

QUESTIONS FOR RON DU PREEZ

In your book on p. 73, you quote from Milgrom, a Jewish theologian and then you state, “Milgrom plainly and repeatedly points out that 'the sabbath is not a moed [feast day].’” Did you know that on the same page that you quote from in Milgrom's book, which is page 1953, that Milgrom admits that the author of Leviticus chapter 23 definitely does believe that the Seventh-day Sabbath is a moed or feast day? If you did know this, why did you not admit it in your book? Isn't that deceptive? If you didn't know that, then obviously you didn't read the context of the quote you were using. Doesn't not reading the context violate the rules of Biblical interpretation that you yourself speak of in your book?

Another question about Milgrom. On page 1953 of Milgrom's book, the very page you quote from, Milgrom says that Leviticus chapter 23 was not written by Moses. In other words, Milgrom does not believe that Leviticus chapter 23 was inspired by God. Furthermore, Milgrom doesn't believe that the several chapters before and after Leviticus chapter 23 were inspired by God either. Milgrom believes this section of Leviticus was written by an Israelite during the Babylonian exile and he calls this exile “Q.” Why do you quote from someone who throws out sections of the Bible as non-inspired of God?

Another question about Milgrom. When Milgrom said that this section of Leviticus was authored by “Q” he was using the historical-critical method of Biblical interpretation because this is what this method of Biblical interpretation does. In your book you say you are against the historical-critical method, yet a number of the Sunday-keeping theologians that you quote from in your book use the historical-critical method. Isn't this an inconsistency on your part?

In your book against feast-keeping, you come out strongly against the King James Version and you say one major reason why feast-keepers have gone astray is because they use the King James Version. Here's the quote from your book. “Unfortunately, most feast promoters tenaciously cling to the KJV—a translation with misleading ancient language that seems on the surface to undergird their theories and ideas...In brief, the answer to the 'problem' text of Genesis 19:3 lay in giving up slavishly clinging to the KJV.” (*Feast-Keeping and the Faithful*, p. 51) However, this was the version used by the pioneers of the SDA Church and this was the version used almost exclusively up until about 100 years ago. Are you prepared to say that our SDA pioneers and all Christians up until about 100 years ago were off-base because they used the KJV, because that is the logical end-point conclusion of what you say.

Out of the 254 footnotes in the Old Testament Issues section and the 190 footnotes in the New Testament Concerns section of your book, you only devote a handful of footnotes in each section to the Scriptures themselves or to the Spirit of Prophecy. The rest are quotes from other theologians or further comments of your own. Why do you rely so heavily on the quotes of other theologians? Can't you prove your premises from the Bible?

On page 31 you state, “Frankly, if we were to use Strong's we would have to abandon being 'Seventh-day Adventists' and need to become 'First-day Adventists'! Why? Because, according to my New Strong's Exhaustive Concordance, the Christian is 'freed from' the 'Law of Moses,' 'Given at Sinai....Ex. 20:1-26).' Also, because the anti-Sabbath Strong's Concordance claims that the Sabbath was merely the 'seventh day during the Old Testament;' and then instructs the reader to, 'See First day of the week.' And, this is what it then alleges: The 'first day of the week—Sunday,' is the 'Day of worship,' which is 'called 'the Lord's day.'” Here is my New Strong's Concordance and I can't find this statement in it and you didn't give a page number from Strong's Concordance for this statement. Can you please find this

statement in Strong's for me?

One reason you come out strongly against Strong's Concordance is because Strong's was written by Sunday-keepers. Yet, you quote heavily in your book from Sunday-keeping theologians and you've been working on a Ph.D. under a Sunday-keeping theologian. Isn't that quite a big inconsistency on your part?

You quote from a theologian by the name of G. Aalders on page 37 of your book. Did you know that Aalders does not believe in literal 24-hour days for Creation Week as evidenced by the following quote from Aalders' book? "It would be difficult to conceive of this 'seventh day' as an ordinary 24-hour day, as many claim, or as a day from sunup to sundown. This immediately raises the problem of whether God's rest continued for only one 24-hour day. Certainly, we must consider the possibility that this rest of God still continues. For us humans a day of rest is always followed by another series of work days. But this is not the case with God's creation days. With Him we have six days of creation and then one day of rest. But His day of rest is then not followed by more days of creation work. Our attention should also be called to the omission of any reference to 'evening' and 'morning' with respect to this day of rest. In the light of what has been said above, this is understandable. This seventh day began with a morning but it had no evening because it still continues." (Source: Book - G. H. Aalders, "Genesis" Translation by W. Heynen Zondervan Publishing, 1981 p. 75-76) In other words, by not believing in a 24-hour creation week, Aalders has just wiped out the Seventh-day Sabbath. Why do you quote from theologians like Aalders who go to directly against the foundations of our faith?

On page 264 of your book you quote from a short article entitled "What About Easter" by George W. Reid, Phd who was the former director of the Biblical Research Institute. On page 265 Mr. Reid states, "The point is that the early Christians gave no attention to commemorating the resurrection day of Christ. If they had been serious they would be observing the 17th day of the Jewish month, Nisan, which begins with the first new moon following the spring solstice." Jesus was resurrected on the 16th day of the month, not the 17th, and there is no such thing as a spring solstice. There is a winter solstice and a spring equinox, but no spring solstice. If you know so much about this subject, why would you make such a serious mistake, putting the resurrection on the wrong day and saying there is a spring solstice when there is no such thing?

Here are some of the things you say about feast-keepers in your book. You call them "prolific feast keepers" p. 82. "Radical theories from a hasty surface reading of the KJV's mistranslated ancient English renderings." p. 82. "Biblically unsupportable and totally false claim." p. 82. "Vain bid to bolster beliefs, random and non-biblical process." p. 39. "Unwilling to accept the plain teachings of scripture." p. 42. "Unwittingly depending upon unreliable study tools and subjective techniques, have simplistically concluded..." p. 70. "Implicit trust and slavish reliance upon Strong's Concordance, that inadequate and misleading research tool...randomly insert their own subjectively-selected out-of-context meanings." p. 99-100. "Unbiblically spiritualizing away of scripture." p.136. Out of context abuse of the word of God." p. 137. "Vainly attempt." p. 137. "Haphazard textual inventions." p. 100. "Haphazard and inaccurate methods of interpreting certain passages and relying on loosely rendered Bible versions.." p. 103. "Festal calendar enthusiasts." p. 107. "Randomly excise verse 16 from its context." p. 109. "Desperate attempt to retain their unbiblical practices." p. 209. You come across as having a very un-Christian attitude towards these people. Isn't that wrong, to have such an un-Christian attitude towards any people?

On page 251 of your book you say, “Those who are fervently fostering the festal calendar are attempting to inject into scriptural Christianity what the inspired apostles rightly and roundly rejected as a spiritually-intoxicating Judaizing doctrine—ultimately, an actual *anti-Christ* movement.” Jesus Himself kept the feasts. See Luke 2:41, 42; Matthew 26:17-18; John 4:45; John 5:1, John 7:10, 14, 37; and Luke 22:15-16. Since Jesus so clearly kept the feasts, to call someone who observes the feast days as anti-Christ, isn't that saying that Jesus was anti or against Himself for observing the feasts?

Since Jesus observed the feasts as stated in my last question and as proved by all the Bible texts I quoted from, 1 Peter 2:21 says that Jesus is our Example and that we should follow in His steps. It doesn't say to follow in His steps in everything except feast-keeping. It says to follow in His steps which would include feast-keeping, since that is what Jesus did. So how can you possibly say that we shouldn't follow Jesus' Example in feast-keeping?

The following historical quote is found in the SDA Bible Commentary, Volume 9, page 362. It is a letter from Polycrates (one of the early Christians) to Victor, Bishop of Rome and is quoted here as written in the Commentary. “Therefore we keep the day undeviatingly, neither adding nor taking away, for in Asia [Minor] great luminaries sleep, and they will rise on the day of the coming of the Lord, when he shall come with glory from heaven and seek out all the saints. Such were Philip...and two of his daughters....[p.507] There is also John, who lay on the Lord's breast....And there is also Polycarp at Smyrna, both bishop and martyr, and Thrax, both bishop and martyr, from Eumeneae....[Also] Sagaris,...Papius,...and Melito....All these kept the fourteenth day of the passover according to the gospel, never swerving, but following according to the rule of the faith. And I also, Polycrates, the least of you all, live according to the tradition of my kinsmen, and some of them have I followed. For seven of my family were bishops and I am the eighth, and my kinsmen ever kept the day when the people put away the leaven.” This quote is very clear that John the Revelator always observed Passover (and by implication if he was observing Passover he would have been observing the rest of the feast days) until his death. It's obvious that the early Christians observed the feasts, well after the cross and they did not believe feast-keeping was abolished at the cross. John the Revelator probably died around 100 A.D. That's a long time after the Cross. If the early Christians were keeping the feasts, and since, as our church teaches, we are the remnant church, and “remnant” implies that the “last” church is the same as the “first church”, how could you possibly say we shouldn't be observing the feasts today?

This question relates to the last question. If it is “anti-Christ” to keep the feasts today, as you say in your book, then you are calling John the Revelator anti-Christ because he kept the feasts until he died. Don't you think it's wrong to call John the Revelator “anti-Christ?”

In your book in various places you quote from Ellen White. But then, you essentially down her for the following quote which is her comments on Acts 20:6 which states, “And we sailed away from Philippi after the days of unleavened bread.” Here's her quote: "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) How can you quote Ellen White when she agrees with you, but then down her when she doesn't? Isn't that an inconsistency on your part?

On p. 47 you state that the Day of Atonement was fulfilled at the Cross. Isn't this Ford theology, who asserted that everything was fulfilled at the Cross? And, if this is true, then October 22, 1844, has

absolutely no validity at all and you have knocked out one of the big pillars of the SDA Church. How can you go along with Ford and knock out such an important pillar?

Haskell, in his book *The Cross and Its Shadow* said that all of the feasts have yet future fulfillments. S. S. Snow said the fall feasts have never had any type of fulfillment yet in the following quote. **“Those types (feasts) which were to be observed in the 7th month, have never yet had their fulfilment in the antitype.** {TRMC August 22, 1844, p. 4.2} (parentheses inserted) Crosier said the same. “There are two classes of yearly types--the Vernal and the Autumnal; Lev. 23. The former met their antitypes at the first advent, but the latter are to be fulfilled in connection with and after the second Advent.” (O.R.L. Crosier, *Day-Star Extra*, February 7, 1846) **“The autumnal types were none of them fulfilled at the first advent.”** (O.R.L. Crosier, *Day-Star Extra*, February 7, 1846) And, Ellen White said that God showed her in vision that Crosier had the truth in this very article. Here's her statement. "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) Crosier says even more in this very article which is the only article ever written in her day that God specifically told Ellen White in vision was the truth. Furthermore, he says the spring feasts had a fulfillment in connection with the First Advent, but even some of these spring feasts have yet future fulfillments. Here's Crosier statement on that. **“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.”** [Emphasis added] (O.R.L. Crosier, *Daystar-Extra*, February 7, 1846) And Jesus said in Luke 22:15-16 that Passover has a future fulfillment in heaven. So when you say the feasts were fulfilled at the cross, do you realize that you are going against the SDA Church pioneers and against Jesus Himself?