anywhere, and we note that whenever church leaders say this they give no proof for this statement.

39) Q: The SDA Church states that if the feasts were still binding after the cross, that Ellen White would tell us so and that she would have observed them. Is this true?

A: Ellen White herself said that there was much new light yet to come beyond her day, and this light would actually be old light revived. "In every age there is a new development of truth, a message of God to the people of that generation. The old truths are essential; **new truth is not independent of the old, but an unfolding of it.**" (ST, 6-20-6) Since Ellen White herself said there was more light yet beyond her, then she is not our Example in all things. Jesus is our Example, not Ellen White, and Jesus observed the feasts.

40) Q: Were there ever any times when Jesus did not attend the feasts, and if so, why not?

A: Yes. "Since the healing at Bethesda He had not attended the national gatherings. **To avoid useless conflict with the leaders at Jerusalem,** He had restricted His labors to Galilee. His apparent neglect of the great religious assemblies, and the enmity manifested toward Him by the priests and rabbis, were a cause of perplexity to the people about Him, and even to His own disciples and His kindred. In His teachings He had dwelt upon the blessings of obedience to the law of God, and yet He Himself seemed to be indifferent to the service which had been divinely established...But He was not to be presumptuous, not to rush into danger, not to hasten a crisis. Each event in His work had its appointed hour. He must wait patiently. He knew that He was to receive the world's hatred; **He knew that His work would result in His death; but to prematurely expose Himself would not be the will of His Father.**" DA 450-451 Ellen White is saying that the reason Jesus did not attend was because He was avoiding useless conflict with church leaders and also not to prematurely expose Himself to death before it was time. Jesus said that when we are persecuted we are to leave (Matthew 10:23) and He was following His own advice. This quote does not say that Jesus did not attend the feasts because He didn't believe in observing them. We must never read more or less into a quote than what it says.

41) Q: Does this mean that Jesus did not observe the feasts during the time that He was absent from them?

A: No. Just because someone doesn't attend church on Sabbath doesn't mean they didn't observe the Sabbath. One can observe the Sabbath at home, just like we can observe the feasts anywhere, including at home. Since Jesus always observed His own law, then we can deduce that Jesus observed these feasts on His own. (See the next question and answer for additional proof for this.)

42) Q: Doesn't the Bible say that the feasts could only be observed at Jerusalem?

A: The Bible says that three times a year (feast times) that all men were to go appear before God (Exodus 34:23). When Israel settled into the Promised Land this place first was Shiloh but eventually became Jerusalem where the temple was, showing that where one observes the feasts can change. Jesus did change where we can observe the feasts in John 4:20-23. The woman at the well brought up the fact that the Jews believed they should worship at Jerusalem. The only times the Jews went to worship at Jerusalem was at feast times; the rest of the year they worshipped God in their local synagogue. Therefore, the issue here was where to observe the feasts. Jesus responded that "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." Jesus also stated that "For where two or three are gathered together in My Name, there am I in the midst of them." (Matthew 18:20) Therefore, one can now observe the feasts anywhere, and we find the example of Paul who did just that by celebrating Passover and Unleavened Bread with the Philippians in Philippi (see AA p. 390-391 which are EGW's comments on Acts 20:6). Neither the Bible nor Ellen White tell us if Jesus observed the feasts on his own or not when He did not go to Jerusalem. But, by putting all of these texts together, we can deduce that probably Jesus did observe the feasts on His own when He did not go to Jerusalem.

43) Q: What was Ellen White's stance towards the feasts?

A: In researching her writings, we found she always spoke very positively towards the feasts. There is only one quote that can possibly be construed as being against the feasts, which is her Passover quote (this is addressed elsewhere in this paper). It is bad Biblical interpretation to take one quote and pit it against a multitude of other Ellen White quotes and Bible texts which is what one does if they try to take this one Ellen White quote to show that the feasts were abolished at the cross.

44) Q: Does Ellen White say it would be well for us to keep the Feast of Tabernacles?

A: Yes. Here it is. "Well would it be for the people of God at the present time to have a Feast of Tabernacles--a joyous commemoration of the blessings of God to them. As the children of Israel celebrated the deliverance that God had wrought for their fathers, and His miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways He has devised for bringing us out from the world, and from the darkness of error, into the precious light of His grace and truth." (*Patriarchs and Prophets*, pp. 540-541)

45) Q: Does the SDA Church say, regarding this quote, that Ellen White was speaking about camp meeting and not about the Feast of Tabernacles?

A: Yes, they do, but this is unfounded. Look at the context of the above quote about the Feast of Tabernacles and you will see that it is set in her chapter on the feasts in Leviticus chapter 23. So the context of her quote is the feasts and not camp meeting.

46) Q: Why then doesn't the SDA Church celebrate the Feast of Tabernacles as both Ellen White and the Bible say to do?

A: ??? We know that the SDA Church celebrates camp meeting, but it is not at the time of the Feast of Tabernacles, and camp meetings all over seem to have gotten quite short (only a

weekend), and not the eight days the Bible says to celebrate this feast, and there is no mention of the Feast of Tabernacles.

47) Q: When the apostle Paul was preaching, his only Scriptures were the Old Testament. In Colossians 2:16, when Paul used the phrase “in respect of an holyday (feasts), or of the new moon, or of the Sabbath days,” what part of the Old Testament was Paul quoting from? He was quoting from 1 Chronicles 23:31, 2 Chronicles 8:13, 2 Chronicles 31:3, and Nehemiah 10:33, and 2 Chronicles 2:4. Each of these texts uses the same wording, “Sabbaths, new moons, feasts.” (Please read all of these texts.) In all of these texts, does the word “Sabbath” or “Sabbaths” speaking of the Seventh-day Sabbath?

A: Yes. It would be redundant for the Holy Spirit in the same phrase to mention the feast days twice.

48) Q: Therefore, in Colossians 2:16, since Paul is quoting directly from texts in the Old Testament that refers to the feasts, new moons, and Seventh-day Sabbath, wouldn't Paul be saying in Colossians 2:16 that the word “Sabbath” that he uses refer to the Seventh-day Sabbath?

A: Yes. He is speaking of the Seventh-day Sabbath in this text. This is the only text in the entire Bible that the SDA Church says the word “Sabbath” is not the Seventh-day Sabbath, and in so doing, they are being inconsistent. Look up the original Greek word behind the word “Sabbath” in Colossians 2:16 and you will see that it is the same Greek word used for every “Sabbath” in the entire New Testament except for Mark 15:42. Every time the New Testament uses the word “Sabbath” the SDA Church says this is referring to the Seventh-day Sabbath with the exception of Colossians 2:16. This is an inconsistency which is not supported by the original language the Bible was written in.

49) Q: Do the Sunday-keeping evangelicals know that SDA's are being inconsistent in their interpretation of Colossians 2:16?

Y: Yes, they do, and we believe that when the National Sunday Law is passed, they are going to show this inconsistency and make SDA's look very bad. In fact, they already are. They do an excellent job of proving that the “Sabbath” in Colossians 2:16 is the Seventh-day Sabbath. The only false logic they have is that they believe that what was nailed to the cross in verse 14 is the Moral Law (go back to questions 16-18 for what was nailed to the cross in this verse). The other false logic is that they use the word “judge” in Colossians 2:16 to mean abolish. When one realizes that the word “judge” means just that, then what Paul was telling the Colossians was not to judge each other in how they observed the feasts, the new moons, and the Seventh-day Sabbath. The implication of this is that Paul had taught the Colossians to observe the feasts, the new moons, and the weekly Sabbath! The following is what we found on the evangelicals' website about Colossians 2:16 and except for the above false logic they are absolutely correct.

Colossians 2:14-16 so clearly states the weekly Sabbath was nailed to cross and abolished that Sabbatarians are at a loss to know what to do with it!

"Having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having **nailed it to the cross**. When

He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him. **Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day-** things which are a mere shadow of what is to come; but the substance belongs to Christ." (Col 2:14-16)



If Col 2:16 refers to the weekly Sabbath, then Sabbatarians are 100% refuted. Herein lies the battle ground. But as you will see, Sabbath keepers have little more than a few lame arguments that are easily falsified. Only the blind and deceived could miss the simple truth in Col 2:16.

A. One of the most stunning and irrefutable proofs that Col 2:16 must be the weekly Sabbath day, is the common "Year, Month, Week" pattern used in Col 2:16.

When God wanted to refer to the whole system of Jewish holy days, rather than name them all, He would refer to the yearly, monthly and weekly as representing the whole system. Sabbatarians argue that the Sabbath Day of Col 2:16 is the years Sabbaths. But yearly Sabbaths were already referred to in Col 2:16 as "festivals". The "Year, Month, Week" pattern is so well established in the Old Testament, that Col 2:16 must refer to the weekly Sabbath. Notice, even Gal 4:10, following this pattern, states the weekly Sabbath is abolished!

Yearly, monthly, weekly pattern proves it is the weekly sabbath			
	Yearly	monthly	weekly
1 Chronicles 23:31	fixed festivals	new moons	Sabbaths
2 Chronicles 2:4	appointed feasts	new moons	Sabbaths
2 Chronicles 8:13	annual feasts	new moons	Sabbaths
2 Chronicles 31:3	fixed festivals	new moons	Sabbaths
Nehemiah 10:33	appointed times	new moon	Sabbaths
Isa 1:13-14	Appointed feasts	New moon	Sabbath
Ezekiel 45:17	appointed feasts	new moons	Sabbaths
Ezek 46:1-11	appointed feasts	new moons	Sabbath
Hosea 2:11	festal assemblies	new moons	Sabbaths

Galatians 4:10	years	months	days
Colossians 2:16	festival	new moon	Sabbath day

B. All Sabbatarian are taught by their pastors, the false argument that the Plural "sabbaton" in Col 2:16 cannot refer to weekly Sabbath day. But as we can clearly see, there are at least 5 other places where the plural is used of the weekly Sabbath. The deception is even worse, given the fact that while most Seventh-day Adventist pastors know about these other passages, they do not tell their people in the pews!

1. Matthew 28:1, "Now after the Sabbath" [Greek- plural: sabbaton]
2. Luke 4:16, "He entered the synagogue on the Sabbath" [Greek- plural: sabbaton]
3. Acts 16:13, "And on the Sabbath day" [Greek- plural: sabbaton]
4. Exodus 20:8 (in Septuagint) "Remember the Sabbath day" [Greek- plural: sabbaton]
5. Leviticus 23:37-38 (in Septuagint) "besides those of the Sabbaths of the Lord" [Greek- plural: sabbaton]

C. Some Sabbatarian will put forth another false argument saying, "The lack of the definite article before the word "Sabbath" in the Greek in Col 2:16 proves it cannot refer to the weekly Sabbath. Of course this argument is no more valid than the one above regarding the plural "sabbaton". The truth is, we find several places where the weekly Sabbath lacks the definite article. An example of a definite article is the word **THE in the following sentence: "Only Jews kept **THE** weekly Sabbath." The same sentence that lacks the definite article would be: "Only Jews kept weekly Sabbath." Or "Only Jews kept a weekly Sabbath."**

1. Matthew 28:1, "Now after the Sabbath" [Sabbath lacks article in original Greek]
2. John 5:9, "Now it was the Sabbath on that day" [Sabbath lacks article in original Greek]
3. John 5:10, "It is the Sabbath" [Sabbath lacks article in original Greek]
4. John 5:16, "on the Sabbath" [Sabbath lacks article in original Greek]

(End of the evangelicals' article)

Everything in the above is correct except for two points, one being the word "judge" in Colossians 2:16 which we already covered. The other point they are incorrect about is Galatians 4:10 which states "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." Notice in the above statement that they say that Paul is repeating the weekly, monthly, and yearly Jewish festivals in Galatians 4:10. When SDA's say that Galatians 4:10 refer to the feasts, they are playing right into the false logic of these evangelicals, because then they are defenseless to prove that this verse does not also refer to the Seventh-day Sabbath. Only feast keepers are able to give refute the evangelicals, because feast keepers state that this

verse is not even speaking about any of the Jewish festivals, but rather the pagan holidays that the Galatians were celebrating before they became Christians. Here is the proof. Galatians 4:3 speaks of being “in bondage under the elements of the world.” Verse 8 states that “when ye knew not God, ye did service unto them which by nature are no gods.” In other words, before becoming Christians they were worshipping pagan gods. Verse 9 uses the same word of “bondage” that verse 3 did. “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?” Paul then lists these “weak and beggarly elements” being the days, months, times, and years that they were celebrating. Since these “holidays” they were celebrating were honoring “no gods” as stated in verse 8, then these holidays have to be pagan holidays which were celebrated in honor of pagan gods. What were these holidays? These same pagan holidays are celebrated today, on the same days, with the same traditions, such as Halloween, Christmas, and Easter. To obtain a book that does an excellent job of documenting this go to www.toolong.com and order the book *Too Long in the Sun*.

Here is our prediction. When the Sunday law is passed, evangelicals are going to bring out proof such as the above, and it will be so clear that SDA’s will see that their position has been defenseless. They will then have only two choices. 1) Join the SDA feast keepers and embrace all of God’s holy days. 2) Join the evangelicals and give up all of God’s holy days including the Seventh-day Sabbath. Since so many SDA’s are fighting the feast keepers in their midst so hard, we predict that they will not want to lose face, and they will join the evangelicals and give up the Sabbath. In fact, here is Ellen White’s prediction that they will do this. “As the storm approaches, a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition.” (*Great Controversy*, p. 608) In order to join the ranks of the opposition they have to give up the Sabbath and embrace Sunday, along with Christmas and Easter that they have already been celebrating.

50) Q: Why does the SDA Church interpret “Sabbath” in Colossians 2:16 differently than any other time the word “Sabbath” is used in the Bible?

A: ??? We believe it is because of the following verse which says “Which are a shadow of things to come.” All Paul is saying in Colossians 2:16-17 is that the feasts, the new moons, and the Sabbath point out future events, which is absolutely true. In our [Bible Readings for the Home](#), which we purchased from the Adventist Book Center about the year 1975, states on p. 333, “**The millennium is a great Sabbath of rest**, both for the earth and for God’s people. For six thousand years the earth and its inhabitants have been groaning under the curse of sin. **The millennium, the seventh thousand, will be a Sabbath of rest and release**; for, says the prophet concerning the land, ‘as long as she lay desolate she kept Sabbath.’ 2 Chronicles 36:21. ‘There remaineth therefore a rest [margin, ‘keeping of a Sabbath’] to the people of God.’ Hebrews 4:9. This precedes the new-earth state.” (Note: The brackets in this quote were in the [Bible Readings for the Home](#) and not added by us.) So the Seventh-day Sabbath is pointing forward, just like Paul says in Colossians 2:17, to the future, which is the Millennium. Our pioneers also

taught that the Seventh-day Sabbath points forward to the Millennium. Elder J.N. Andrews had a several-part series in the Review elaborating on this very point, according to Elder Ed Reid's book, Even at the Door. Paul is saying in Colossians 2:17 that the Sabbath points forward to the future, and the SDA Church in their own writings agree with this. Therefore "Sabbath" in Colossians 2:16 has to be referring to the Seventh-day Sabbath. Again, why would the Holy Spirit be redundant and mention the feasts twice in the same phrase? This doesn't make any sense.

51) Q: The Bible is clear that Paul was keeping the feasts, (see earlier question and answer on this) and the SDA Church agrees that Paul was keeping the feasts. How then can the SDA Church use Colossians 2:16 to say that Paul was saying that the feasts were abolished at the cross? To do so is pitting the words of Paul (under inspiration of the Holy Spirit, and therefore these are really the words of God) against the words of Paul elsewhere in the Bible. We should never pit the Bible against the Bible, for if we do so, we are in error. Ellen White says this also. "One saying of the Saviour must not be made to destroy another." (Great Controversy p. 371). How can the SDA Church do this?

A: ???

52) Q: In 1 Corinthians 5:7-8 Paul, under inspiration of the Holy Spirit wrote, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. **Therefore let us keep the feast**, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." This text is a clear reference to the eight days' feast of Passover/Unleavened Bread and Paul is clearly telling his Gentile converts, the Corinthians, to keep this feast. Paul is also telling them the spiritual significance of this feast, probably because he does not want them to forget the meaning of the feast as they celebrate, like the Jews did. This is a direct command after the cross that God is giving us to keep the feasts. Why then does the SDA Church ignore this command of God?

A: ???

53) Q: If, in 1 Corinthians 5:8 Paul had said "Therefore let us keep the Seventh-day Sabbath" instead of "Therefore let us keep the feast" the SDA Church would use this as a proof text that the Sabbath is to be kept after the cross, wouldn't they?

A: We are sure that they would, especially since the evangelicals say that there is no direct command in the New Testament to keep the Sabbath, which is correct.

54) Q: Although there is no direct command in the New Testament to observe the Seventh-day Sabbath after the cross, there is a direct command to keep the feasts in 1 Corinthians 5:7-8. Since the Seventh-day Sabbath is also a feast (read Leviticus 23:2-3 and earlier discussion on this), then this direct command to keep the feast in the New Testament also is a direct command to keep the Sabbath, right?

A: Absolutely. The implication of this is that the observance of the feasts strengthens the Seventh-day Sabbath considerably, and to not observe the feasts weakens the Seventh-day Sabbath. We can now tell the evangelicals that there is a direct command to keep the

Sabbath after the cross in 1 Corinthians 5:7-8 which would help considerably to silence them on this point.

55) Q: Do you agree that the Bible is to be taken literally, unless an obvious symbol is involved?

A: Yes. "The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed...**If men would but take the Bible as it reads**, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error." (*Great Controversy*, p. 599)

56) Q: This means that we are to take 1 Corinthians 5:7-8 literally, as it reads, meaning that we should keep the feasts, since that is what this text says?

A: Absolutely.

57) Q: Every argument that the evangelicals use to abolish the Seventh-day Sabbath, SDA's use the same arguments to abolish the feasts, correct?

A: Yes, that is true. That alone should wake the SDA Church up to the inconsistency of their position. By using the same arguments against the feasts that the evangelicals use against the Seventh-day Sabbath, the SDA Church considerably weakens their position on the Sabbath. Example: The SDA Church says that one reason why the feasts are abolished is because sacrifices were done on these days. Well, sacrifices were done on the Seventh-day Sabbath (see Numbers chapter 28). By using this rationale against the feasts, the SDA Church weakens the Seventh-day Sabbath.

58) Q: The evangelicals already know our inconsistencies in our interpretation of Colossians 2:16-17 and our inconsistency in observing one feast (the Seventh-day Sabbath) and the tossing out the other feasts, and the fact that they we use the same arguments they use against the Sabbath to abolish the feasts, and they are prepared to hit us hard on these points, aren't they?

A: Yes, we have read it in their writings. We are guessing that when the Sunday Law is passed that they are going to hit SDA's in a big way with this and show clearly our inconsistencies and most SDA's will see this and cave in and give up the Sabbath. They will show us that if the SDA Church is going to argue against the feasts, that these same arguments can be used against the Sabbath. Again, the SDA Church's position against the feasts weakens the Seventh-day Sabbath. Our position is that all of these arguments used by the evangelicals against the Sabbath and by the SDA Church against the feasts are not supportable from the Bible.

59) Q: Does Ellen White say that most SDA's will give up the Sabbath during the time of trouble?

A: She doesn't directly say it, but she strongly implies it. "As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, **abandon their position and join the ranks of the opposition**. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to

choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren.” GC p. 608. **In order to “abandon their position and join the ranks of the opposition” they will have to give up the Sabbath and embrace Sunday-keeping.** Here’s her quote to show that these people make up the majority in the SDA Church. “Soon God’s people will be tested by fiery trials, and **the great proportion of those who now appear to be genuine and true will prove to be base metal.** Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers.” (5T p.136)

60) Q: How very sad that the majority in the SDA Church give up the Sabbath during the time of trouble. What happens to them?

A: “Then I was shown a company who were howling in agony. On their garments was written in large characters, "Thou art weighed in the balance, and found wanting." I asked who this company were. The angel said, "These are they who once kept the Sabbath, and have given it up." I heard them cry with a loud voice, "We have believed in Thy coming, and taught it with energy." And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet,--trodden the Sabbath underfoot,--and that was why they were weighed in the balance and found wanting.” {CET 101.1}How sad! We are filled with grief over this. If only we could stop it. This is a major motivation of ours in asking these questions, because we see that abolishing the feasts significantly weakens the Seventh-day Sabbath. We challenge those who read these Questions to carefully go over every argument they have against the feasts to see if their stance weakens the Sabbath.

61) Q: One argument against the feasts is that one of the original words in Hebrew for the word “feasts” is “chaq” which means sacrifices, therefore, the feasts are tied to the sacrificial system and part of the ceremonial law.

A: The Bible says, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice...” (Romans 12:1) Although the sacrifices ended at the cross, as the Bible clearly says, we are now the sacrifice to be offered on the feast days. By spending time with Jesus on these days, we do this. We sacrifice our time to spend more time with Jesus and get to know Him better. If we use this argument against the feasts, we also abolish the Sabbath, for the Sabbath is the first feast mentioned in Leviticus chapter 23. Furthermore, we know that the Sabbath and the feasts were not abolished because the Christians after the cross observed both, according to the Bible. (Proving this is the subject of many of these Questions and also addressed in the book **God’s Holidays** which you can download at www.godsholidays.com.) So to make sure our position is solid, we look to see what the Bible says the Christians were doing after the cross.

62) Q: Were any feasts fulfilled at the cross?

A: The only feast that had any kind of fulfillment at the cross was Passover. The fulfillments of all of the rest of the feasts come after the cross. “And that He was buried, and that He rose again the third day according to the scriptures. But now is Christ risen from the dead and become the firstfruits of them that slept. But every man in his own order; Christ the firstfruits; afterward they that are Christ’s at His coming.” (1 Corinthians 15:4, 20) Paul is saying that Jesus was buried and rose again according to the Scriptures. What Scriptures? The feasts. Jesus died and was buried on Passover, a fulfillment of the first feast. The feast of Firstfruits is two days after Passover, and Paul was saying here that Jesus rose from the dead on Firstfruits in fulfillment of Firstfruits and that the resurrection of the righteous is also a fulfillment of Firstfruits. The first fulfillment of Pentecost was when the Holy Spirit descended on Pentecost which was after the cross. The first fulfillment of the Day of Atonement came in 1844. Jesus Himself said that Passover would not be fulfilled until heaven. (Luke 22:15-16) What this means is that all of the feasts have fulfillments after the cross.

63) Q: Can any part of the Mosaic Law be terminated before it is fulfilled?

A: No. Jesus said, “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” (The word “law” in this text is “nomos” which means Mosaic Law, according to Strong’s Concordance. See earlier discussion on this.)

64) Q: Since the ceremonial law ended at the cross, and the feasts have fulfillments after the cross, and Jesus said that no part of the law passes away until it is fulfilled, this is additional proof that the feasts are not part of the ceremonial law, correct?

A: Yes, this is correct. Again, since there are only two laws, this means that the feasts have to be part of the moral law.

65) Q: Although Passover is the only feast that had any kind of fulfillment at the cross, didn’t Jesus say that Passover would not be fulfilled until heaven?

A: Yes, in Luke 22:15-16 Jesus says that Passover is not fulfilled until heaven. Since Passover is a supper, and since we will celebrate the Wedding Supper of the Lamb in heaven, we are guessing that the ultimate fulfillment of Passover is the Wedding Supper of the Lamb which we will celebrate in heaven. What this means is that even Passover did not end at the cross.

66) Q: Didn’t Ellen White say that Passover ended at the cross?

A: Yes, she did say that the festival of Passover was to pass away forever at the cross in DA p. 652. This is the only quote in Ellen White that can be construed to even suggest that any of the feasts ended at the cross. However, we wouldn’t want to pit Ellen White against the words of Jesus when He said that Passover wouldn’t be fulfilled until heaven, would we? Remember the earlier rule that we should never pit the Word of God against itself. When Jesus celebrated the Last Supper, He Himself gave us an example of what we should do. He called the Last Supper by the name of “Passover,” and He celebrated it on Passover. The only part of Passover that Jesus changed is that He omitted the slaying and eating of the Lamb because He was about to die as the Lamb, fulfilling that part of Passover. The rest of Passover He kept intact. This interpretation is the only way we can harmonize the words of Ellen White with the words of Jesus.

67) Q: O.R.L. Crosier wrote an interesting article in Ellen White's day in which he stated that all of the feasts, including Passover, had fulfillments after the cross. Regarding this article, Ellen White said that God showed her in vision that Crosier wrote the truth. Is this correct.?

A: Yes. Here's the proof. Note that in this article Crosier called the feasts "types" and "antitypes." **"That the significance of the Law reaches beyond the first advent is evident from these considerations:** 1. The cleansing of the sanctuary formed a part of the legal service, (Lev. 16:20: 33) and its antitype was not to be cleansed till the end of the 2300 days; Dan. 8:14. 2. The Sabbaths under the Law typify the great Sabbath, the seventh millennium; Heb. 4:3. 3. The Jubilee typifies the release and return to their possessions of all captive Israel; this cannot be fulfilled till the resurrection of the just. 4. **The autumnal types were none of them fulfilled at the first advent.** 5. The legal tenth day atonement was not, neither could it be fulfilled at that time. Although he blotted 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; yet, after his resurrection, both he and his apostles made use of the Law in proof of his Messiahship. **He was buried and arose, and shed down the Holy Ghost in direct fulfillment of the types, which would not have been the case if the significance of the Law had terminated at the cross.** In fact his anointing and crucifixion were only the beginning of its fulfillment, as being the beginning of that great system of redemption whose shadows were contained in the Law." (*Day-Star, Extra* February 7, 1846)

Note that this quote is saying that Jesus was buried, rose and the Holy Spirit was sent in direct fulfillment of the feasts and that none of the fall feasts had any fulfillment at the first coming, all of which means that the feasts were not terminated at the cross. This article was written by Crosier, and Ellen White said, about this very article, that God showed her in vision that this article was the truth. "The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the *Day-Star, Extra*, February 7, 1846. I feel fully authorized by the Lord, to recommend that *Extra*, to every saint." (*Word to the Little Flock*, p. 12)

Here is what Crosier wrote in this same article about Passover. **"It is ascertained that the Paschal antitype began at the crucifixion; but where must it end? Let the Savior answer. Luke 22:15-18; "And he said unto them, With desire I have desired to eat this Passover with you before I suffer; for I say unto you I will not anymore eat thereof till it be fulfilled in the Kingdom of God."** (O.R.L. Crosier, *Daystar-Extra*, February 7, 1846) So Crosier is affirming that our interpretation of Luke 22:15-16 where Jesus said that Passover is not fulfilled until heaven is correct, and Ellen White says in vision that God showed her this was the truth.

68) Q: Does the Bible say that the feasts are part of the Seal of God?

A: Yes, it does, in language that is even more clear than that used to show the Seventh-day Sabbath is God's Seal. Exodus 13:7-9 states that the feast of Unleavened Bread is a "sign unto thee upon thine hand, and for a memorial between thine eyes." The Hebrew word behind "sign" in this text is the same original Hebrew used for "sign" in Ezekiel 20:12, 20, the very texts that the SDA Church uses to show that the Seventh-day Sabbath is God's "sign" or "seal." The only "sign" that the Bible ever puts on the foreheads of God's people is His Seal. Exodus 13:7-9 states that the feast of Unleavened Bread is God's sign, or seal,

upon the foreheads of God's people. The Bible is as clear in this text that the feasts are part of the Seal of God as it is showing that the Sabbath is part of God's Seal. In fact, the Bible is even clearer, because Ezekiel 20: 12, 20 doesn't say that the "sign" or "seal" of the Sabbath is on the foreheads and on the hands of God's people, but the Bible does say this about the feasts in Exodus 13:7-9. Since the Bible uses the same wording showing that the feasts are God's Seal as it does about the Sabbath, this shows that the feasts stand along with the Seventh-day Sabbath and anyone who tries to abolish one, will, with their reasoning, abolish the other (incorrectly, however). Again, this shows how abolishing the feasts weakens the Sabbath, but keeping the feasts strengthens the Sabbath.

69) Q: The SDA Church says that the feasts were not mentioned before Sinai. Is this true?

A: No, the feasts are mentioned in Genesis 1:14, during Creation Week. The word "seasons" in this text cannot mean the different seasons of the year because in the Garden of Eden there were no seasons of spring, summer, fall, and winter as it was tropical year around; therefore this word has been mistranslated. In this text the word "seasons" comes from the Hebrew word "moed" which is the same word for "feasts" that the Bible uses in Leviticus 23 when speaking of the feasts. The SDA Church says that this word "moed" in Genesis 1:14 does not refer to the feasts, but the Messianic Jews, who know Hebrew far better than we do, say that this "moed" in Genesis 1:14 is indeed speaking of the feasts. In the International Coalition of Christians and Messianic Jews, Epistle #2, by "Evan Levine, they state the following: "In Leviticus 23:1 'The Lord said to Moses, 'Speak to the Children of Israel and say to them: 'These are my appointed feasts, the appointed feasts of the Lord, which you are to proclaim as sacred assemblies.' The chapter goes on to explain the holidays that are to be declared throughout the year, how to celebrate them, and when to recognize them. This was not the first time the Lord's festivals are mentioned in the scriptures. They make their first appearance all the way back in Genesis 1:14. When the Lord spoke the heavens into existence, He declared 'Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for festivals, and for days and years.' The Hebrew word used here for festivals is pronounced 'mo'edim' or 'mo'ed' in its singular form. It is an appointed time. It is the same word used to describe the feasts of the Lord in Leviticus 23."

70) Q: The SDA Church says that the conference in Acts 15 abolished the feasts. Is there any mention of the feast in Acts 15?

A: No, there is no mention of the feasts at all.

71) Q: What was the debate at the conference in Acts 15 over?

A: Ellen White tells us that the debate was "that in order to be saved, one must be circumcised and must keep the entire ceremonial law." (AA p. 188-189) She further elaborates what she means by "ceremonial law." "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." (AA p. 189) **Again, Ellen White defines "ceremonial" as the sacrificial offerings.** She then elaborates on exactly what was discussed at this conference. "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. This question was warmly discussed in the assembly. **Intimately connected with the question of circumcision were several others demanding careful study. One was the problem as to what attitude should be taken**

toward the use of meats offered to idols... Again, the Gentiles were accustomed to eat the flesh of animals that had been strangled, while the Jews had been divinely instructed that when beasts were killed for food, **particular care was to be taken that the blood should flow from the body; otherwise the meat would not be regarded as wholesome. God had given these injunctions to the Jews for the purpose of preserving their health...The Gentiles, and especially the Greeks, were extremely licentious**, and there was danger that some, unconverted in heart, would make a profession of faith without renouncing their evil practices.” (AA pp. 191-192) Thus the only subjects discussed were the ceremonial laws of the sacrificial system and circumcision, licentiousness, eating of meats offered to idols and meats that had been strangled, and the eating of blood in the meat. (There is no mention of the feasts.) “The Holy Spirit saw good not to impose the ceremonial law (sacrificial system and circumcision) on the Gentile converts..” (AA p. 194, parentheses added) The Bible says, regarding their decision, “But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.” Acts 15:20. **Note that in this decision they upheld the Mosaic Law, because all of these things are in the Mosaic Law and not in the Ten Commandments. Again, there is no mention of the feasts either in the Bible or Ellen White at this conference.**

72) Q: Was this Acts 15 conference held at the feast time because that is when they were coming to Jerusalem and so therefore it must have been a convenient time?

A: Yes. “There they were to meet delegates from the different churches and those who had come to Jerusalem to attend the approaching festivals.” (AA p. 190)

73) Q: If feast keeping was abolished at the cross, how come the Holy Spirit didn’t bring this to their attention at the same time?

A: ???

74) Q: As a side-note, since this Acts 15 conference upheld not eating meat with blood in it, why then do the majority of SDA’s who still eat meat, eat it with the blood in it, especially since the New Testament upholds that we should not do this?

A: ???

75) Q: The evangelicals use Galatians 4:9-11 and Romans 14:5-6 to try to prove that the Seventh-day Sabbath was abolished at the cross. SDA’s use the same texts to try to prove that the feasts were abolished at the cross. Do these texts even mention the Sabbath or the feasts?

A: No, these texts do not mention the Sabbath or the feasts, therefore they cannot be used against the Sabbath or the feasts.

76) Q: What days then is Galatians 4:9-11 and Romans 14:5-6 speaking of then?

A: Paul was speaking to the Galatians and Romans, who were not Jews, but Gentile converts. As Gentile converts, they would not have been observing the feasts or the Sabbath before they were converted. Galatians 4:8-9 state that the Galatians used to not know God, and now they were turning back to their state of weak and beggarly elements before they knew God. In other words, they were turning back to paganism and to the pagan holidays. Since the Galatians would not have been observing the Sabbath or the feasts before they were converted, this is the only interpretation one can give.

7) Q: Does Elder J.N. Andrews give this same interpretation to Galatians 4:9-11?

A: Yes. In Elder J.N. Andrews' book, the History of the Sabbath, in a footnote on p. 210 he states, "But if the connection be noted in Gal. 4:8-11, it will be seen that **the Galatians before their conversion were not Jews, but heathen; and that these days, months, times, and years were not those of the Levitical law, but those which they had regarded with superstitious reverence while they were heathen.**"

78) Q: What days did the heathen in Paul's day regard with superstitious reverence?

A: They were pagan holidays. Two of them were Easter and December 25, which has evolved into Christmas in our day. For proof of this search any encyclopedia for the origins of Easter and Christmas and one will see that these were originally pagan holidays that celebrated the conception (Easter) and birth (December 25) of Tammuz. Another name for Tammuz is Baal. An entire book that researches this subject thoroughly is called Too Long in the Sun and can be obtained at www.toolong.com.

79) Q: Since Easter and Christmas celebrated the conception and birth of Baal, aren't we honoring Baal by celebrating these days?

A: Yes. Remember, when ancient Israel backslid they worshipped Baal, for which God severely condemned them. As Christians, if we honor these days today, we are honoring Baal, and God will condemn us just as much as He did the Israelites.

80) Q: Is everything Satan does a counterfeit of truth?

A: Yes, everything.

81) Q: What then, was Satan counterfeiting when he invented pagan holidays such as Christmas and Easter?

A: There's only one possibility. He was counterfeiting God's holidays listed in Leviticus chapter 23.

82) Q: Why would Satan counterfeit God's holidays?

A: We can only guess, but an educated guess would be that Satan, when he was in heaven, saw the power of worshipping God on certain days, because who we worship is who we become like. He also saw the power of spending time with God on these holy days, because when we spend time with God we become like Him. So, Satan wanted this power and honor to be given to him instead of God, and he wanted people to become like him instead of like God, so he invented his own holidays in opposition to God's holydays.

83) Q: When did Satan begin this counterfeit of God's holidays?

A: He began it with Nimrod, which was well before Sinai. (For proof read the book Too Long in the Sun which you can obtain at www.toolong.com. This shows that God's holydays, or feast days, had to have existed before Sinai as well.

84) Q: How did these pagan holidays creep into the Christian church?

A: The Catholic Church did it because they wanted to bring the pagans into the Church and by adopting the pagan holidays and even the pagan customs done on those days, and calling these days an honor to Jesus instead of to pagan gods, then the pagans felt very

comfortable coming into the Christian Church, because everything was still the same. The only thing that changed was the name of the god being worshipped. For proof of this research encyclopedias and the internet. We researched the internet under “origin Christmas” and came up with plenty of proof.

85) Q: At the same time that the Catholic Church brought pagan holidays into the Church, didn't they also abolish God's holy days, or feast days?

A: Yes, they did, and they boast that they did. It was the Catholic Church that abolished the feasts, not the Bible. Here's the admission. “Dear Friend, I have offered and still offer \$1000 to any one who can prove to me from the Bible alone that I am bound, under grievous sin to keep Sunday holy. It was the Catholic Church which made the law obliging us to keep Sunday holy. The church made this law long after the Bible was written. Hence said law is not in the Bible. Christ, our Lord empowered his church to make laws binding in conscience. He said to his apostles and their lawful successors in the priesthood “Whatsoever you shall bind on earth shall be binding in heaven.” Mth. 16:19. Mth. 18:17. Luke 16:19. **The Cath. Church abolished not only the Sabbath, but all the other Jewish festivals.** Pray and study. I shall be always glad to help you as long as you honestly seek the truth. Respectfully, T. Enright CSSR.” (Letter by T. Enright, CSSR, Bishop of St. Alphonsus Church, St. Louis, Missouri, June, 1905) To see a copy of the original letter, go to www.godsholidays.com, download the book God's Holidays, and read p. 146-147.

86) Q: Since the Catholic Church brought pagan holidays into the church and abolished God's holidays, all at the same time, shouldn't this wake us up to the fact that if we also abolish God's holidays and celebrate Christmas and Easter that we are honoring the Catholic Church?

A: Yes.

87) Q: Did the early Christians after the cross observe the feasts, including the Waldenses?

A: Yes. For well-documented proof of this from reliable historians, see the book God's Holidays at www.godsholidays.com, pp. 111-130.

88) Q: Why then, does the SDA Church freely allow those who celebrate Baal's holidays of Easter and Christmas to worship in the SDA Church, but some SDA church leaders condemn those who try to worship on God's holidays, according to God's commandment in Leviticus 23?

A: ??? We would like to have an answer to this. If we are going to celebrate any holidays, we should celebrate God's holidays (holydays) as listed in Leviticus 23 and as celebrated also by Jesus (who is our Example in all things) and also the apostle Paul, as written into the New Testament under inspiration of the Holy Spirit. After all, aren't we safer going with the holidays in the Bible rather than with paganism?

89) Q: Why are some SDA Church leaders writing and speaking against SDA's who wish to observe the feast days? Why are these church leaders so threatened by SDA feast keepers?

A: ??? We would like to know. We should think that those who believe in spending extra time with Jesus by observing the feast days would be commended, not denounced.

There's nothing wrong with spending extra time with Jesus. We hear all the time from the pulpit that we need to be developing a relationship with Jesus. The only way to do this is to spend extra time with Jesus as one can't develop a relationship without spending time together. We find that generally, most feast keepers are more dedicated in their walk with God as a result of spending this extra time. Would that all SDA Church members were this dedicated as we would probably see a revival within the SDA Church! In fact, the SDA Church just spent a lot of time praying for the latter rain. We submit that those who spend extra time with Jesus are more likely to receive the latter rain than those who don't.

90) Q: With all of this documented proof for God's holidays (feast days), what stance should the SDA Church take regarding feast keepers?

A: We believe that the advice of Gamaliel concerning whether or not to persecute Peter and the apostles is good advice today. "And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5:38-39.

91) Q: One final thought. How did Ellen White treat a feast-keeping SDA pastor in her day?

A: Elder Gilbert was an SDA minister who was a contemporary of Ellen White's. Elder Gilbert was converted from Judaism, and as an SDA pastor he did a wonderful work of converting the Jews and Ellen White commended him for this. Several years ago we spoke with Michael Curzon, SDA Pastor in charge of one of the SDA synagogues in Florida at that time. Michael Curzon told us that Elder Gilbert observed the feasts. So, here we have an example of how Ellen White treated a feast keeper. She did not go against him, she did not persecute him, she did not try to put him out of the church, and she allowed him to remain in church leadership. We submit to you that you should treat us the same way. **Colossians 2:16 plainly says that no man is to judge us regarding the feasts. We ask that you follow the Bible and do what it says. Do not judge us for keeping the feasts. This is our prayer.**

WE DEEPLY LOVE AND PRAY FOR BOTH THE SDA
CHURCH AND THEIR LEADERS.